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Ku tiwa wa tuma unwaba ; wa ti, "Hamba, lunwaba, u ye u yokuti, Abantu ma ba nga fi." Lwa hamba unwaba, lwa hamba kancinane, lwa libala endhleleni ; lwa hamba lwa dila umuti, o igama lawo ku ubukwebezane.<sup>9</sup>

Wa za Unkulunkulu wa tuma intulo ngasemva kwonwaba, se lu hambile ngesikati esipambili unwaba. Ya hamba intulo, ya gijima, ya tahetsha kakulu, ngokuba Unkulunkulu e tize, "Ntulo, u fike u ti, Abantu a ba fe." Ya hamba ke intulo, ya ti, "Ngi ti, Ku tiwa, Abantu ma ba fe." Ya buya intulo, ya fika kunkulunkulu ; lwa ba unwaba lu nga ka fiki, lona lwa tunywa kukqala ; lona lwa tunywa ku tiwa, ma lu yokuti, "Abantu ma ba nga fi."

It is said he sent a chameleon ; he said to it, "Go, Chameleon, go and say, Let not men die." The chameleon set out ; it went slowly ;<sup>8</sup> it loitered in the way ; and as it went, it ate of the fruit of a tree, which is called Ubukwebezane.

At length Unkulunkulu sent a lizard<sup>10</sup> after the chameleon, when it had already set out for some time. The lizard went ; it ran and made great haste, for Unkulunkulu had said, "Lizard, when you have arrived, say, Let men die." So the lizard went, and said, "I tell you, It is said, Let men die." The lizard came back again to Unkulunkulu, before the chameleon had reached his destination, the chameleon which was sent first ; which was sent, and told to go and say, "Let not men die."

cally, to mean a source of being. A father is the *uthlanga* of his children, from which they broke off. Whatever notions the ignorant of the present day among the natives may have of the meaning of this tradition, it may be concluded that originally it was not intended to teach by it, that men sprang from a reed. It cannot be doubted that the word alone has come down to the people, whilst the meaning has been lost. Comp. M. Casalis' account of the religious notions of the Basutos, p. 240.

<sup>8</sup> Hence their saying, "Ukuhambisa kwonwaba," To go like a chameleon, i. e., to go slowly. They say also *ukunwabuzela*.

<sup>9</sup> *Ubukwebezane*.—A shrub which bears clusters of berries of a purplish colour and sweet taste. This fruit is much liked by children.

<sup>10</sup> *Intulo* = *intulwa*, the Amalala *inulwa*. The tradition lives among the natives to the present time, and is manifested by the dislike they entertain for the chameleon. It is frequently killed. But it is used as a medicine ; among other uses it is mixed with other things to doctor their gardens, that the birds may not destroy the corn ; it is employed because it went slowly, and therefore will prevent the birds

Lwa za lwa fika, lwa memeza, lwa ti, "Ku tiwa, Abantu ma ba nga fi!" Ba ti abantu ba ti, "O! si bambe izwi lentulo; yona i si tshelile, ya ti, 'Ku tiwa, Abantu ma ba fe.' A si sa li zwa elako. Ngezwi lentulo abantu b' eza 'ku-fa."

At length it arrived and shouted, saying, "It is said, Let not men die!" But men answered, "O! we have heard the word of the lizard; it has told us the word, 'It is said, Let men die.' We cannot hear your word. Through the word of the lizard, men will die."<sup>11</sup>

from hastily entering the gardens! But the lizard is an object of much greater hatred, and is invariably killed if the person who sees it is able to kill it; but it is very cunning, and, as they say, "escapes only by its cunning." As they kill it they say, "Yiya! i sona lesi 'silimane esa gijima kukgala sa ya 'kuti, 'Abantu a ba fe.'" Let be! This is the very piece of deformity which ran in the beginning to say that men should die.

<sup>11</sup> This tradition of the origin of death has a strong resemblance to the Hottentot account. But there it is the Moon—a Hottentot god, according to Kolb, (*The Present State of the Cape of Good Hope, (Medley,) Volume I., page 95*)—which sends an insect to man with the message:—"Go thou to men, and tell them, 'As I die, and dying live, so ye shall also die, and dying live.'" The insect, meeting with the hare, entrusts the message to him; but when he reaches man, he says, "I am sent by the Moon to tell you, 'As I die, and dying perish, in the same manner ye shall also die, and come wholly to an end.'" (*Bleek's Hottentot Fables, p. 69.*)

This account is, however, a promise of renovation through death. The New Zealand legend again may be compared, where we meet with rather a foreshadowing of redemption through One destroying death by passing through it, than an account of the cause of death entering into the world. Maui is made liable to death by some accidental omission of a part of the baptismal ritual,—a cause as trivial as the delay of the chameleon, or the false message of the hare.

Maui was an abortion; he was born as his mother was passing along by the sea-shore. She cut off the long tresses of her hair, and bound him up in them, and threw him into the foam of the sea, and after that he was found by his ancestor Tama-nui-ki-te-Rangi, and by his care developed into a man. As yet there was no death. But Maui's father, "from mistake, hurriedly skipped over part of the prayers of the baptismal service, and of the services to purify Maui; he knew that the gods would be certain to punish this fault, by causing Maui to die, and his alarm and anxiety were therefore great." Maui having transformed by enchantments Irawaru, his sister Hinauri's husband, into a dog, and Hinauri having girded herself with an enchanted girdle had cast herself into the sea, and been swept away by the tide, he was obliged to quit the village where Irawaru had lived,

Wa ti Unkulunkulu wa ba nika abantu amatongo ; wa ba nika izinyanga zokwelapa nezokubula ; wa ba nika nemiti yokwelapa itongo. Wa ti Unkulunkulu, "Uma umuntu e gula e netongo, e banjwe itongo, wo Alaba inkomo, ni bongwe itongo ; umuntu u ya 'kupila, m' esuka e banjwe itongo."

Unkulunkulu gave men Amatongo ;<sup>12</sup> he gave them doctors for treating disease, and diviners ; he gave them medicines to treat diseases occasioned by the Itongo.<sup>13</sup> Unkulunkulu said, "If a man is ill, he being affected by the Itongo, you shall kill a bullock and laud the Itongo ; the man will get well if he has been affected by the Itongo."

and so returned to his parents. His father said, "Oh my son, I have heard from your mother and others that you are very valiant, and that you have succeeded in all feats that you have undertaken in your own country, whether they are small or great ; but now that you have arrived in your father's country, you will perhaps at last be overcome." On asking "what he could be vanquished by ?" his father replied, "By your great ancestress Hine-nui-te-po." But he answered, "Lay aside such idle thoughts, and let us both fearlessly seek whether men are to die or live for ever." Maui pleads that he had subdued Tama-nui-te-Ra (the sun), and had rescued much land by drawing it up from the sea. His father admits the truth, and bids him go boldly to visit "his great ancestress," who, he knew, would be the cause of his death. Maui set out on his journey, taking "every kind of little bird" as his companions. Maui and his companions found Hine-nui-te-po asleep. Maui told them that he was about to creep into the old chieftainess, and warned them not to laugh until they saw him "just coming out of her mouth ; then they might shout with laughter if they pleased." When he entered the old chieftainess, "the little birds screwed up their tiny cheeks, trying to suppress laughter ; at last, the little Tiwakawaka laughed out loud with its merry cheerful note," and the old woman awoke, and killed Maui. This was the cause of the introduction of death into the world. Hine-nui-te-po being the goddess of death, had Maui passed safely through her, then no more human beings would have died, but death itself would have been destroyed. (*Grey. Polynesian Mythology, p. 16—58.*)

<sup>12</sup> *Itongo, p. Amatongo.*—An *itongo* is properly the spirit of the dead,—a disembodied spirit. The notion that it is in the form of a snake, or becomes converted into a snake, is probably something superadded to the original tradition. But all these questions will be discussed when we come to the "AMATONGO."

<sup>13</sup> *Ukwelapa itongo*, lit., to treat an *itongo*, that is, diseases which are occasioned by the *itongo*, as *uthlabo*, which appears from the description to be pleurodynia ; one case I was called to see was pleurisy.



Wa ti, "Ni ya 'kubona futi na sebusuku, ni ya 'kupupa; itongo li ya 'ku ni tshela into e li i tshoko." Wa ti, "Li ya 'ku ni tshela nenkomo."

Itongo li hlala kumuntu omkulu; o yena o li pupayo ku 'munumuzana; li ti, "Ni nga hlaba inkomo, u ya 'kusinda umuntu." I hlatahwe inkomo e tshiwo itongo; a ti loku umuntu ku be se ku tiwa, "U za 'kufa," a sinde; ku bonakale ke ukuti lo 'muntu u be e banjwe itongo. I ya kitshwa inyongo ngapakati enkomweni,<sup>14</sup> a telwe ngayo inyongo; ku bongwe, ku tiwe, "Uma si bone ukuti itongo, a si bone ukuba a pile namhla nje; ku ya sa kusasa nje u se i dhlala inyama; si ya 'kubona ke ukuti itongo. Okunye loku, a si yi 'kuvuma enhliziyweni zetu ukuti itongo; si ya 'kuti, i 'kufa nje; a li ko itongo kuyena emzimbeni wake. Uma si bone ukuti ku kona itongo, si ya 'kubona ngokuba a pile, si bongwe ke. I kona si ya 'kuhlaba inkomo eziningi, si bongwe ke etongweni, si bone ukuti itongo lakwiti li lungile."

UGUAISE MDUNGA (an Ilala).

He said, "You will see also by night, you will dream; the Itongo will tell you what it is it wishes." He said, "It will also tell you the bullock it would have killed."

The Itongo dwells with the great man; he who dreams is the chief of the village; it says, "Should you kill a bullock, the man will get well." The bullock which the Itongo mentions is killed; and although people were thinking that the man would die, he gets well; and so it is clear that the man was affected by the Itongo. The gall-bladder is taken from the bullock, and the man has the gall poured on him; they give praise and say, "In order that we may see that it is the Itongo, let us see him get well this very day; and at the very dawn of tomorrow eat meat; so we shall see that it is the Itongo. On the other hand, we shall not admit in our hearts that it is the Itongo; we shall say, it is disease only; there is no Itongo in his body. If we see that it is the Itongo, we shall see it by his getting well, and so we shall give thanks. Then we will kill many cattle, and laud the Itongo, and see that the Itongo of our house is good."

<sup>14</sup> *Enkomweni*.—I preserve this word because it is formed regularly. The Zulus say *enkomeni*; the Amalala *eyomweni*.

ABADALA ba ti Unkulunkulu u ng' Umvelinqangi, ngokuba ba ti wa vela kukqala; be ti u uhlanga lwabantu lapa kwa dabuka abantu kulo. Ku tsho abadala ukuti u kona Unkulunkulu; w' enza abantu bokukqala, abadala bendulo; ba fa abadala bendulo, kwa sala abanye aba zalwa i bo, amadodana, e si zwa ngabo ukuti kwa be ku kona abadala bendulo ab' azi uku-dabuka kwezwe. Ka ba m azi

THE old men say that Unkulunkulu is Umvelinqangi,<sup>15</sup> for they say he came out first; they say he is the Uthlanga from which all men broke off.<sup>16</sup> The old men say that Unkulunkulu is;<sup>17</sup> he made the first men, the ancients of long ago;<sup>18</sup> the ancients of long ago died; there remained those who had been begotten by them, sons, by whom we hear that there were ancients of long ago who knew the breaking off of the world.<sup>19</sup> They

<sup>15</sup> *Umvelinqangi*, the first out-comer.

<sup>16</sup> Let the reader note that here three names are applied to the first man, Unkulunkulu, Umvelinqangi, and Uthlanga. *Unkulunkulu* expresses antiquity, age, lit., the old-old one, as we use great in great-great-grandfather. *Umvelinqangi* expresses priority; the first out-comer. *Uthlanga*, potential source of being. Neither must this be regarded as a contradiction to the statement lower down, "Wa vela lapa abantu ba dabuka kona ohlangezi," He came out where men broke off from Uthlanga. For Unkulunkulu, the first man, sprang from—came out of—broke off from—a previously existing uthlanga or source of being, the nature of which is quite beyond the native philosophy; and having come out, he became the uthlanga or source of being of entire humanity.

<sup>17</sup> *U kona*, is. We must not, however, understand this as a declaration of the ancients that Unkulunkulu has a present existence. But they mean to say, "Unkulunkulu was a *reality*; that which we say of him is not a fable, but a fact. Unkulunkulu is a reality; he made us, and is, as it were, in us his work. We exist because he existed." That this is the meaning we gather not only from the interpretation of it by natives, and from other accounts of the same tradition, but from the statement made below, "B' ezwa ngokutshiwo ukuti Unkulunkulu wa be kona," They heard it said that Unkulunkulu was, or used to be; the tense necessarily implying that he exists no longer.

<sup>18</sup> *Abadala bendulo*, the ancients of long ago,—not merely ancients, but the ancients of primitive times; those who formed the first races of mankind.

<sup>19</sup> The natives profess to be unable to give any account of the origin of things; but refer to a period when the ancients understood the history of creation.

Unkulunkulu ; a ba m bonanga ngame/lo ; b' ezwa ngokutshiwo ukuti Unkulunkulu wa be kona. Wa vela lapa abantu ba dabuka kona oMlangeni. Wa zala abantu bendulo ; ba fa, ba shiya abantwana babo ; ba zala abanye, amadodan' abo, ba fa ; ba zala abanye, ukuba tina si ze si zwe ngonkulunkulu. Okoko betu aba si tshelayo izindaba zikankulunkulu nezendulo.

Ngi tshele uma ngesikati samanje ku kona abantu aba kuleka kuye Unkulunkulu na ?

Ka ba ko. Ba ya kcela ematongweni ; ba wa dumise ukuba a ze a ba sindise.

Amatongo a ng' obani na ?

Amad/lozi, abantu ab' esuke be file ; ba fe kgeda, ba buye ba gukquke ba be amatongo, ba hhululeke ngesisu, ba se be ti abantu abadala, "Itongo." Igama lalo li inyoka ; inyandezulu igama layo inyoka.

Ku be se ku gula umuntu, ku se ku yiwa enyangeni, ku yiwa 'kubulwa ; ku be se ku tiwa, "Amatongo a ze 'kukcela izinko-

did not know Unkulunkulu ; they did not see him with their eyes ; they heard it said that Unkulunkulu was. He came out where men broke off from Uthlanga. He begat the ancients of long ago ; they died and left their children ; they begat others, their sons, they died ; they begat others ; thus we at length have heard about Unkulunkulu. It was our ancestors who told us the accounts of Unkulunkulu and of the ancients of long ago.

Tell me if at the present time there are any who pray to Unkulunkulu ?

There are none. They pray to the Amatongo ; they honour them that they may come and save them.

Who are the Amatongo ?

The Amad/lozi, men who have died ; when they have died, they change again and become Amatongo, and crawl on their belly, and so the old men call a dead man so changed an Itongo. It is called a snake ; Inyandezulu<sup>20</sup> is the name of the snake.

When a man is ill, they go to a doctor to divine ; and it is said, "The Amatongo have come to ask for cattle, that a bullock should be

<sup>20</sup> A large, green, harmless snake, which for the most part is observed in trees. It frequently enters the native huts.

mo, ukuze ku hlatshe inkomo." I b' i s' i ncwatshelewa endhlini, ukuba a i d/le; se ku vulwa umnyango, ba nga i d/le ngalesi 'sikati, ba i d/le ngolunye usuku. Kusi/hiwa ku lale abafana endhlini, ba i linde inyama. Ku ya sa kusasa i s' i ya pekwa, ku butane abantu, ba ze ba i d/le, ba ze 'ku i d/la in/loko. Be se ba ya hlakazeka ba ye emizini yabo; ku be se ku sala abasekaya. Ku be se ku pekwa isifuba esi za 'kud/hiwa amakosikazi nabantu bonke basekaya.

Se ku butwa amatambo onke enkomo, umnikazinkomo e se wa tahisa, ukuba abatakati ba nga wa tati, ba ye 'ku w' elapa, ba m bulale, a buye a gule futi.

killed." The flesh of the slaughtered bullock is put together in a hut, that the Amatongo may eat; the door is shut, and the people do not eat the meat at the time, but on the morrow. In the evening boys sleep in the hut and watch the meat. In the morning the flesh is boiled, and men assemble to eat the head. They then separate and go to their own villages; and those of the family where the bullock has been killed remain. Then the breast is boiled, which will be eaten by the chieftainesses and by the people of the family.

All the bones of the bullock are collected, and the owner of the cattle burns them, that wizards may not take them, and apply medicines to them and injure the man who was sick, and he become ill again.<sup>21</sup>

Kwa ku tiwa ekukqaleni, abafundisi be nga ka bi ko, uma si buza tina, si ti, "Amatshe'enziwe ini na?" ku tiwe, "'Enziwe Umvelinqangi." Ku tiwa tina bantu si pume em/langeni lapa sa

It was said at first before the arrival of missionaries, if we asked, "By what were the stones made?"—"They were made by Umvelinqangi." It is said that we men came out of a bed of reeds,<sup>22</sup> where we had our origin.<sup>23</sup>

<sup>21</sup> This account was given by a refugee recently arrived from Zululand, whose name I do not know.

<sup>22</sup> *Umhlanga* is a bed of reeds. We must not confound *umhlanga* with *uhlanga*. *Umhlanga* is the place where they broke off—or out-came—from *Uhlanga*.

<sup>23</sup> *Vela*, had our origin,—*out-came*, equivalent to "were created." It does not mean merely appearing.

vela kona. Si buze, si ti, "Ilanga l' enziwa ini na?" ba ti, "L' enziwa Umvelinqangi." Ngokuba tina be si buza, si bancinyane, si ti, abadala ba ya z' azi izinto zonke ezi semhlabeni; kanti ka ba z' azi; kodwa si nga ba pikisi, ngokuba si ng' azi nati.

Kwa ti se si semabuneni Amabunu a wa si tshelanga ukuti, "Inkosi i kona pezulu;" kodwa wona e tsho e ti, tin' abantu abamnyama si ya 'kutsha; kodwa a e tsho e ti, tin' abantu abamnyama a si nawo umoya, si fana nena, yona e nge nawo umoya.

Ba be tsho abadala, abafundisi be nga ka bi ko, ba ti, "Izinto zonke z' enziwa Umvelinqangi, zonke." Kodwa a ba mazi una ubani na. Kodwa ba hlala ngokubonga izinyoka; na manje ba ya bongazona; a ba k' ezwa; na

When we asked, "By what was the sun made?" they said, "By Umvelinqangi." For we used to ask when we were little, thinking that the old men knew all things which are on the earth; yet forsooth they do not know; but we do not contradict them, for neither do we know.

When we were with the Dutch they did not tell us that there is a Lord above; but they said that we black people should be burnt; and that we have no spirit,<sup>24</sup> but are like a dog, which has no spirit.

The ancients used to say before the arrival of the missionaries, that all things were made by Umvelinqangi; but they were not acquainted with his name.<sup>25</sup> But they lived by worshipping<sup>26</sup> snakes; and they still worship them; they do not yet hear; and even now

<sup>24</sup> *Umoya*, spirit. The native who related this tale, though not a Christian, had lived with whitemen from his childhood, and for some years with a missionary. The untaught native would not use *umoya* (wind, air) in the sense of spirit, as this man uses it. They would apply it to the air we breathe, but not to the spirit or soul of man. Neither do they use *itongo*, *idhlozi*, *isituta* (ghost), or *isitunzi* (shade), of any power animating the body, but only of something,—a new or distinct existence,—which comes out of the body when dead.

<sup>25</sup> Many misunderstandings of native traditions have arisen from the enquiry, "Unkulunkulu ubani na?" meaning who or what is Unkulunkulu. It really means, "What is his name?" The native cannot tell you his name, except it be Umvelinqangi.

<sup>26</sup> *Bonga*, worship. It is necessary to give *bonga* this full meaning here, and not to restrict it to the offices of *praising* or *thanking*. It is equivalent to *pata*, which is used for all and every kind of adoration and worship.

manje lapa abafundisi be kulumayo, ba ti, "Insumansumane; into nje ngokudhlala." A ba tsho ukuti, ku kulunywa izindaba ezi kqinisileyo.

Lapa ku hlathwa, ku ya bongwa inyoka kukqala, anduba ku hlathwe inkomo. I ti se i hlathshiwe ya hlinzwa; ku tabatwe inyama encinyane enonileyo, i ye 'kubekwa endhlini, emsamo ngodengezi; ku bekwe umlilo pezu kwodengezi. Uma ku tsho inyama yenkomo, ku dhlle amatongo (uma 'eze a ze 'kudhlala inyama yenkomo). I tutwe inyama yenkomo, i bekwe endhlini. Lapa ku kona inyama ku hlale umuntu a be munye, ngokuba ku tiwa ku za 'ku fika amadhlozi, a ze 'kudhlala inyama. Ku ti kusasa a si boni lapa amadhlozi e dhlile kona; si bona izito zenkomo zi pelele zonke, nenyama e b' i sodengezini a i dhlilwanga 'luto; i sa hlezi njengaloku i be i njalo; a si boni 'luto olu dhlileweyo.

Kodwa si buza si ti, "Amadhlozi a dhlala ni na? loku inyama ku sa si sa i bona yonke," ba ti abadala, "Amatongo a ya i kota." Si nga bi namandhla oku ba piki-sa, si tula, ngokuba ba be badala ngapambili kwetu, be si tshela izinto zonke, si zi lalele; ngokuba si tshelwa zonke, si zi vume, si zi

when the missionaries speak, they say, "It is a fable; a plaything." They do not admit that what is spoken is the truth.

When they slaughter cattle, they first praise the snake, and then the bullock is killed. When it is killed they skin it; and a little of the fat<sup>27</sup> is taken, and put in the upper part of the hut on a sherd; and fire is placed on it. When the flesh of the bullock burns, the Amatongo eat (if they do come to eat the flesh of a bullock). The flesh of the bullock is taken and put in a house. One man stays in the house where the flesh is put, for it is said the Amatongo will come and eat flesh. But in the morning we do not see where the Amadhlozi have eaten; we see the limbs of the bullock all there, and the meat that was on the sherd has not been eaten by any thing; it remains just as it was; we do not see any that has been eaten.

But when we ask, "What do the Amadhlozi eat? for in the morning we still see all the meat," the old men say, "The Amatongo lick it." And we are unable to contradict them; but are silent, for they are older than we, and tell us all things, and we listen; for we are told all things,

<sup>27</sup> The fat of the cawl or omentum is used with incense.

vume kodwa, si nga boni ka<sup>h</sup>le ukuba ba kqinisile ini na.

Uma ku ya ngena inyoka end<sup>h</sup>lini a i bulawa; ku tiwa, "Id<sup>h</sup>lozi likabani," ku tshiwo igama lomuntu owa fay<sup>o</sup>; ku tiwe le 'nyoka i pume kuye ekufeni kwake. I yekwe, i <sup>h</sup>lale njalo end<sup>h</sup>lini. Ku tatwe imbuzi, ku <sup>h</sup>latshwe yona, ku <sup>h</sup>latshiswa inyoka. A i bonwa umuntu lapa i se i muka.

Abantu abamnyama lapa be hambayo ba ya dumisa inyoka. Lapa umuntu e limala wa sinda, a gwa-ze inkomo, ngokuba e bong<sup>o</sup> id<sup>h</sup>lozi, e ti li m sindisile. Lapa umuntu e zuza nezinkomo, a bong<sup>o</sup> inyoka, a ti, i yona e m nikileyo izinkomo eziningi.

A ti o nga se nayise, a ti, lapa e za 'ku<sup>h</sup>laba inkomo, a bong<sup>o</sup> uyise, a ti, uyise a ka m bheke njalo, a mu pe konke a ku tанда-  
yo, a mu pe izinkomo namabele,—konke.

Ukuma umuntu e gula ku bu-lwe ezinyangeni; inyanga i fike i ti, ma ba d<sup>h</sup>le inkomo. Ba i d<sup>h</sup>le inkomo, i ti inyanga umuntu u ya 'kusinda. Ba ti se be i d<sup>h</sup>lile inkomo, a nga sindi, a fe, ku tiwe, "U ya bizwa abapansi." Ku

and assent without seeing clearly whether they are true or not.

When a snake comes into a house it is not killed; they say, "It is the Idhlozi of So-and-so," mentioning the name of a man who is dead; it is said the snake came out of him at his death. It is left, and remains always in the house. They take a goat and sacrifice it, sacrificing to the snake. No one sees it when it goes away.

When black men are on a journey they honour the snake. When a man is injured and gets well, he kills a bullock, for he thanks the Idhlozi, thinking that it has saved him. When a man obtains cattle also, he thanks the snake, thinking it is the snake which has given him many cattle.

A man whose father is dead, when he is about to kill a bullock, worships his father, praying him to look on him continually, and give him all that he wishes, and give him cattle and corn,—every thing.

When a man is ill, they enquire of diviners; the diviner comes and tells them to eat a bullock. And they eat a bullock, the diviner saying that the man will get well. If when they have eaten the bullock he does not get well, but dies, they say, "He is summoned by those who are beneath."<sup>28</sup> They

<sup>28</sup> *Abapansi*, i. e., the Amatongo, they who are beneath. Some

tiwe, "U bulewe amadhlozi ngokuba e tanda um' 'eze 'kuhlala kuwona."

Uma kubantu abamnyama ku fe umuntu, ku ya kalwa kakulu, kw enziwe umsindo omkulu. Ku ti e se lahliwe, ku tatwe izinto zake zonke, zi baselwe umlilo omkulu, ku nga bi ko na lodwa uto lwake a be lu binca emzimbeni wake olu salayo; zi tshiswe zonke, ngokuba ku y' esatshwa ukubinca impahla yomuntu ofileyo.

#### UFULATELA SITOLE

Ku tiwa ekukulumeni kwabantu abamnyama, uma umuntu w enza indaba emangalisayo abantu a ba nge namandhla oku y enza, noma uku i kgeda uma imbi, ba tsho ke, "Au! yeka! abantu bansondo b' enza nje."

Noma izulu li ya na kakulu imivimbi eminingi, li veza ukumangalisa, ku tshiwo ngokuti, "La na izulu lansondo!" njalo futi.

Na ngomhlaba futi uma u lukuni ekulimeni, ku ya tshiwo ku tiwe, "Au! wa ba lukuni, umhlaba wansondo!"

say, "He has been killed by the Amadhlozi because they wish the man to go and dwell with them."

When any one dies among black men, they lament very much and make a great noise. And when he is buried, all his things are taken, and a large fire kindled to burn them; not a single thing which he wore on his body is left; all is burnt, for they are afraid to wear the property of a dead man.

In the speech of black men, when a man does a wonderful thing which other men cannot do, or brings a bad matter to a good issue, men say, "Au! go to! the people of Unsondo<sup>29</sup> do thus."

Or if the heaven rains excessively great torrents, and causes wonder, it is also constantly said, "How the heaven of Unsondo rains!"

And of the earth also, if it is hard to dig, it is said, "Au! how hard it is, the earth of Unsondo!"

natives say, so called, because they have been *buried beneath the earth*. But we cannot avoid believing that we have an intimation of an old faith in a Hades or Tartarus, which has become lost and is no longer understood. *Subterraneans* is an exact translation of *abapansi*, and as we proceed we shall find that similar characteristics and actions are ascribed to the Amatongo as to the Subterraneans in the mythology of other people.

<sup>29</sup> *Abantu bansondo*, or it is sometimes said, *bakansondo*.



Okunye futi, uma u kona umuntu omuhle impela, abantu ba tanda ukumangala ngaye, ba ti, "Au! wa ba muhle, umuntu wansondo."

Futi, uma ku puma impi, i ya 'kuhlasele enye inkosi, ku ya tshiwo ngamakosi, ku tiwe, "Au! Ai! amakosi ansondo wona, ngokuba na ngesikati sokwinhla a ya kipa impi, na ngesobusika a ya kipa impi."

Okunye, ku tiwa abantu ngabafazi, ngokuba abafazi ba nokuma kwabo, a tsho amadoda a ti, "Au! Ai! Abafazi bansondo."

Ku njalo ke ekupeleni si zwa kungati Unsondo lo umuntu ngezwi lokuti, "Unsondo wa fa e yaleza e ti, 'Nampa abantu ngokuti na ngokuti.' " Si ti ke nga-

Besides also, if there is a very handsome man, whom people like to make a wonder, they say, "Au! how beautiful he is, a man of Unsondo."<sup>30</sup>

Again, if an army goes out to invade another king, it is said of kings, "Au! No! they are kings of Unsondo, for in the time of firstfruits and in the time of winter they lead out their army."

Again, men say it of women, for women have their characteristics, and the men say, "Au! No! Women of Unsondo."

So finally we hear that Unsondo is, as it were, a man by the saying which is used, "Unsondo died uttering this his last word, 'Those are men because they are so and so.'"<sup>31</sup> Therefore we say that this

<sup>30</sup> *Uthlanga* is also used to express beauty. "Si tshale ni uhlanga oluhle lapa lwentombi," Tell us which is the prettiest girl here. They also say, "Inkosi yo hlanga," that is, a chief who refers his descent to Uthlanga, that is, to him whom they regard as the creator or source of all things. We may compare this with *δωρυγης βασιλευς* of Homer.

<sup>31</sup> By this we are to understand that at his death Unsondo uttered a prophecy of the future of his children, telling them by what kind of conduct, good and bad, they would be characterised. Thus it is said not only of a good man, "Wa muhle! umuntu wansondo!" How good he is! a man of Unsondo! to express the perfection of goodness, but also of the wicked, "Au! wa mubi! umuntu wansondo!" O! how wicked he is! a man of Unsondo! to express utter wickedness. We may compare this with the Hebrew idiom, which without being identical is remarkably similar; that of designating any thing of surpassing excellence as God's, e.g. "A very great trembling," lit., a trembling of God (1 Sam. xiv. 15); and in Gen. xxxv. 5, "The terror of God (that is, an exceeding great terror) was upon the cities." (*See Gesenius.*)

loko Unsondo lo Unkulunkulu lowo, e si ti wa fa; ngokuba lelo 'lizwi lokuti, "Unsondo wa fa e yaleza," si ti ku u yena lowo, a ku ko mumbé.

Kepa abanye abantu ba ti Unsondo izwi nje lokupela kwen-daba; a ku 'siminya; kepa lona ngokuma kwalo li ya ku shiya loko 'kutsho kwabo, li veze ukqobo.

Ngi li shiyile futi izwi eli tahi-woyo Unsondo; a si namandla okuti la vela esizweni esitile; li izwi e si vele li kona njalo; a li litsha, lidala kakulu; a si b' azi ubudala balo.

#### UMPENGULA MBANDA.

Unsondo is the same as Unkulunkulu, who, we say, died; on account of that saying, "Unsondo died uttering his last word," it is he indeed, and not another.

But some say that Unsondo is nothing more than the last word of a matter; it has no allusion to a fact; but the use of this saying sets at naught that word of theirs, and brings out a person.

But I have omitted one thing about this word Unsondo; we cannot say it had its origin in a particular tribe; it is a word which was in constant use when we were born; it is not a new word; it is very old; we do not know its age.

In illustration and confirmation of the above I insert the following. Returning from the Umzimkulu with a young Ibakca for my guide, I availed myself of the opportunity to discover whether there existed among the Amabakca the same traditions as among the Amazulu. I therefore requested him to tell me what he knew about the tradition of the chameleon. He told me the ordinary tale, but instead of saying it was sent by Unkulunkulu, he said, "Kwa tunywa unwaba," There was sent a chameleon. I enquired by whom it was sent. He replied, "By Unsondo."—"And who was he?"—"He was he who came out first at the breaking off of all things (ekudabukeni kwezinto zonke)."—"Explain what you mean by ekudabukeni."—"When this earth and all things broke off from Uthlanga."—"What is Uthlanga?"—"He who begat (zala) Unsondo."—"You do not mean then a reed, such as those in that bed of reeds in the valley?"—"No; but Uthlanga who begat Unsondo."—"Where is he now?"

"O, ka se ko. Njengaloku ubaba-mkulu ka se ko, naye ka se ko; wa fa. Wa fa, kwa vela oku-

"O, he exists no longer. As my grandfather no longer exists, he too no longer exists; he died.

nye oku bizwa ngokunye. UAla-  
nga wa zala Unsondo; Unsondo  
wa zala okoko; okoko ba zala  
okulu; okulu ba zala obabamku-  
lu; nobabamkulu ba zala obaba;  
nobaba ba si zala tina."

When he died, there arose others,  
who were called by other names.  
Uthlanga begat Unsondo; Unso-  
ndo begat the ancestors; the an-  
cestors begat the great grand-  
fathers; the great grandfathers  
begat the grandfathers; and the  
grandfathers begat our fathers;  
and our fathers begat us."<sup>32</sup>

"Are there any who are called Uthlanga now?"—"Yes."—"Are you married?"—"Yes."—"And have children?"—"Yebo. U mina e ngi uthlanga." (Yes. It is I myself who am an uthlanga.)—"Because you have become the father of children?"—"Yes; I am an uthlanga on that account." As he said this he tapped himself on his breast.

KODWA mina ngi ti labo ba kqini-  
sile ngokuti Unkulunkulu Umve-  
lingangi. Kepa le 'ndawo a ba i  
tshoyo ngokuti wa e nomfazi, a  
ngi i zwanga. Loko e nga ku  
zwayo ukuti abantu ba vela ku-  
nkulunkulu, njengokuba wa b'e-  
nza ngokuba-ko kwake; a ku  
tshiwongo ukuti Unkulunkulu wa  
e nomfazi. I loku e si kw aziyo.

BUT for my part I say they speak  
truly<sup>33</sup> who say that Unkulunkulu  
is named Umvelingangi. But as  
for what they say respecting his  
having a wife, I have not heard of  
it. What I have heard is this,  
that men sprang from Unkulu-  
nkulu, as if he made them because  
he existed (before them);<sup>34</sup> it was  
not said that Unkulunkulu had a  
wife. This is what we know.

Kepa ukubongwa, ba kqinisile  
labo aba tshoyo ukuti, ka bongwa-

And as regards worship, they  
speak truly who say, he was not

<sup>32</sup> This portion I wrote at his dictation in my study; the rest from memory.

<sup>33</sup> The native thus begins his statement because I had previously read to him what other natives had said on the subject.

<sup>34</sup> He means by this that he had heard that Unkulunkulu was the first that existed, and that existing he made others. But we shall see by and bye that this man is mistaken. Unkulunkulu is supposed to have a wife.

nga ; nami ngi ya ba vumela. A si ko ukubonga loko, uma abantu be bona izinto, noma imvula, noma ukudhla amabele, be be tsho abantu ukuti, "Yebo, lezi 'zinto z' enziwe Unkulunkulu." Kepa a banga nalo izwi lake lokuti, "Ngi n' enzele lezi 'zinto ukuze ni ng' a-zi ngazo." Wa z' enza ukuba abantu ba dhle, ba bone nje. Ngemva kwaloko ba ba nako uku zi pendula, zi be ezamadhlizi. Ba m amuka Unkulunkulu lezi 'zinto.

Kukqala sa bona ukuba s' enziwa Unkulunkulu. Kepa lapo si gulayo a sa m pata, a sa kcela 'luto kuyena. Sa pata labo e si ba bonile ngamehlo, ukufa kwabo nokuhlala kwabo nati. Ngaloko ke izinto zonke sa kqala uku zi kcela emadhlizini, noma amabele,

worshipped ;<sup>35</sup> and I agree with them. For it is not worship, when people see things, as rain, or food, such as corn, and say, "Yes, these things were made by Unkulunkulu." But no such word has come to them from him as this, "I have made for you these things that you might know me by them." He made them that men might eat and see them and nothing more. Afterwards they had power to change those things, that they might become the Amatongo's. They took them away from Unkulunkulu.<sup>36</sup>

At first we saw that we were made by Unkulunkulu. But when we were ill we did not worship him, nor ask any thing of him. We worshipped those whom we had seen with our eyes, their death and their life amongst us. So then we began to ask all things of the Amadhlozi, whether corn,

<sup>35</sup> A mistake has no doubt often arisen on the question of whether Unkulunkulu is worshipped by the natives or not, from the failure to recognise the fact that there are many Onkulunkulu ; and the statements of natives have been wrongly supposed to be contradictory. The Unkulunkulu *par excellence*, the first man, is no where worshipped. No *isibongo* of his is known. The worship, therefore, of him according to native worship is no longer possible. But the Onkulunkulu of tribes and houses, whose *isibongo* are still known, are worshipped, each by his respective descendents.

<sup>36</sup> He means by this that he is not sure whether in the beginning they worshipped him or not ; but they no longer worship him, but the Amatongo, and thank the Amatongo for the things which they believe were created by Unkulunkulu.

noma abantwana, noma izinkomo, noma ukupila. Kwa kqala ngaloko ukuba ku bonakale ukuba Unkulunkulu ka se nayo indodana yake e nga m dumisako; kwa sweleka ukubuyela emva, ngokuba abantu b'anda, ba hlakazeka, ba bambana ngezindhlu zabo; ka ba ko o ti, "Mina ngi se i leyo 'ndhlu yakwankulunkulu."

Unkulunkulu kutina bantu abamnyama u njengohlanga lombila. Lona lu nga veza isikwebu, si kiwe, lu shiywe lona; lu sale lu bola kuleyo 'ndawo; izinhlamvu zaleso 'sikwebu zi Onkulunkulu bezindhlu e se zi ya bongana zodwa njengokulandelana kwokumila kwazo esikwebini. Ku njalo ke ukula/leka kwezibongo zikankulunkulu.

or children, or cattle, or health. By that it began to be evident that Unkulunkulu had no longer a son<sup>37</sup> who could worship him; there was no going back to the beginning, for people increased, and were scattered abroad, and each house had its own connections; there was no one who said, "For my part I am of the house of Unkulunkulu."

To us black men Unkulunkulu is as a stalk of maize. It may produce the ear, it be plucked, and the stalk be left, and decay in the place where it grew; the grains of the cob are Onkulunkulu of houses, which now worship those only of their own family according to the order of their growth on the cob.<sup>38</sup> It is on this account that the praise-giving names of Unkulunkulu are lost.

<sup>37</sup> This implies that he had a son; but the *isibongo* or praise-giving name of Unkulunkulu is lost; by the process of time and many wanderings, other names have been taken up, each house having its own *isibongo*.

<sup>38</sup> He here uses a metaphor comparing men, or their houses, to the grains on an ear of maize; Unkulunkulu is the stalk, which having done its work dies; the seeds are the men, who sprang from him and became centres of families, each having its distinct family name or *isibongo*, and the children of successive generations worship those who preceded them. But the native adds as I am making this note, "Lelo 'zwi lokuti izinhlamvu zi bongana zodwa loko ukuti i leyo 'nhlamvu endhlini yayo se i unkulunkulu enzalweni yayo, leyo na leyo njalo." As for the saying, Each grain worships those which belong to itself, it means that each grain in its own house is an unkulunkulu to its offspring, each to its own offspring throughout.—Thus although the First Out-comer, Unkulunkulu, is not worshipped, other Onkulunkulu are worshipped, that is, their names are known and used in acts of adoration. But we shall see this more clearly by and bye.

Futi le 'nkosi e pezulu a si i zwanga ngabelungu. Ku be ku ti ngesikati aehlolo, uma izulu li ya duma, ku tiwe, "I ya dhlala inkosi." Ku ti uma ku kona ow esahayo, ku tiwe abakulu, "W esaba nje. U dle ni yenkosi na?" I loko ke e ngi tshoyo ngako ukuti le 'nkosi e si i zwangani ukuba i kona, sa si i zwile pambili.

Kepa i nge njengonkulunkulu lowo, e si ti w' enza izinto zonke. Kepa yona si ya i biza ngokuti inkosi, ngokuba si ti, yona i pezulu. Unkulunkulu u pansi; izinto lezi ezi pansi z' enziwe u ye. Si nga taho 'luto ngaleyo inkosi e pezulu, 'kupela loko e si ku tshoyo kumuntu ow esabayo, ukuti, "W one ni yenkosi?" S' azi loko ukuba o y onileyo u ya tahaywa i

And the King which is above<sup>39</sup> we did not hear of him [first] from whitemen. In summer time, when it thunders, we say, "The king is playing."<sup>40</sup> And if there is one who is afraid, the elder people say to him, "It is nothing but fear. What thing belonging to the king have you eaten?" This is why I say, that the Lord of whom we hear through you, we had already heard of before you came.

But he is not like that Unkulunkulu who, we say, made all things. But the former we call a king, for we say, he is above. Unkulunkulu is beneath; the things which are beneath were made by him. We said nothing about that king which is above but that which we say to a man who is afraid, "What have you injured which belongs to the king?" We know that he who has sinned against him is strack by him;<sup>41</sup>

<sup>39</sup> *Inkosi* may be translated king, lord, chief, &c. And we may either say, the king, lord, chief, &c., which is above,—or the king of heaven,—or the heavenly king.

<sup>40</sup> Is playing, or sporting, not angry. He is enjoying himself, as their chiefs do on great festivals, when it is said, "Inkosi i dhlala umkosi," The chief is playing a festival.

It is worth noting that So or Khevisio is the thunder god of the West African natives; and, says Capt. Burton, "according to Barbot, on the Gold Coast, (I have heard the same everywhere from that place to the Camaroons,) 'when it thunders they say the Deity—with reverence be it spoken—is diverting himself with his wives.'" (*Burton. A Mission to the King of Dahome. Vol. II., p. 142.*)

<sup>41</sup> That is, by lightning.

yo ; kepa si ng' azi 'luto olu nga si sindisa ekutahayweni. Si nga boni nakcala e lona s' ona ngalo kuyo na kunkulunkulu. Si ti, "Si lungile, loko e si kw enzayo konke si ku nikwe Unkulunkulu."

Kepa leyo 'nkosi e pezulu e sa y azi ngokuba izulu li duma, si ti, "I ya dhlala inkosi," a si tsho nokuba i vela kunkulunkulu. Unkulunkulu si ya tsho yena ukuti u ukukqala ; yona a si kw azi okwayo. Kwa hlala ilizwi kodwa lezulu lelo ; a s' azi ukuhamba kwayo nemibuso yayo. Ukutshaya loko e sa kw aziyo, ngokuti kumuntu ow esabayo, "Ini ukuba w esabe lapa inkosi i zidhlalela ? W one ni kuyo na ?" Kupela. A ku hlangani loko 'kwazi kwetu nokukankulunkulu nokwayo. Ngokuba okukankulunkulu, si nga ku landalanda ; okwayo si nge ku lande kakulu, ku nga ba kancane nje. S' azisa

but we know nothing that can save us from being smitten. Neither do we see in what respect we have sinned either in his sight or in that of Unkulunkulu. We say, "We are righteous, for all that we do we were permitted to do by Unkulunkulu."<sup>42</sup>

And as regards that heavenly king whom we knew because the heaven thundered, saying, "The king is playing," we do not say also that he springs from Unkulunkulu. We say that Unkulunkulu was first ; we do not know what belongs to that king. There remained<sup>43</sup> that word only about the heaven ; we know nothing of his mode of life, nor of the principles of his government. His smiting is the only thing we knew, because we said to a man who was afraid, "Why are you afraid when the king is playing for his own pleasure ? What sin have you done in his sight ?" That is all. There is no connection between our knowledge of Unkulunkulu and of him. For we can give some account of what belongs to Unkulunkulu ; we can scarcely give any account of what belongs to the heavenly king. We know

<sup>42</sup> That is, we live in accordance with the laws and conditions of our nature.

<sup>43</sup> This implies that there might have been once other words which are now lost.

okukankulunkulu, ngokuba yena wa be kona kulo 'mhlaba, izindaba zake si nga zi landa. Ilanga nenyanga sa ku nika Unkulunkulu lapa, nezulu li kona sa li nika Unkulunkulu. Kodwa leyo 'nkosi, noma i Alezi kulo, a si tshongo ukuti elayo ; ngokuba sa ti konke kw enziwe Unkulunkulu.

Ku nge ti ngokuba namhla si swa si tshelwa i ni ngale 'nkosi e pezulu, si kgale ukuba si ti konke okwayo ; loko okwalabo aba si tshelayo ; tina sa si nga tsho ukuba y' enza konke, sa si ti Unkulunkulu kupela. Kepa tina bantu, noma abanye abafundisi ba si tahele ngokuti le 'nkosi u ye Unkulunkulu lowo, tina a si tshongo ukuba Unkulunkulu u pezulu ; sa ti, wa ba, wa fa ; kupela okwetu.

#### UMPENGULA MBANDA.

much of what belongs to Unkulunkulu, for he was on this earth, and we can give an account of matters concerning him. The sun and moon we referred to Unkulunkulu together with the things of this world ; and yonder heaven we referred to Unkulunkulu. But we did not say that the heaven belonged to this king, although he dwells there ; for we said all was made by Unkulunkulu.

It is not proper, because we now hear from you about that king of heaven, that we should begin to say all is his [as though that belonged to our original opinions] ;<sup>44</sup> that knowledge is theirs who tell us ; for our parts, we used not to say that the king of heaven made all things, we said that Unkulunkulu alone made them. And we black men, although some missionaries tell us that this king and that Unkulunkulu is the same, did not say that Unkulunkulu was in heaven ; we said, he came to be,<sup>45</sup> and died ; that is all we said.

<sup>44</sup> He means to say, It would not be right because you have told us what we did not before know about a heavenly Lord, that we should claim to have known more than we really did before you came. We knew nothing about him, but that he dwelt above, and presided over the thunder.

<sup>45</sup> This is the exact meaning of *wa ba*. He came to be, that is, came into being.



LOKU 'kutsho kwabantu abamnyama ukuti Unkulunkulu, noma Uthlanga, noma Umenzi, lelo 'zwi linya. Kepa loku 'kutsho kwabo a ku nanhloko ; ku amangindi nje. Ngokuba izindaba zonke ezi ngaye Unkulunkulu, kubantu abamnyama a ku ko 'muntu kubo, noma amakosi wona, e namandla okuveza indaba, ukuba nabantu ba i kqonde ukuma kwayo uma i mi kanjani na. Kepa ukwazi kwetu a ku si kqubi ukuba si ku bone izimpande zaku lapa ku mila kona ; a si lingi uku zi bona ; uma ku kona o kcabangayo, ku be kuncinyane nje, a yeke, a dlulele kw a ku bona ngamehlo ; na loko a ku bona ngamehlo ka kqondi 'kuma kwako uma ku mi kanjani na. Ku njalo ke ukuma kwaleyo 'ndaba kankulunkulu e si i tshoyo. Si ti si ya kw azi e si ku bona ngamehlo ; kepa uma ku kona aba bona ngenhliziyo, ba nga si kupa masinyane kuloko e si ti si ya ku bona noku ku kqonda futi.

Ukuma kwetu kwokukqala na lezo 'zindaba zikankulunkulu si nge zi hlanganise naloku 'kuhamba kwetu e sa ba nako ngemuva kwa-

WHEN black men say Unkulunkulu or Uthlanga or the Creator they mean one and the same thing. But what they say has no point ; it is altogether blunt.<sup>46</sup> For there is not one among black men, not even the chiefs themselves, who can so interpret such accounts as those about Unkulunkulu as to bring out the truth, that others too may understand what the truth of the matter really is. But our knowledge does not urge us to search out the roots of it ; we do not try to see them ; if any one thinks ever so little, he soon gives it up, and passes on to what he sees with his eyes ; and he does not understand the real state of even what he sees. Such then is the real facts as regards what we know about Unkulunkulu, of which we speak. We say we know what we see with our eyes ; but if there are any who see with their hearts, they can at once make manifest our ignorance of that which we say we see with our eyes and understand too.

As to our primitive condition and what was done by Unkulunkulu we cannot connect them with the course of life on which we entered when he ceased to be.

<sup>46</sup> It is altogether blunt. The natives not only use our saying that a thing is without point, but also the opposite, it is blunt,—that is, it does not enter into the understanding ; it is unintelligible.

ke. Indlela yake Unkulunkulu ngokweduka kwetu ku njengokuba a i zi kitina ; i ya le lapo si ng' a-ziko.

Kepa ngi ti mina, uma ku kona umuntu o ti u namandla okwazi izindaba zikankulunkulu, ngi nga ti u ya z' azi njengokuba si mw a-zi, ukuba wa si pa konke. Kepa loku 'ku si pa kwake a ku nandlela kitina yalezi 'zinto e si nazo. Ngaloko ke uma e ti umuntu u ya z' azi indaba zake, e taho ngaloko e si ku bonayo, ngi nga ti ku nga ba ku'le uku mw azi kwake ukuba a ngene kuleyo 'ndlela lapa nati si tshoyo ukuti Unkulunkulu, Umvelingangi, wa si pa izinto zonke, e si pa ngokuba e ti kakulu u si pa nje, nokuba si be abantu, 'enzela ukuze si be nento e yona a s' enzela yona.

Ku ngaloko ngi ti mina ka ko 'muntu pakati kwetu o nga ti u ya z' azi izindaba zikankulunkulu ;

The path of Unkulunkulu, through our wandering, has not, as it were, come to us ; it goes yonder whither we know not.

But for my part I should say, if there be any one who says he can understand the matters about Unkulunkulu, that he knows them just as we know him, to wit, that he gave us all things. But so far as we see, there is no connection between his gift and the things we now possess. So then if any one says he knows all about Unkulunkulu, meaning that he knows them by means of what we see, I should say it would be well for him to begin where we begin, and travel by the path we know until he comes to us ; for we say, Unkulunkulu, the First Out-comer, gave us all things, and that he gave them to us and also made us men, in order that we should possess the things which he made for us.<sup>47</sup>

I say then that there is not one amongst us who can say that he knows all about Unkulunkulu ;

<sup>47</sup> This is a most difficult piece of Zulu, which has been necessarily translated with great freedom ; a literal translation would be wholly unintelligible to the English reader. I have produced the above translation under the immediate direction of the native who first dictated it to me. What he means to say is this, that they really know nothing more about Unkulunkulu than that he made all things, and gave them to mankind ; having made men proper for the things, and the things proper for the men ; but that there is not known to be any connection between the present state of things and the primitive gift of the creator.

ngokuba si tsho ngaloku ukuti, "Impela se s' azi igama lodwa lake; indhlala yake a yona e s' enzele ukuze si hambe ngayo, a si sa i boni; se ku mi ukukcabanga kodwa ngezinto e si zi tandayo; kulukuni ukuza hlukanisa nazo, se si m enza ikzoki, ngokuba ububi lobo si bu tanda ngokwetu si ya namatela kakulu kubo ngokuzikqinisa." Uma ku kona izwi eli ti, "Le 'nto a i fanele ukuba u nga y enza; uma u y enza, u ya 'kuba u ya zihlaza;" kepa si y enze ngokuti, "Loku y' enziwa Unkulunkulu le into na, ububi bwayo bu ngapi na?"

Njengaloku sa zeka abafazi abaningi ngokuti, "Wau! si nge zinitshe kuloku 'kudhla okungaka Unkulunkulu a si pe kona; a si zenzele nje." Kepa lelo 'zwi lokuba uma si tanda ukungena ebubini si ngena ngaye, si be njengabantu aba sa pete ukutsho kwake; kanti se si tula si zenzele kodwa, s' enza ngaye; kepa a si s' azani naye Unkulunkulu, na loko a tanda ukuba si kw enze ngoku s' enza kwake.

for we say, "Truly we know nothing but his name; but we no longer see his path which he made for us to walk in;<sup>48</sup> all that remains is mere thought about the things which we like;<sup>49</sup> it is difficult to separate ourselves from these things, and we make him a liar, for that evil which we like of our own accord, we adhere to with the utmost tenacity." If any one says, "It is not proper for you to do that; if you do it you will disgrace yourself;" yet we do it, saying, "Since it was made by Unkulunkulu, where is the evil of it?"

Just as we married many wives saying, "Hau! we cannot deny ourselves as regards the abundance<sup>50</sup> which Unkulunkulu has given us: let us do just what we like." And if we wish to enter into sin, we enter into it in his name, and are like people who are still in possession of his word; but we do not really possess it, but do our own will only, doing it in his name; but we have no union with Unkulunkulu, nor with that which he wished we should do by creating us.

<sup>48</sup> That is, we are not acquainted with any laws which he left us for the regulation of our lives.

<sup>49</sup> That is, we do not trouble ourselves to ask what he willed or what was his purpose in creating us, but simply do just what pleases us, and make our own wills the measure and determiner of our actions.

<sup>50</sup> Lit., abundance of food.

A si banga nako, tina bantu abamnyama, ukuba si bone ubukulu bukankulunkulu, nokuba wa si tanda ngokuba wa s' enza. Kepa yena si ya m bonga ngeswi lokuba uma si ya dila si y' esuta, noma si ya dakwa, noma si ya senzela loko e si tanda ukuzenzela; si se njengabantwana be shiyiwe uyise nonina; bona se be ya 'kuzenzela loko a be be nga yi 'ku kw enza, uma uyise u se kona nonina; kepa ba se be kw enza, ngokuba be ti, iilane, a ba bonwa 'muntu.

Uku m bonga kwetu Unkulunkulu i loku, ukuba uma ku kona umuntu o funa uku si sola ngokuti, loku si kw enza ngani na, si ya 'kuti kuye masinyane, "Kepa, loku wena u ti, a ku fanele uma kw enziwe; kepa okubi Unkulunkulu wa ku veza ngani?" A yeke omunye. Ku njalo ke uku m bonga kwetu. A si m bongi ngokuba si ti Unkulunkulu ka si londe njalo endhleleni yake ukuba si nga kohlwa i yo; se si m bonga ngokudakwa na ngokwesuta lezo 'zinto e si z' enza ngobubi.

We black men could not see the greatness of Unkulunkulu, nor that he loved us by creating us. And we worship<sup>51</sup> him when we eat and are filled, or when we get drunk, or do our own will in matters in which we love to have our own will; and are now like children who have no father or mother, who have their own wills about things which they would not do, if their father and mother were still living; but they do it, for they imagine they are in a wilderness where no one can see them.

This is the way in which we worship Unkulunkulu. When any one would find fault with us, asking us why we do so-and-so, we should say to him at once, "But since you say it is not proper that this thing should be done, why did Unkulunkulu create what is evil?" And the other is silent. That is how we worship him. We do not worship him by praying Unkulunkulu to keep us ever in his path, that we might never forget it; but we now worship him by drunkenness and a greedy pursuit of those things which we do by our own wickedness.<sup>52</sup>

<sup>51</sup> This is said ironically in contradiction of statements which are sometimes made that Unkulunkulu is an object of worship.

<sup>52</sup> All this is intended to show that the name of Unkulunkulu is only used as an excuse for evil, and never as an incentive to do good.

Kepa a ku ko 'zibongo e si m bonga ngazo njengaloku amadhlozi si wa bonga ngezibongo zokuti nokuti nokuti. Ku njalo ke ngi ti mina, uma ku kona o tshoyo ukuti, "Yebo, uma u funa indlela kankulunkulu, ngi se nayo," ngi nga ti, "O, indaba kanti i sa hlelekile, si se za 'uke si bone lapo s' ahlukana kona nankulunkulu ; si bone nokutsho kwetu ngokuti, 'Unkulunkulu lezi 'zinto wa z' enza nje, ngokuba zin'alo.'"

Ngi ti mina Unkulunkulu ka se njengomenzi, ngokuba si y' ona ngaye, si mw enza o yena a s' e-nzele ububi bonke ; kanti a ku njalo, ku se ku njalo ngokuba lezo 'zinto se kulukuni ukuza/hlukanisa nazo, si sizakale ngokuti, "O, a ku 'kcala noma ku tiwa ng' enze kabi ; kepa mina ngi ti Unkulunkulu wa e nge 'kuvezi okubi, noma be tsho, kuhle nje."

I loko ke ukutsho kwami e ngi tsho ngako uma umuntu e ti, "Ngi se nonkulunkulu, izindaba zake." Ngi ti bonke abantu ba nga tanda ukuba lowo 'muntu o tsho njalo, 'ke b' eze 'ku m bona noku mu zwa ; loku tina se si ze si bongwe amadhlozi nje, ngokuba si

But there are no praise-giving names with which we praise him similar to the great number of them, with which we praise the Amadhlozi. For my part, then, if any one says, "Yes, if you seek the path of Unkulunkulu, I am still acquainted with it," I should say, "O, the matter, forsooth, is now set in order, now we shall see where we separated from Unkulunkulu ; and perceive too what we meant by saying, 'Unkulunkulu made these things because they are good.'"

For my part I say that Unkulunkulu is no longer like the Creator, for we sin in his name, and maintain that he made all evil for us ; but it is not so, but it now appears to be so, because it is now difficult to separate ourselves from those things, and we are helped by saying, "O, it is no matter, although they say I have done wrong ; but I say Unkulunkulu was unable to create what is evil, and although they say it is evil, it is really good."

This, then, is what I maintain, if any one says he understands all about Unkulunkulu. I say all men would be glad to go to the man who says this to see him and to hear him ; for in process of time we have come to worship the Amadhlozi only, because we knew

kohlwe ukuba si nga ti ni ngonkulunkulu ; loku si nga s'azi nokwahlukana kwetu naye, nezwi a si shiya nalo. I ngaloko si zifunela amadhlózi, ukuze si libale si nga hlali si kcamanga ngonkulunkulu, ukuti, "Unkulunkulu wa si shiya ;" nokuti, "U s'enzele ni na?"

Sa zenzela ke amadhlózi etu, nabanye awabo, nabanye awabo. Se si fulateleni abanye nabanye ; a ku se ko o ti, "Dlózi lakwabani." Bonke se be ti, "Dlózi lakwiti, ekutinitini, u ngi bheke." Ku njalo ke ukuma kwetu.

Na kulawo 'madhlózi a si nasi-minya ; ngoba na labo 'bantu e si ba bongayo, si bonga abantu abate nabo b' emuka kulo 'mhlaba, ba be nga vumi ukumuka, ba b' ala kakulu, be si kataza ngokuti a si ba funele izinyanga zoku b' elapa, se si tanda ukuba ba tshone. Na kulezo 'zinyanga si ya ya kuzona si nyakeme ngamazwi a ba si hlaba ngawo. Kepa uma e se e file si kqale ukukala nokuzitshaya pansa,

not what to say about Unkulunkulu ; for we do not even know where we separated from him, nor the word which he left with us. It is on that account then that we seek out for ourselves the Amadhlózi, that we may not always be thinking about Unkulunkulu, saying, "Unkulunkulu has left us ;" or, "What has he done for us ?"

So we made for ourselves our own Amadhlózi, and others made theirs for themselves, and others theirs for themselves. And now we have turned the back one on the other ; and no one says, "Spirit of such a family." But all now say, "Spirit of our family, of such a tribe, look on me." Such then is our condition.

And as regards the Amadhlózi we do not possess the truth ; for as regards the men we worship, we worship men who, when they too were departing from the world, did not wish to depart, but were very unwilling to depart, worrying us excessively, telling us to go and seek doctors for them, and that we wished them to die. And we go to the doctors with sorrowful countenances on account of the words with which they have pierced our hearts. And when one has died we begin to weep and to throw ourselves on the ground to

ukubonakalisa ukuba si dabukile ; si be si nga tandi ukuba a si shiye ; naye e be nga tandi ukuba a si shiye. Kepa s' ahlukaniwe ukufa.

Ku ti ngangomso loku izolo si be si kala, ku vele isikcane som-loyana, si ti, "Ake si ye 'kuzwa uma loku ku vele nje, ku vela ngani, loku izolo si lahle Ubani." Kepa ku tiwe izazi, "O, Ubani lowo e ni m lahlileyo izolo, u ti, u ti." Kepa si kgale ukuba si m bongwe, loku izolo si kalile, a si ku bonanga ukuba u ye 'kuhlanguana nabanye abafileyo, ukuba ba s' e-nzele ugange olukqinileyo olu nga yi 'kufohlwa na ukufa. Lokupela wona amadhlozi si ti ukufa ku kuwo ; uma e nga vumi, ku nge ngene. Kepa na loko si ku tsho nje ; a si ku bonisisi ; uma si funa ukuba si ku kqonde kahle, si y' ahluleka, ngokuba laba 'bantu e si

show that we are sorrowful ; we do not wish him to leave us ; neither did he wish to leave us. But we have been separated by death.

And on the morrow after the day of our funeral lamentation, if there arise some little omen,<sup>53</sup> we say, "Just let us go to the diviner and hear of him, since this thing has happened, for yesterday we buried So-and-so."<sup>54</sup> And it is said by the knowing ones, "O, that So-and-so, whom you buried yesterday, says so-and-so." And we begin to worship him, although the day before we wept and did not see<sup>55</sup> that he had gone to unite with the rest of the dead, that they might make a strong rampart around us which shall not be penetrated even by death. For we say that death is in the power of the Amadhlozi, and if they do not wish, it cannot enter. And that too we say merely ; we do not thoroughly understand it ; if we seek thoroughly to comprehend it, we do not succeed, for the men

<sup>53</sup> Such as a dog mounting on a hut, or a snake coming and taking up its abode in it. We shall hereafter give an account of their "OMENS."

<sup>54</sup> They suppose the omen is sent to warn them of something respecting the dead, either that he has been killed by witchcraft, or that he has sent it to comfort them by the assurance of his continued regard for them, he being one of the spirits.

<sup>55</sup> Yesterday they saw death only and the loss of their friend ; now an omen makes them believe in his continued existence, and that he has united with other spirits to be the rampart of his people.

ti ba si mele, b' ahlulwa isifo; kepa si tsho kubantu nabo ab' e-muke kulo 'malaba, be nga tandi uku u shiya; ba donswa ngamandlala okufa; a ba tshongo nokuti, "Ni nga si kaleli, lokupela tina si ya 'ku n' enzela ugange ukuze ni nga fi." Ba fa nabo be nga tandi ukufa.

Kepa uma si ba hlalaba, si ti, "Ukufa okutile a ku pele," ku nga peli, si kqale ukupikisana nabo noku ba pika, ukuti, "A wa ko amadhlozi; noma abanye be ti a ko, kepa mina ngi ti awakiti a fa njalo; a ku kona na linye; si ya zihambela nje; a si sizwa 'dalozi."

Kepa na namhla nje ku se njalo; si ya wa vuma, si wa pika; si sa hamba emkatini waloko; a ku ka bi ko okonakona; si z' enza izigabavu njalonjalo; uma si ne-nhlalaba si ti, "A kona;" uma si nezinsizi si ti, "A wa ko. Si zipilela nje; a si sizwa 'dalozi."

whom we say are our defenders were conquered by disease; and we say they are our rampart to protect us from death, who have themselves left the world, not wishing to leave it; they were dragged away by the power of death; and they did not tell us not to weep for them, because they were about to make a rampart around us to preserve us from death. They too died against their wish.

But when we sacrifice to them and pray that a certain disease may cease, and it does not cease, then we begin to quarrel with them, and to deny their existence. And the man who has sacrificed exclaims, "There are no Amadhlozi; although others say there are; but for my part I say that the Amadhlozi of our house died for ever; there is not even one left; we just take care of ourselves; there is not a single Idhlozi who helps us."

And it is thus to the present time; we acknowledge them and deny their existence; we still walk between the two opinions; there is not as yet any certainty; we are constantly making fruitless efforts; when we are prosperous we say, "There are Amadhlozi;" if we are in trouble we say, "There are not. We owe life to ourselves alone; we are not helped by the Idhlozi."



Ku njalo ke na namhla nje. Kwaba pakati kwobunzima uma u buza u ti, "Bani, namhla nga ku fumana u nje, lokupela nina ni ti ni namadhlozi?" a nga ti uku ku pendula, "O, wena kabani, ngi yeke nje; a nalabo aba nawo; mina a ngi nalo. Ngi ya bona manje li kona idhlozi eli ko eli tanda uma umuntu a ze a be mpo-fu, a kgede izinto zake." Kepa ku tiwe lapo ku kona idhlozi a ku ko 'dhlozi.

Uma u dhlulela ngapambili kwaba se nenhlanya, u ti umhla-umbe u za 'kuzwa izwi li linye nalo; kepa uma u kuluma nabo ngedhlozi, u nga ba u ba tunukile, ukuba ba ku tsehele ubuhle bedhlozi, noku ba siza kwalo. U fike

So it is to the present time. If you ask of those who are in trouble, "So-and-so, how is it that I find you in this state, since you say you have Amadhlozi?" he may say in answer, "O, Son of So-and-so, just leave me alone; the Amadhlozi dwell with those who have them; as for me, I have no Idhlozi. I now see that there is a kind of Idhlozi that wishes a man to become poor, and make an end of his property."<sup>56</sup> Thus it is said by those who believe in the Idhlozi, that it has no existence.<sup>57</sup>

If you pass onward to those who are in prosperity, you think perhaps that you shall hear one and the same word there too; but when you speak with them about the Idhlozi, you bring up old thoughts,<sup>58</sup> and they speak to you about the excellence of the Idhlozi, and the assistance it has given them. You have come to a place

<sup>56</sup> That is, by sacrificing to the Amadhlozi, and by paying the diviners and doctors.

<sup>57</sup> Even those who really believe in the Amadhlozi, irreverently deny their existence in time of trouble. Compare with this the following extract from the French ballad, *Lénore*:—

—"O ma fille! invoquons le Createur suprême;  
Ce qu'il fait est bien fait; il nous garde et nous aime.—  
—Et pourtant son courroux nous accable aujourd'hui,  
A quoi sert d'implorer ses bontés souveraines?  
A quoi sert de prier? les prières sont vaines,  
Et ne montent pas jusqu' à lui."

<sup>58</sup> Lit., You perhaps open an old sore; as we say, We have opened his satirical vein, &c.—that is, have set off on a subject on which they are fond of speaking.

lapo idhlozi li kona kakulu, u kqale ukubona ukuti, "O, kanti okonakona a ku ka fiki; loku ku se ukwesuta ukuti li kona; na loku ukuti a li ko ku vela ngezinsizi."

UMPENGULA MBANDA.

where there is great faith in the Idhlozi, and you begin to see that the people do not yet possess the very truth of the matter; for it is fulness which declares that the Itongo exists; whilst affliction says, it does not exist.<sup>59</sup>

ABANTU abadala ba ti, "Kwa vela Unkulunkulu, wa veza abantu. Wa vela emhlangeni; wa dabuka emhlangeni." Si ti tina bantwana, "Umhlanga u pi na owa vela Unkulunkulu na? Lo ni ti, 'U kona umhlanga,' u kulipi ilizwe na? Loku abantu se be li hamba lonke 'lizwe, u kulipi ilizwe, umhlanga owa dabuka Unkulunkulu u kulipi ilizwe na?" Ba ti ukupendula kwabadala, ba ti, "A si wazi nati; ba kona abadala futi aba tsho umhlanga nabo a ba wazi njalo, umhlanga owa dabula Unkulunkulu." Ba ti ba kqinisile

THE old men say, "Unkulunkulu came into being,<sup>60</sup> and gave being to man. He came out of a bed of reeds; he broke off from a bed of reeds." We children ask, "Where is the bed of reeds out of which Unkulunkulu came? Since you say there is a bed of reeds, in what country is it? For men have now gone into every country; in which of them is the bed of reeds from which Unkulunkulu broke off?" They say in answer, "Neither do we know; and there were other old men before us who said that neither did they know the bed of reeds which broke off<sup>61</sup> Unkulunkulu." They say they speak the

<sup>59</sup> The reader should note that this is an account derived from an educated, intelligent, Christian native.

<sup>60</sup> Came into being,—sprang up,—appeared,—had an origin; with a slight shade of difference in meaning *vela* is used in the same way as *dabula*.

<sup>61</sup> Here my MS. says *dabula*, which makes Umthlanga the active agent in the origin of Unkulunkulu, just as Uthlanga is constantly represented in other forms of the tradition. But the native teacher thinks it a mistake for *dabuka*, a repetition of what is said just above.

u kona umhlanga; ba ti ba kqini-  
aile bona ukuti u kona; kodwa  
tina si ti, "A u ko; loku ilizwe  
eli nawo si nga l'azi a ba nga li  
tsho ukuti li sekutini." Ku tiwa  
Unkulunkulu wa vela, wa zala  
abantu; wa veza abantu, wa ba  
zala.

Si ya kuleka kunkulunkulu, si  
ti, "Ka ngi bheke njalo Unkulu-  
nkulu wetu," owa zala aukulu,  
ukuti obaba-mkulu. Ngokuba owa  
zala ubaba-mkulu ukoko wami;  
owa zala ubaba-mkulu kababa  
Unkulunkulu kambe o pambili.

Kepa lapa a ngi sa kulumi ngalo-  
wo 'nkulunkulu owa vela emhla-  
ngeni; ngi ya kuluma ngonkulu-  
nkulu ow' elamana nokoko wami.  
Ngokuba izindhlu zonke zi nokoko  
bazo ngokwelamana kwazo, nabo  
onkulunkulu bazo.

Abadala ba ti, "Umhlanga u  
kona." Kepa upi na umhlanga  
na? A ba tsho ukuti Unkulunku-  
lu, owa vela emhlangeni, u kona.

truth in saying, there is a bed of  
reeds; but we say, there is not;  
for we do not know the land in  
which it is, of which they can say,  
it is in such and such a country. It  
is said, Unkulunkulu came into  
being, and begat men; he gave  
them being; he begat them.

We pray to Unkulunkulu, say-  
ing, "May our Unkulunkulu ever  
look upon us." [The Unkulu-  
nkulu] who begat our grand-  
fathers. For he who begat my  
grandfather, is my great-great-  
grandfather; and he who begat  
my father's grandfather is Unku-  
lunkulu, the first of our family.<sup>62</sup>

But here I am no longer speak-  
ing of that Unkulunkulu who  
came out of the bed of reeds; I  
am speaking of the Unkulunkulu  
who belonged to the generation  
preceding my great-great-grand-  
father. For all families have their  
orders of succession, and their  
Onkulunkulu.

The old men say, "The bed of  
reeds still exists." But where is  
that bed of reeds? They do not  
say that Unkulunkulu, who sprang  
from the bed of reeds, still exists.

<sup>62</sup> I have hitherto given the several forms of the tradition in the  
order of time in which they were written, with the exception of the  
account given by the young Ibakca, p. 15. This (1860) was the first  
intimation I received that there are many Onkulunkulu, that each  
house has its own, and is an object of worship, his name being the  
chief *isibongo* or surname, by which the Spirits or Amatongo of his  
family are addressed.

Be ti, "Ka se ko Unkulunkulu, owa vela emhlangeni." Be ti, "A si m azi uma u pi na."

Utshange isibongo sakwiti ; yena a kqala abantu bakwiti, unkulunkulu wetu, owa kqala indhlu yakwiti. Si kuleka kuyena, si ti, "Matshange ! Nina bakwatshange !" Si kuleka kuye uma si tanda luto e si lu funayo ; si kuleka nabakwiti kwatshange. Si ti uma si tanda inkomo, si ti, "Nina bakwiti." U tole inkomo. "Nina bakwiti, bakwatshange, bakwadumakade !"

#### UNQETO WAKWATSHANGE.

They say that Unkulunkulu, who sprang from the bed of reeds, is dead. They say, "We do not know where he is."

Utshange is the praise-giving name of our house ; he was the first man of our family,—our Unkulunkulu, who founded our house. We pray to him, saying, "Matshange !<sup>63</sup> Ye people of the house of Utshange !" We pray to him for anything we wish to have ; we and all of the family of Utshange pray to him. If we wish to have cattle, we say, "Ye people of our house."<sup>64</sup> [And if you pray thus] you will get cattle. We say, "Ye people of our house, people of the house of Utshange, people of the house of Udumakade !"

UMFEZI, a native living in the neighbourhood, called on me. I had never spoken to him on the subject of Unkulunkulu ; I availed myself of the opportunity for gaining information. It was very difficult to write anything *seriatim* ; I was therefore obliged to content myself by writing what I could, and remembering what I could.

He said, "Unkulunkulu wa vela emhlangeni." Unkulunkulu sprang from a bed of reeds.

But he did not know where the bed of reeds was. But, "Wavel' enzansi," that is, by the sea ; that is, the bed of reeds from which he sprang was by the sea-side. He also said, "Kwa dabuka abantu,

<sup>63</sup> Matshange ! that is, a plural of Utshange, meaning all his people.

<sup>64</sup> The prayer is either in this simple form of adoration, the suppliant taking it for granted that the Amatongo will know what he wants ; or the thing he wants is also mentioned, as "Ye people of our house ! cattle."

be datshulwa Unkulunkulu." Men broke off, being broken off by Unkulunkulu. He added,

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| <p>Abany' abantu ba ti, ba bohlwa inkomo. Abanye ba ti ba dabuka etsheni ela kgekezeka kabili, ba puma. Unkulunkulu wa ba kgezula etsheni.</p> | <p>Some men say that they were belched up by a cow.<sup>65</sup> Others that they sprang from a stone<sup>66</sup> which split in two and they came out. Unkulunkulu split them out of a stone.</p> |
|--|---|

When asked if they prayed to Unkulunkulu, he replied,

|   |  |
|---|--|
| <p>Ka ba ko aba kcela kunkulu-nkulu. Ba kcela kubakubo nje.</p> | <p>There are none who pray to Unkulunkulu. They pray to their own people only.</p> |
|---|--|

I enquired what they said about thunder; he said,

|   |  |
|---|--|
| <p>Si ti, "O nkosi, si d/le ni? S' one ni? A s' oni 'luto."</p> | <p>We say, "O Lord, what have we destroyed? What sin have we done? We have done no sin."</p> |
|---|--|

He also related the following legend of the manner in which Amabele (native corn) was introduced as an article of food:—

The first woman that Unkulunkulu produced had a child before any of the rest. There was another woman who was jealous when she saw her with a child, and hated her and wished to poison her. She looked about her to find some plant possessed of poisonous properties; she saw the Amabele, which at that time was not cultivated, but grew like the grass. She plucked the seeds, and gave them to the woman. She watched, expecting to see her die; but she did not die, as she had hoped, but grew plump, and better-looking than ever. At length she asked her if the Amabele was nice. She replied, "Nice indeed!" And from that time the women cultivated Amabele, and it became an article of food.

<sup>65</sup> We are not to understand this as a tradition of the origin of men. It is a saying among the natives when they see an exquisitely handsome man, or when they wish to flatter a chief, to say, "Ka zalwanga; wa bohlwa inkomo nje," He was not born; he was belched up by a cow; that is, he did not go through the ordinary and tedious and painful process of being born, but came into being already a perfected man.

<sup>66</sup> Compare this with the Jewish simile, "Look unto the rock whence ye were hewn," that is, to Abraham, their father. (Isaiah li. 1, 2.) Here again we have the notion of Unkulunkulu being the means of helping the human race into being.

THE next legend gives an account of the mode in which men first became acquainted with food, and of two female Onkulunkulu; the two following give—the first an account of the origin of medicines, and the second of two male Onkulunkulu.

MINA nolala, kwa ti lapa ngi se umfana omucinane kakulu, ng' e-zwa indaba ngendoda yakwiti endala. Unokgopoza wa ti:

Kwa ku kona ekukqaleni abafazi be babili emlangeni; omunye wa zala umuntu omhlope, nomunye wa zala omnyama. Labo 'bafazi bobabili ku tiwa i bona be Unkulunkulu wamandulo. Kepa umAlanga lowo sa u buza; ka taho ukuti u sekutini; wa ti, "Nami ngi u zwe ngabadala; a ku ko 'muntu o y aziyo indawo yalo 'mAlangana." Futi tina bantwana aba zalwa abadala si be si nge nje-ngabanamhla nje; bona be zikataza ngokufunisisa ukwazi: tina si be si nga buzi kumuntu omkulu; uma e si tshela indaba, si be si zwa nje ngokuba sa si iziula; si ya bona manje loko e nga sa si ku buza, a sa ku buza ngobuula betu.

I, UNOLALA,<sup>67</sup> [say] that when I was still a very little child, I heard numerous old tales of our people. Unokgopoza said:

There were at first two women in a bed of reeds; one gave birth to a white man, and one to a black man. It is said that these two women were the Unkulunkulu<sup>68</sup> of the primitive men. And as regards that bed of reeds, we enquired of him, but he did not say, it is in such a place; but he said, "I too heard it of the old men; no man knows the situation of that bed of reeds." Further, we children who are the offspring of men of old were not like those of the present time, who worry themselves with finding out knowledge: for our parts we used not to question a great man; when he told us a tale we used just to listen because we were fools; we now see that which we ought to have enquired about, but about which we did not enquire because of our folly.

Kepa labo 'bafazi ba zala aba-

And those women gave birth to

<sup>67</sup> A common mode of commencing a narrative.

<sup>68</sup> He here speaks of the two women as being *one unkulunkulu* of primitive men. So in conversation with another heathen native, he spoke of the first man and first woman, together, as *one unkulunkulu*.

ntwana, ku nge ko 'kudhla okudhliwayo. Ba bona amabele nombila namatanga, ku vutiwe. Umfazi wa ka itanga, wa li peka, wa funza umntwana, e nga tsho ukuba ukudhla, e ti ubuti, kumbe a nga fa masinyane, a nga zinge e m kataza ngokukala, e kalela ukudhla. Kepa lelo 'tanga la m kulupalisa umntwana; wa qabuka umfazi nomunye ukuti, "O, kanti si ti ukufa nje, kanti ukudhla." Kw' aziwa ke amabele nombila namatanga ukuba ukudhla kanti. Ba wa dhla, ba kulupala. Ba wa vuna, ba wa londoloza, ba sizakala.

#### UNOLALA ZONDI.

children, there being no food which was eaten. They saw corn, and maize, and pumpkins; they were all ripe. One of the women took a pumpkin and boiled it, and gave her child a mouthful, not regarding it as food, but poison, and thinking perhaps he would die at once, and no longer worry her without ceasing by his crying, when he was crying for food. But the pumpkin fattened the child; and the other woman looked and said, "O, forsooth, we thought it was nothing but poison, and in fact it was food." Thus then it became known that corn and maize and pumpkins are food. They ate them and became fat. They harvested them and hoarded them and were helped.

ERUKQALENI kwa tiwa, "Insimu y' esuka, i sukela pezulu."<sup>69</sup> Kepa ke wa ti omunye umfazi, wa ti, "Ma si muke, si yosika umhlanga." Wa fika wa t' omunye, wa ti ukuba ba u sike umhlanga, "I ni le na?" wa ti, "Nendhlela eyani na?" Wa vela umuntu, wa ti, "Eyetu." Wa tsho e se sesizibeni emanzini. Wa ti omunye, "U si buza nje: a u s' azi ini na?" Wa ti, "Si hlezi lapa nje, si hlezi emzini wetu." Kwa tiwa, "Ni ng' abakwabani nina na?" Wa ti, "Si

ONCE on a time in the beginning, a woman said, "Let us go and cut reeds." Another said when they were cutting reeds, "What is this? And of what is this the path?" A man appeared and said, "It is ours." He said this, he being still in the pool, in the water. Another said, "You ask of us: do you not know us? We are just living here in our kraal." They asked, "Of what nation are you?" He replied, "We are the people of

<sup>69</sup> A mode of beginning a fiction.

ng' abakwazimase." "Inkosi yenu ng' ubani?" "Usango-li-ngenzansi." "Kupuka ke. Po, ni hlalele ni ngapansi, abantu se be ngapezulu nje na?" Ba ti, "Si Alezi nemiti yetu." "N' enza ni ngayo na?" "S' elap' amakosi." B' emuka ke abafazi, ba ya 'kutshela inkosi. Ba ti, "Nampa 'bantu. Be ti, ng' abakazimase. Ba ti, b' elapa amakosi. Ba ti, umuntu o ng' eza 'ku ba tata, a ng' eza nenoni, a fike a li tshise ngapezu kwesiziba. Uzimase ka yi 'kukupuka nemiti nza ku nga tshiswa inoni."

Ya fika ke leyo 'nkosi, ya ba nenkomo, ya hlatahelwa kona, kwa tshiswa inoni. Wa kupuka ke Uzimase nemiti yake, w' elapa ke emakosini.

Wa ti ke nza e ya 'kumba imiti, wa binca isikaka, 'esaba uba ku vele amapambili esifazeneneni. Kepa ke ba ti ukuvela, abakubo ababe puma kukqala ba ti, "U ya u fikile ke lesi 'sikakana." Ba ti abakwiti, "U ya se ba Alezi ngapezulu ke la 'malembana." Se ku

Uzimase." "Who is your king?" "Usango-li-ngenzansi."<sup>70</sup> "Come up then. But why are you living underground, since people are now living above?" They said, "We are living here with our medicines." "What do you do with them?" "We administer medicines to kings." So the women went away to tell the king. They said, "Behold, there are men. They say they are the people of Uzimase. They say they administer medicines to kings. They say the man who goes to fetch them must take fat, and burn it on the bank of the pool. Uzimase will not come up with his medicines if fat is not burnt."

So the king went with an ox, and it was slaughtered at that place, and the fat was burnt. And so Uzimase came up with his medicines, and administered medicines among kings.

When he went to dig up medicines, he put on a petticoat, fearing to expose himself to women. But on his appearance, the people who came up first said, "This little petticoat has at length come." Our people said in reply, "These little picks are living above."<sup>71</sup> So

<sup>70</sup> Lower-gate-man.

<sup>71</sup> This shows that the natives believe in a succession of emigrations from below of different tribes of men, each having its own Unkulunkulu.



bangwa imiti ke nabakupuka ngapansi naba ngapezulu. Ba ti kwabakwiti, "Abakwasikakana." Ba ti ke kwabakubo, "Abakwalemba."

Ba be zalwa indoda nje ; indoda leyo Umbala. B'ahluka ke ; abanye ba hamba kwenye, nabanye ba hamba kwenye.

Ngi ti ke Uzimase Unkulunkulu wakwiti. A ngi m azi omunye Unkulunkulu wabantu. Kodwa nowakwiti w'ahluka ohangeni okw'ahluka kulo abantu bonke. Abanye ba ti uma si buza, "Lwa lu 'mibala 'miningi ;" ba ti, "Ngenzenyelwa lumalope, ngenzenye lumnyama, ngenzenye lunamalati." Si ti ke tina, "Nga ba be bona ubuhhwanga lobu, be ti ilati njalo." Ba ti abantu laba naye wa ba veza ngoku ba zala.

#### USHUNGUIWANE ZIMASE.

there was a dispute about medicines between those who came up from below and those who were already above. Our people were called, "People of the little petticoat." And they called them, "People of the pick."

They were begotten by a man ; that man was Umbala. They separated from each other ; and some went in one direction, and some in another.

I say, then, that Uzimase is the Unkulunkulu of our tribe. I do not know another<sup>72</sup> Unkulunkulu of all men. But the Unkulunkulu of our tribe was derived from Uthlanga, from whence all people were derived. Some say in answer to our enquiries, Uthlanga was of many colours ; they say, "He was white on one side, on the other black ; and on another side he was covered with bush." So we say, "Perhaps they spoke of the hairiness of his body, and so called it bush."<sup>73</sup> And people say that he too gave them existence by begetting them.

<sup>72</sup> That is, his name.

<sup>73</sup> Compare this with the fabulous monster Ugungu-kubantwana (*Nursery Tales*, p. 176), or Usilosimapundu (*Id.*, p. 185).

ABANYE ba ti omunye Unkulunkulu wa vela pansi ; omunye w' eāla nenkungu pezulu. A ba m kqondanga lowo ow' eāla nenkungu. Ba ti, umālope ukupela kwake. Ba ti, "Kw' eāla Ungalokwelitshe." Ba ti, labo abapansi ba m etuka. Wa ti yena, "Ni ng' etuka ni, loku nami ngi umuntu, ngi fana nani nje na?" Ba ti, kwa tatwa izinkomo lapa 'eālele kona ; wa ālatahiswa ; ba ti kodwa, ka zi dāla ; wa dāl' okwake a fike nako. Wa ālala, wa ālala, wa ālala, wa ālala lapo ke. Kwa buya kwa vela inkungu, wa nyamalala, a ba be be sa m bona.

Nga ngi zwa le 'ndaba kumadigane, uyise-mkulu kamdutshane, inkosi enkulu yamabakca. Nga ng' isikcaka sake esikulu.

USHUNGUWANE ZIMASE.

SOME say, one Unkulunkulu came from beneath ; and another descended from above in a fog. They did not understand him who came down in a fog. They say he was altogether white. They say, "There descended Ungalokwelitshe."<sup>74</sup> They say, those who were beneath started on seeing him. He said, "Why do you start at me, since I too am a man, and resemble you?" They say, cattle were taken at the place where he descended, and they slaughtered them for him ; but they say he did not eat them ; he ate that which he brought with him. He stayed there a long time. Another fog came, and he disappeared, and they saw him no more.

I heard this tale from Umadigane, Umdutshane's grandfather, the great chief of the Amabakca. I used to be his chief servant.

Two natives, perfect strangers to us both, came up as I was asking Umpengula some questions on the subject of the previous statements. They overheard what I was saying, and asked, "Are you talking about the origin of men?" I replied that was the subject of our conversation, and asked if they could tell us any thing about it. The elder of them replied, "Ba vela emālangeni," They sprang from a bed of reeds.

I asked what he knew of Unkulunkulu ; he replied,

<sup>74</sup> That is, He-who-came-from-the-other-side-of-the-rock.

Wa ba veza abantu, naye e ve-  
ziwe emhlangeni.

He gave origin to men, he too  
having had an origin given<sup>75</sup> him  
from a bed of reeds.

I asked, "Wa vezwa ubani na?" Who gave him an origin? He  
said he did not know; and added,

Unkulunkulu wa tshela abantu  
wa ti, "Nami ngi vela emhlange-  
ni."

Unkulunkulu told men saying,  
"I too sprang from a bed of  
reeds."<sup>76</sup>

I asked how men were produced, and got for a reply only a repe-  
tition of the statement that they sprang from a bed of reeds.—I asked  
if he had heard anything of a woman; he replied,

Unkulunkulu wa vela emhla-  
ngeni, nomfazi wa vela emhlangeni  
emva kwake. Ba 'bizo linye uku-  
ti Unkulunkulu.

Unkulunkulu sprang from a bed  
of reeds, and a woman (a wife)  
sprang from the bed of reeds after  
him. They had one name, viz.,  
Unkulunkulu.<sup>77</sup>

I then took him to my study, and wrote the following at his dic-  
tation:—

S' EZWA ku tiwa Unkulunkulu wa  
vela emhlangeni. Kwa vela in-  
doda kukqala; ya landelwa um-  
fazi. Ku tiwa Unkulunkulu bo-

We heard it said Unkulunkulu  
sprang from a bed of reeds. There  
first appeared a man, who was fol-  
lowed by a woman. Both are

<sup>75</sup> This is the nearest rendering we can give to *veziwe*; it is equi-  
valent to *created*. It is passive, and necessarily implies an agent by  
which he had an origin given to him. No native would hear such a  
phrase as "Naye e veziwe," He too having had an origin given him,  
without putting the question, By whom?

<sup>76</sup> Unkulunkulu was an unbegotten though a created man. He  
was the first man; by this statement he is to be understood as depre-  
cating the ascription to himself of something higher and more exalted.  
He is, as it were, telling his children the history of creation as he had  
witnessed it. They appear to be desirous of making him the creator;  
but he replies, "No; I too sprang from the bed of reeds."

<sup>77</sup> This is very precise. The first man and woman sprang, the  
man first and then the woman, from the bed of reeds; and both are  
called by one name, Unkulunkulu; that is, Great-great-grandparent.  
According to Moses, the male and female were both called Adam.  
(Gen. v. 3.)

babili. Ya ti, "Ni si bona nje si vela emlangeni," i tsho kubantu aba vela ngemva. Abantu bonke, ku tiwa, abantu bonke ba vela kunkulunkulu, yena owa vela kukqala.

Ku tiwa Unkulunkulu wa vela emfundeni, lapo kwa ku kona umlanga emlabatini lapa. Abantu ba vela kunkulunkulu ngokuzalwa.

Umvelinqangi u yena Unkulunkulu. Umhlaba wa u kona kukqala, e nga ka bi ko Unkulunkulu. Wa vela kuwo emlangeni.

Izinto zonke za vela naye Unkulunkulu emlangeni; konke, nezinyamazane namabele, konke ku vela naye Unkulunkulu.

Wa li bona ilanga se li bumbeke, wa ti, "Nant' ubakqa olu za 'ku ni kanyisela uba ni bone." Wa bona inkomo, wa ti, "Nanzi inkomo. Dabuka ni, ni bone inkomo, zi be ukudlala kwenu, ni dlale inyama namasi." Wa bona inyamazane, wa ti, "Inyamazane

named Unkulunkulu. The man said, "You see us because we sprang from the bed of reeds," speaking to the people who came into being after him. It is said all men sprang from Unkulunkulu, the one who sprang up first.<sup>78</sup>

It is said Unkulunkulu had his origin in a valley where there was a bed of reeds in this world. And men sprang from Unkulunkulu by generation.

Umvelinqangi is the same as Unkulunkulu. The earth was in existence first, before Unkulunkulu as yet existed. He had his origin from the earth in a bed of reeds.

All things as well as Unkulunkulu sprang from a bed of reeds, —every thing, both animals and corn, every thing, coming into being with Unkulunkulu.

He looked on the sun when it was finished,<sup>79</sup> and said, "There is a torch which will give you light, that you may see." He looked on the cattle and said, "These are cattle. Be ye broken off,<sup>80</sup> and see the cattle; and let them be your food; eat their flesh and their milk." He looked on wild animals and said, "That is such an

<sup>78</sup> He is called "he who sprang up at first" to distinguish him from the many other Onkulunkulu who in the progress of generation sprang up after him.

<sup>79</sup> Lit., worked into form as a potter works clay.

<sup>80</sup> The simile here is that men were existing as young bulbs ready to separate from the parent bulb.

yokuti." Wa ti, "Indlovu leya." Wa ti, "Ingumba leya." Wa u bona umlilo, wa ti, "U base ni, ni peke, n' ote, ni dñle ngawo inyama." Wa ku bona konke, wa ti, "Ukuti nokuti konke."

animal. That is an elephant. That is a buffalo." He looked on the fire and said, "Kindle it, and cook, and warm yourself; and eat meat when it has been dressed by the fire." He looked on all things and said, "So-and-so is the name of every thing."

Kwa vela indoda, kwa vela umfazi. Kwa tiwa Unkulunkulu bobabili igama labo. Ba vela eluhlangeni, uhlanga lolu olu kemanzini.<sup>81</sup> Uhlanga lw'enziwa Umvelinqangi. Umvelinqangi wa milisa utshani, wa veza imiti, wa veza zonke izilwane nenkomo, nenyamazane, nenyoka, nenyoni, namanzi, nentaba.

THERE sprang up a man and a woman. The name of both was Unkulunkulu. They sprang from a reed, the reed which is in the water. The reed was made by Umvelinqangi. Umvelinqangi caused grass and trees to grow; he created all wild animals, and cattle, and game, and snakes, and birds, and water, and mountains.

W'enza uhlanga; uhlanga lwa

He made a reed;<sup>82</sup> the reed

<sup>81</sup> *Olu kemanzini*.—The *k* is used among some tribes, as the Amakuza, the Amalala, &c., instead of *s*, as among the Amazulu.

<sup>82</sup> The account here given of Uthlanga is peculiar. The native who gave it, clearly understood by it a reed. Yet one cannot avoid believing that he did not understand the import of the tradition. It is said that Umvelinqangi made the reed, and that the reed gave origin to Unkulunkulu and his wife. It is said also that Umvelinqangi begat them with a reed (*nohlanga*); and from a reed (*eluhlangeni*). Both these forms are used of the female in generation. A child is begotten from the woman, or with her. And it is the belief of the native teacher that the real meaning of this tradition is that Umvelinqangi made Uthlanga, a female, and with her became the parent of the human race. Uthlanga, therefore, in this form of the tradition, has a feminine import; whilst in others it has a masculine. Yet the same men in speaking of the origin of Umvelinqangi (pronounced by this tribe Umvelikqangi) said he sprang from Uthlanga.—There is really no contradiction in such statements. For the term Uthlanga is applied not only to the Primal Source of Being, but to any other

veza Unkulunkulu nomfazi wake. | gave origin to Unkulunkulu and

source of being, as a father, or to a mother, as in the following sentence :—

Uthlanga lwend'lu yakwabani ubani? Ku tahiwo igama lendoda e in'loko yaleyo 'nd'lu. A i 'lu-  
thlanga yodwa; inye nowesifazana;  
ngokuba a ku ko 'lu'langa lwen-  
doda yodwa e nge ko wesifazana.

Who is the Uthlanga of such a family? They answer by giving the name of the man, who is the head of that house. But he is not the Uthlanga by himself; he is the Uthlanga in conjunction with the female; for there is not a man who is an Uthlanga by himself, there being no female.

Compare this with the following legends of the Hindus, where Brahma corresponds with Umvelingangi; and where there is the same confusion between Brahma, the Creator,—the First Man,—“and the male half of his individuality.” Umvelingangi is both the Primal Source of Being and the First Man; he is the creator of the first woman and her husband. And Satarupa, “the great universal mother,” is equivalent to Uthlanga, the female Unkulunkulu,—the great-great mother of the human race :—

“According to one view, Brahma, the God of Creation, converted himself into two persons, the first man, or the Manu Swayambhuva, and the first woman, or Satarupa: this division into halves expressing, it would seem, the general distinction of corporeal substance into two sexes, and Satarupa, as hinted by the etymology of the word itself, denoting the great universal mother, the one parent of ‘a hundred forms.’” (*Hardwick. Op. cit., Vol. I., p. 297.*)

“As the old traditions of their ancestors were gradually distorted, the Hindus appear to have identified the first man (Manu Swayambhuva) with Brahma himself, of whom, as of the primary cause, he was the brightest emanation; while Satarupa, the wife and counterpart of Manu, was similarly converted into the bride of the creative principle itself. Brahma, in other words, was ‘confounded with the male half of his individuality.’” (*Id., p. 305.*)

A similar apparent contradiction to that which runs throughout these Zulu legends is also found in the Myth of Prometheus, who though a man—the son of Japetus—is said to be the creator of the human race :—

“Sive hunc divino semine fecit

Ille opifex rerum, mundi melioris origo :

Sive recens tellus, seductaque nuper ab alto

Æthere, cognati retinebat semina cæli.

Quam satus Iapeto, mistam fluvialibus undis

Finxit in effigiem moderantum cuncta deorum.”

(*Ovid.*)

Unkulunkulu wa zala abantu bendulo. Unkulunkulu wa ti, "Mina 'nkulunkulu nomfazi wami si ng' abakamvelingangi. Umvelingangi wa si zala nohlanga lu semanzini." Wa ti ekuveleni kwake, "Si ya 'kulw' impi, si gwazane ngemikonto, ku bonakale abanamandla, ow ahlulayo omunye; a z' a ti ow ahlula omunye a be u yena o inkosi enkulu; ow ahluliwe a be umfokazi. Bonke abantu ba ya 'kuya kwo inkosi ow' ahlula omunye."

Umvelingangi wa e umuntu owa zala Unkulunkulu eluhlange-ni lu semanzini, owa zala umfazi wake.

#### UNSUKUZONKE MEMELA.

ABADALA a ba tshongo ukuba i kona inkosi pezulu. Unkulunkulu a si m asi Unkulunkulu ukuba u nezwi lake. Si pata amatongo. Unkulunkulu izwi lake e sa li patayo elokuti a kona amatongo.

his wife. Unkulunkulu begat primitive men. Unkulunkulu said, "I, Unkulunkulu, and my wife are the offspring of Umvelingangi; he begat us with a reed, it being in the water.<sup>83</sup> At his origin he said, "We will fight and stab each other with spears, that the strongest may be manifest who overcomes the other; and he who overcomes the other shall be the great king; and he who is overcome shall be the dependent. And all people shall wait upon him who is the king who overcomes the other."

Umvelingangi was a man who begat Unkulunkulu by a reed whilst it was in the water, and who begat his wife.

THE ancients did not say there is a Lord in heaven. As for Unkulunkulu, we do not know that he left any word for man. We worship the Amatongo. The word of Unkulunkulu which we reverence is that which says there are Amatongo.

<sup>83</sup> *It being in the water.*—That is, according to the notion of the narrator, the reed which Umvelingangi made and by which he begat the first parents of the human race, was in the water. It is probably only another way of saying men sprang from a bed of reeds. But some forms of the tradition represent tribes at least, if not the human race, as being born in or derived from the water. See p. 36.

Si nga sa vela elu/langeni ; a s' azi lapa sa bunjwa kona. Tina bantu 'bamnyama sa vela kunye nani 'belungu. Kodwa tina 'bantu 'bamnyama ukuvela kwetu sa vela sa nikwa izinkomo namagejo okunlima ngemikono nezikali zokulwa. Kwa tiwa ke, " Okuningi ; se ni ya 'kuzenzela." S' emuka ke, s' eza neno. Nina 'belungu na sala nezinto zonke ezin/le nemiteto futi e si nga banga nayo tina.

Sa si va uma si i zekelwa bobaba, be ti nabo ba i va, ba ti, kwa kqala kwa vela umuntu o indoda ; kwa vela emuva umfazi. Kwa ti ngemva kwa vela inkomo ; ya vela i kamba nenkunzi ; kwa ti emva injakazana, kwa ti emva kwa velainja e induna ; kwa ti ngemva zonke ke izilwanyane ezincinane lezi, nezind/lovu, zi vela ngambili njalo.

Kwa ti ngemva kwa vela 'libele ; li ti 'libele uba li vele li ti nya, wa ti lo 'muntu kumfazi, " Ku 'nto o ku bona nje ke, mfazi ndini, e si za 'ku ku d/la. Si za 'ud/la. Nanti 'libele."

It is as though we sprang from Uthlanga ; we do not know where we were made. We black men had the same origin as you, white-men. But we black men at our origin were given cattle, and picks for digging with the arms, and weapons of war. It was said, "It is enough ; you shall now shift for yourselves." So we departed, and came in this direction. You whitemen staid behind with all good things and with laws also which we did not possess.

We used to hear it said by our fathers, they too having heard of others, that a man first came into being ; and then a woman after him. After that a cow came into being ; it appeared walking with a bull. After that a female dog, and after her a dog ;<sup>84</sup> and after that all the little animals, and elephants ; all came into being in pairs.

After that corn came into being. When the corn had come to perfection, the man said to the woman, "That which you now see, true<sup>85</sup> woman, is something for us to eat. We shall eat at once. Behold corn."

<sup>84</sup> It is worth notice that the female of animals is represented as preceding the male.

<sup>85</sup> *Ndini*, here translated *true*, is a word rarely met with ; it is used as an appendage to a vocative ; it ascribes reality or speciality to the name to which it is appended. "Mfazi ndini," Thou who art my wife indeed,—*very* wife. Should a bridegroom address the bride thus, it would be an insult, and imply a loss of virtue, and if not founded in truth, would be resented probably by absolute refusal to marry.



Wa buza umfazi, wa ti, "Li ya 'wenziwa njani ukudhliwa kwalo na?" Ya ti indoda, "Lok' u li bona li mile nje ke, ma li yokusi-kwa. Tat' intonga, u li bule; funa 'litshe, funa elinye li be imbo-kondo."

Ya ti ke, "Tata, nanku umhla-ba, u u bumbe, u z' 'utela 'manzi."

Wa se yena ke e gaula umtana, uluzi; wa se e pehla umlilo ke. Wa ti ke, "Basa ke; se ku za 'u-pekwa ke." Be se kw' epulwa ke, se ku telwa esitaheni. Ba ya dhla ke bona ke; ba ti ke, "A si zoze sa fa uma si dhle lo 'muti."

Wa ti ke inkomo ke wa zi tahe-nisa ukuti zi za 'udhla ingca. Wa zi tahe-nisa izinyamazane lezi e zi kombisa yona ingca. Wa ti, ma zi nga hlali ekaya lapa.

Ku te mhlenikweni ku dabuka umuntu, wa ti ukwenza emhlangeni apa, wa ti, a ba ku bonanga ukudabuka kwabo; ba bona se be kqokqubele nje emhlangeni, be nga boni 'muntu owa ba veza.

Umhlanga lo ku tiwa ukwenza

The woman asked, saying, "In what way shall it be eaten?" The man replied, "Since you see it growing thus, let it be cut. Take a rod, and thrash it; find a stone, and then find a second that it may be an upper stone."<sup>86</sup>

He said, "There is clay; take it and mould it, and pour water into the vessel."

For his work, he cut down a small tree, the uluzi; and obtained fire by friction. He said, "Make a fire; we can now cook." The food when cooked was taken out of the pot, and put into a vessel. And so they ate, and said, "We shall never die if we eat this corn."

He told the cattle to eat grass; and he told game the same, pointing out to them the same grass. And he told them not to remain all at home.<sup>87</sup>

On the day the first man was created he said, as to what happened to them in the bed of reeds, that they did not see their own creation. When he and his wife first saw, they found themselves crouching in a bed of reeds, and saw no one who had created them.

As regards the bed of reeds, on

<sup>86</sup> Viz., for grinding.

<sup>87</sup> Viz., that all were not to be domestic animals.

kwawo umhla ba vela wa kguma ; the day they came into being, it  
wa t' u dabukile, kwa se ku puma swelled,<sup>88</sup> and when it had burst  
bona ka. Kwa se ku dabuka they came out. After that there  
lwenkomo ke nazo zonke izilwana. broke off the uthlanga<sup>89</sup> of cattle  
UGUMELA. and of all other animals.

UKOTO, a very old Izulu, one of the Isilangeni tribe, whose father's sister, Unandi, was the mother of Utshaka, gave me the following accounts :—

|  |   |
|--|---|
| <p>NGI ti mina, Unkulunkulu s' azi yena o zala Utshaka ; Usenzangakona o zala Utshaka. Ngasemva kukasenzangakona kambe se ku yena Utshaka. Utshaka ka zalanga yena ; ka bonanga e ba nabantwana Utshaka. Kwa buya kwa bekwa Udingane. Kwa buya ba bulala Udingane, ba beka Umpande namhla nje, e nga zalanga omabili lawo 'makosi Utshaka no- dingane.</p> | <p>I SAY for my part that the Unkulunkulu whom we know is he who was the father of Utshaka ; Usenzangakona was Utshaka's father. After Usenzangakona comes Utshaka. Utshaka had no children. After him Udingane was made king. After that they killed Udingane, and made Umpande king to this day, those two kings, Utshaka and Udingane, having no children.</p> |
|--|---|

<sup>88</sup> This makes it perfectly clear what the natives understand by Unkulunkulu coming out of the earth. The earth is the mother of Unkulunkulu, the first man, as of every other creature. Compare Milton :—

“The Earth obeyed, and straight  
Opening her fertile womb, teemed at a birth  
Innumerable living creatures, perfect forms  
Limbed and full grown.”

Compare also *Ovid. Met.*, B. I., l. 416—421.—This, too, corresponds with the Scripture account of Creation ; Gen. i. 20, 24. It is also philosophically correct to refer the origin of things secondarily to the earth. The material organisms of all living things consist of elements derived from the earth. The poetic imagination, to which time and space impose no limits, represents as occurring at a point in time what, it may be, took myriads of years for its production in accordance with laws imposed on the Universe by the fiat of the Creator.

<sup>89</sup> Lwenkomo, i. e., uthlanga. This is worth noting, the uthlanga of cattle,—that is, either the reed—primal source—from which they came ; or it may mean, the first pair from which all others sprang.

Ujama kambe o zala Usenza-  
ngakona, uyise waotshaka, u yena  
o Unkulunkulu. Ba kona Omve-

Ujama was the father of Use-  
nzangakona, the father of the  
Utshakas; it is he who is Unku-  
lunkulu.<sup>90</sup> There are Omvelinga-

<sup>90</sup> As the question has been raised whether the natives do not call the First Man, or Being, Unkulunkulu, and an Ancestor Ukulunkulu, in order to prevent all misunderstanding I asked him if he was not speaking of Ukulukulu. He replied Ukulukulu and Unkulunkulu is one and the same word; the Amazulu say Unkulunkulu; other tribes Ukulukulu; but the word is one. I enquired what he meant by Unkulunkulu; he answered,

Si bambisise elikakulu o zala  
ubaba; kepa si ti ukulu ke lowo.  
Kepa a be kona Unkulunkulu  
yena o pambili.

We have employed the word  
great [father] to designate the  
father of our father; and we call  
that man great [father]. And  
there was a great-great [father], to  
wit, one who was before him.

A si kulumi ngamand/la ukuti  
Unkulunkulu; si kuluma ngobu-  
dala kakulu. Ngokuba leli 'lizwi  
lokuti ukulu a li tsho ukuti mu-  
dala kabili, li ti mudala kanye;  
kepa uma ind/lu yalowo i pinda i  
zale amadodana, a se ya 'kuti nge-  
lobubili igama, a /langanise neli-  
kayise nelalowo, a ti unkulunkulu,  
ukuti omdala kakulu.

We do not speak of power when  
we say Unkulunkulu, but espe-  
cially of age. For the word great  
does not say he was old by twice,  
but he is old by once; and if the  
children of that man has children,  
they will speak by the reduplicated  
name, and unite their father's  
name with his, and say Unku-  
lunkulu, that is, one who is very  
old.

What has been said above, then, together with what is here stated, is sufficient to settle all doubt on the subject. I shall not therefore give all the similar statements derived from a great number of different natives to confirm the fact, that by Unkulunkulu or Ukulukulu they mean a great-great-grandfather, and hence a very ancient man much further removed from the present generation than a great-great-grandfather. Hence it is applied to the founders of dynasties, tribes, and families. The order is as follows:—

Ubaba, my father  
Ubaba-mkulu, or Ukulu  
Ukoko  
Unkulunkulu

Uname, my mother  
Uname-mkulu, or Ukulu  
Ukoko  
Unkulunkulu

Ukoko is a general term for Ancestor who preceded the grandfathers. And Unkulunkulu is a general term for Ancient Men, who "were first" among tribes, families, or kings. See Appendix.

lingangi. Si be si zwa Undaba | ngi.<sup>91</sup> We used to hear of Unda-  
wakubayeni. Abona aba zala | ba,<sup>92</sup> the son of Ukubayeni. They  
Ujama. | were the ancestors of Ujama.

As it was quite clear that he understood my question on the subject of Unkulunkulu to have reference to the names of the immediate ancestors of the Amazulu, I asked him if he knew anything about the first man. He replied :—

|   |  |
|---|--|
| <p>Kwa tiwa kwa puma abantu  <br/>shabili oǀlangeni. Kwa puma  <br/>indoda, kwa puma umfazi. Be ti  <br/>kwa puma yonke imisebenzi le e  <br/>si i bonayo, neyezinkomo neyoku-  <br/>dǀla,—konke ukudǀla loko e si ku  <br/>dǀlayo.  </p> | <p>It was said that two people<br/>came out of a reed.<sup>93</sup> There<br/>came out a man and a woman.<br/>At their word<sup>94</sup> there came out<br/>all those works which we see, both<br/>those of cattle and of food,—all<br/>the food which we eat.</p> |
|---|--|

<sup>91</sup> Let us note this plural of Umvelingangi; and that the Omvelingangi are the fathers of the generation preceding that of the Onkulunkulu; that is, they are the fathers of the Onkulunkulu; that is, the great-great-great-grandfathers.

Usobekase, a petty chief over a portion of the Amabele, when speaking of the origin of things, said they were made by Umvelingangi; that there was a first man and a first woman; they were Abavelingangi, and that men sprang from them by generation. He did not use the word Unkulunkulu at all.—Umkqumbela, also, a very old man of the Amangwane, spoke of the Omvelingangi in the plural, and used the word as strictly synonymous with Unkulunkulu, and, like that word, applicable not only to the first man, but to the founder of families, dynasties, tribes, &c.

<sup>92</sup> The origin of Undaba is thus given by Uncinjana, an Ibele :—

|   |  |
|---|--|
| <p>Undaba wa dabuka kupunga,  <br/>wa zala Usenzangakona. Usenza-  <br/>ngakona wa dabuka kundaba, wa  <br/>zala Utshaka. Undaba Unkulu-  <br/>nkulu.  </p> | <p>Undaba sprang from Upunga,<br/>and was the father of Usenzanga-<br/>kona. Usenzangakona sprang<br/>from Undaba, and was the father<br/>of Utshaka. Undaba is the<br/>Unkulunkulu.</p> |
|---|--|

The attention of the Zulu scholar is directed to the use of *dabuka* in this statement.

Whilst travelling lately among a wholly uncultivated tribe, on asking what they meant by the *ukudabuka* of men from Unkulunkulu, they replied, “Ba dabuka esiswini sake,” They broke off from her bowels; that is, of the first female Unkulunkulu.

<sup>93</sup> Or, from Uthlanga.

<sup>94</sup> In this remarkable sentence the origin of things is ascribed to the joint word of the man and woman.

He said he did not know their names.—I asked what the natives said of a Creator. He answered:—

Si vele ku tshiwo ku tiwa, “Inkosi i pezulu.” Be si zwa ku njalo ke ekuveleni kwetu; inkosi ya be i konjwa pezulu; a si li zwanga ibizo layo; si zwa kodwa ku tiwa inkosi i pezulu. Si zwa ku tiwa umdabuko wezwe kwa tiwa inkosi e pezulu. Ngi te ngi mila kwa ku tiwa umdabuko wezwe u pezulu; abantu be komba pezulu njalo.

UKOTO MHLONGO.

When we were children it was said, “The Lord is in heaven.” We used constantly to hear this when we were children; they used to point to the Lord on high; we did not hear his name; we heard only that the Lord is on high. We heard it said that the creator of the world<sup>95</sup> is the Lord which is above. When I was growing up it used to be said, the creator of the world is above; people used always to point towards heaven.

<sup>95</sup> This and two or three other statements are the only instances I have met with of the word Umdabuko for the source of creation, but its meaning is evident. It is equivalent to Umdayi of the Amakqwabe, the Umdali of the Amakzosa, and the Umenzi of the Amazulu.

*Umdabuko*, however, is derived from *ukulabuka*, to be broken off (see Note 3, page 1), and therefore has a passive signification, and thus differs from Umenzi and Umdali, which are active. It more resembles Uthlanga, and though in some places apparently used for an active creator, would mean rather a passive, though potential source of being,—passive, that is, as a female, or as a seed, which have however wrapped up in them potentially the future offspring.

We may compare with this the legend of the Bechuanas:—

“Morimo, as well as man, with all the different species of animals, came out of a hole or cave in the Bakone country, to the north, where, say they, their footmarks are still to be seen in the indurated rock, which was at that time sand. In one of Mr. Hamilton’s early journals, he records that a native had informed him that the footmarks of Morimo were distinguished by being without toes. Once I heard a man of influence telling his story on the subject. I of course could not say that I believed the wondrous tale, but very mildly hinted that he might be misinformed; on which he became indignant, and swore by his ancestors and his king, that he had visited the spot, and paid a tax to see the wonder; and that, consequently, his testimony was indubitable. I very soon cooled his rage by telling him that as I should likely one day visit those regions, I should certainly think myself very fortunate if I could get him as a guide to that wonderful source of animated nature. Smiling, he said, ‘Ha, and I shall show you *the*

UNGWADI, Ujani, Umasumpa, Umatiwana, Uzikali, ubaba. Ungwadi unkulunkulu. Ujani a zala Umasumpa. A ti Umasumpa a zala Umatiwana. A ti Umatiwana a zala Uzikali. A ti Uzikali a zala abautwana. Wa zala Ungazana, wa zala Umfundisi. A si b'azi abanye. Unzwadi wa zala Uswanalibomvu. Uswanalibomvu wa zala Ungabazi.

Izizwe zonke zi nonkulunkulu wazo. I lesa si nowaso, na lesa si nowaso njalo. Unkulunkulu wakiti Ungenamafu nolu hlongwana nosangolibanzi. Ukugeina ku tiwa "Nkosi" kumatiwana, okwa vela Onkulunkulu bakwiti. Ba vela be pete umkonto ukuba ku ponswane, si dlane inkomo. Ba vela emdabukweni. Umdabuko

UNGWADI, Ujani, Umasumpa, Umatiwana, Uzikali, our father. Ungwadi is Unkulunkulu. Ujani was the father of Umasumpa. Umasumpa was the father of Umatiwana. Umatiwana was the father of Uzikali. Uzikali had many children. He had Ungazana and Umfundisi. We do not know others. Unzwadi was the father of Uswanalibomvu. Uswanalibomvu was the father of Ungabazi.

All nations have their own Unkulunkulu. Each has its own. The Unkulunkulu of our tribe is Ungenamafu and Uluthlongwana and Usangolibanzi.<sup>96</sup> At last men said "King" to Umatiwana, in whose house the Onkulunkulu of our tribe were born.<sup>97</sup> At their birth they handled spears that they might be thrown, and we eat each other's cattle. They sprang from the Umdabuko.<sup>98</sup> The Um-

*footsteps of the very first man.* This is the sum-total of the knowledge which the Bechuanas possessed of the origin of what they call Morimo, prior to the period when they were visited by missionaries." (*Missionary Labours and Scenes in South Africa. Moffat, p. 262.*)

See also a corresponding legend among the Basutos:—

"A legend says that both men and animals came out of the bowels of the earth by an immense hole, the opening of which was in a cavern, and that the animals appeared first. Another tradition, more generally received among the Basutos, is, that man sprang up in a marshy place, where reeds were growing." (*The Basutos. Casalis, p. 240.*)

<sup>96</sup> That is, at a certain period the tribe divided into three, each having its own Unkulunkulu. So Umahhaule, who has formed a small tribe, says, in a few years he shall be an Unkulunkulu.

<sup>97</sup> That is, the Onkulunkulu whose names he has given not only belonged to the Amangwane, but to the family of Umatiwana.

<sup>98</sup> Umdabuko, Creator. See above, Note 94.

owa s' abela izinto zonke, wa si | dabuko is he who gave us all  
patisa nezihlangu. | things, and gave us shields also to

ULUDONGA (an Ingwane). | carry.

IN the neighbourhood there is a very old woman, with whom I had some casual conversation which appeared to be calculated to throw some light on their traditions ; I therefore sent Umpengula to obtain from her a connected statement. On his return he related the substance of her remarks as follows :—

UNINA kabapa u ti :—Kwa ti eku-  
veleni, lokupela Utshaka u te e ba  
indoda e ngena ebukosini, sa si  
kqala ukwenda ngaleso 'sikati ;  
kepa ngi be ngi za ngi zwa ku  
tiwa, "Amabele lawa e si wa  
dhlayo a vela emhlangeni ; kwa  
ku umhlanga ; ku vutiwe, ku bo-  
mvu." Kepa abantu ba zinge be  
bona into e bukeka emhlangeni.  
Ba za ba ti, "Ake si zwe uma le  
into i ini na." Ba wa ka, a dhl-  
wa. Kwa tiwa, "O, kanti, ku  
mnandi, ukudhla." A goduka ke,  
a ya 'kulinywa.

THE mother of Ubapa says :—At first, that is, when Utshaka was a man and was entering into the kingdom ; we girls were beginning to marry at that time ; I used continually to hear it said that the corn which we eat sprang from a bed of reeds ; there was a bed of reeds ; when it was ripe it was red. And people saw constantly a beautiful thing in the bed of reeds. At length they said, "Just let us taste what kind of a thing this is." They plucked it, and ate it, and said, "O, forsooth, it is good, it is food." So it was taken home<sup>99</sup> and cultivated.

Si kuluma ngaloku 'kuvela kwamabele, si ti, "Kwa vela pi loku na ?" kepa abadala ba ti, "Kwa vela kumdabuko owa dabu- la konke. Kepa si nga m azi." Si zinge si buza si ti, "Lowo 'm-

When we spoke of the origin of corn, asking, "Whence came this ?" the old people said, "It came from the creator who created all things. But we do not know him." When we asked continu-

<sup>99</sup> Lit., The corn went home and was cultivated ; that is, became a cultivated article of food.

dabuko u pi na? Loku amakosi akwiti si ya wa bona!" kepa abadala b' ale ukuti, "Na lawa 'makosi e si wa bonako, u kona umdabuko owa wa dabulayo."

Kepa si buze si ti, "U pi na? Ka bonakali nje. U pi na?" kepa si zwe bobaba be komba pezulu, be ti, "Umdabuko wako konke u pezulu. Futi ku kona nezizwe sabantu kona." Kepa si nga ze sa bona ka'le ukuba lowo 'mdabuko u ya 'uze a bonwe nini na. Ku be ku tiwe njalo, ku tiwa, "Inkosi yamakosi."

Si zwa futi ku tiwa uma izulu li d'le izinkomo kwabani, ku tiwe, "Inkosi i tate izinkomo kwabani." Futi si zwe ku tiwa uma li ya duma, abantu ba zimise isibindi, ngokuti, "I ya d'lala inkosi." Kepa si ze sa kula ku i loko njalo.

Kepa ngonkulunkulu ka m vezanga ngokwake. Kepa ngi be ngi linga uku m kombisa kuye, a

ally, "Where is the creator? For our chiefs we see?"<sup>100</sup> the old men denied, saying, "And those chiefs too whom we see, they were created by the creator."

And when we asked, "Where is he? for he is not visible at all. Where is he then?" we heard our fathers pointing towards heaven and saying, "The Creator of all things is in heaven. And there is a nation of people there too." But we could not well understand when that Creator would be visible. It used to be said constantly, "He is the chief of chiefs."<sup>1</sup>

Also when we heard it said that the heaven had eaten<sup>2</sup> the cattle at such a village, we said, "The Lord has taken the cattle from such a village." And when it thundered the people took courage by saying, "The Lord is playing." That was the state of the matter till we grew up.

But as for Unkulunkulu, Uba-pa's mother did not mention him of her own accord. But I tried to direct her attention to him, that she might speak of him of her

<sup>100</sup> By this is meant, that they denied the existence of a Creator whom they could not see; and declared their belief that their kings, whom they could see, were the Creators of all things. Just as at the end this old woman declares that the whitemen made all things.

<sup>1</sup> *Inkosi* may be rendered chief, king, lord. We can therefore say either Chief of Chiefs,—or King of Kings,—or Lord of Lords.

<sup>2</sup> That is, the lightning had struck.



zitholo ngokwaka. Kepa kwa ba | own accord.<sup>3</sup> But I could not get  
lukuni loko ukukuluma ngokwaka. | her to mention him of her own

<sup>3</sup> This is a very common occurrence. Very old Amazulu, when asked about Unkulunkulu, are apt to speak, not of the first Unkulunkulu, but the onkulunkulu of their tribes.

Mr. Hully, a missionary for some years connected with the Wesleyans, went up to the Zulu country as interpreter to Mr. Owen, in 1837. He says the word Unkulunkulu was not then in use among the natives; but that Captain Gardiner introduced it to express the Greatest, or the Maker of all men. Mr. Hully refused to use it in this sense. He allowed that the word *kulu* meant great, but denied that Unkulunkulu existed in the language to express that which Capt. Gardiner wished. But he persisted in using it through a young man named Verity.

The following remarks from Captain Gardiner's work appear to justify this statement of Mr. Hully:—

"The conversation which took place I will now relate, as nearly as I can, in the precise words:—

" 'Have you any knowledge of the power by whom the world was made? When you see the sun rising and setting, and the trees growing, do you know who made them and who governs them?'

" Tpai (after a little pause, apparently deep in thought)—'No; we see them, but cannot tell how they come: we suppose that they come of themselves.'

" 'To whom then do you attribute your success or failure in war?'

" Tpai—'When we are unsuccessful, and do not take cattle, we think that our father' [Itongo] 'has not looked upon us.'

" 'Do you think your father's spirits' [Amatongo] 'made the world?'

" Tpai—'No.'

" 'Where do you suppose the spirit of a man goes after it leaves the body?'

" Tpai—'We cannot tell.'

" 'Do you think it lives for ever?'

" Tpai—'That we cannot tell; we believe that the spirit of our forefathers looks upon us when we go out to war; but we do not think about it at any other time.'

" 'You admit that you cannot control the sun or the moon, or even make a hair of your head to grow. Have you no idea of any power capable of doing this?'

" Tpai—'No; we know of none: we know that we cannot do these things, and we suppose that they come of themselves.'" (*Narrative of a Journey to the Zoolu Country. Capt. Allen F. Gardiner, R.N.; undertaken in 1835, p. 283.*)

He thus speaks of a tribe on the Umzimvubu:—

"On the subject of religion they are equally as dark as their

Nga za nga m gazulela ibizo lika-  
 ukulunkulu ; kepa yena wa bona  
 wa ti, "A ! u yena pela lowo 'm-  
 dabuko o pezulu owa e tshiwo  
 abadala." Kepa Ubapa wa ti,  
 "Ai ! u se kgala ukupambanisa  
 amazwi. Izolo u be nga tshongo  
 njalo kumfundisi. Unkulunkulu  
 u be m kombisa pansi. Kepa  
 manje u se m kombe pezulu."  
 Kepa wa ti yena, "Ehe ! wa  
 buya w' enyuka, wa ya pezulu."  
 Wa yeka leyo 'ndhlela yake yoku-  
 kgala, wa ngena ngokuti, "Kanti  
 Unkulunkulu u yena lo o pezulu.  
 Futi nabelungu laba kanti i bona  
 amakosi aw' enza konke."

accord. At length I mentioned  
 the name of Unkulunkulu ; and  
 she understood and said, "Ah ! it  
 is he in fact who is the creator  
 which is in heaven, of whom the  
 ancients spoke." But Ubapa said,  
 "No ! she now begins to speak at  
 cross purposes. She did not say  
 this to the Missionary yesterday.  
 She said Unkulunkulu was from  
 beneath. But now she says he  
 was from above." And she said,  
 "Yes, yes !<sup>4</sup> he went up to  
 heaven afterwards." She left the  
 first account, and began to say,  
 "Truly Unkulunkulu is he who is  
 in heaven. And the whitemen,  
 they are the lords who made all  
 things."

neighbours the Zoolus. They acknowledged, indeed, a traditionary account of a Supreme Being, whom they called Oukoolukoolu" [Ukulukulu] "(literally the Great-Great), but knew nothing further respecting him, than that he originally issued from the reeds, created men and cattle, and taught them the use of the assagai. They knew not how long the issitoota," [isituta] "or spirit of a deceased person, existed after its departure from the body, but attributed every untoward occurrence to its influence, slaughtering a beast to propitiate its favour on every occasion of severe sickness, &c. As is customary among all these nations, a similar offering is made by the ruling chief to the spirit of his immediate ancestor preparatory to any warlike or hunting expedition, and it is to the humour of this capricious spirit that every degree of failure or success is ascribed." (*Id.*, p. 314.)

<sup>4</sup> That is, she assents to the statement that Unkulunkulu sprang from the earth. But asserts also that he is the heavenly Lord, of whom she has been speaking.

This account is in many respects very remarkable. It is not at all necessary to conclude that the mind of the old woman was wandering. There appears to be in the account rather the intermixture of several faiths, which might have met and contended or amalgamated at the time to which she alludes:—1. A primitive faith in a heavenly Lord or Creator. 2. The ancestor-worshipping faith, which confounds

UBEKE, who related the following, was a very old man, belonging to the Amantanja tribe. He had seen much. His people were scattered by the armies of Utshaka, and he showed four wounds, received at different times :—

INKOSI i ya buza kambe indaba yaobaba.

Aobaba ba be ti indaba yabo yendulo, be ti, "Unkulunkulu u kona o indoda, o pansi yena." Obaba ba be ti, "Inkosi i kona pezulu." Uma li leta, li duma, ba ti, "Inkosi i ya hloma, i ya leta. Lungisa ni." Be tsho kubo 'ma-

THE chief<sup>5</sup> enquires then what our forefathers believed.

The primitive faith of our fathers was this, they said, "There is Unkulunkulu, who is a man,<sup>6</sup> who is of the earth." And they used to say, "There is a lord in heaven." When it hailed, and thundered, they said, "The lord is arming; he will cause it to hail. Put things in order."<sup>7</sup> They

the Creator with the First Man. 3. The Christian faith again directing the attention of the natives to a God, which is not anthropomorphic.

But she may intend to refer to the supposed ascent of Usenzangakona, the father of Utshaka, into heaven, which is recounted in the following izibongo, that is, flattering declamations by which the praises of the living or the dead are celebrated :—

Kwa ku izibongo zikasenzangakona, e bongwa abantu bake, be ti,

"Mntakajama, owa pota igoda la ya la fika ezulwini, lapa izituta zakwamageba zi nga yi 'kufika. Zo ba 'kukwela z' apuke amazwanyana."

Amageba ibizo elidala lamazulu. Li ti, amatunzi okumuka kwelanga; a ya geba exintabeni. Amageba abakamageba, Unkulunkulu wakwazulu. Umageba u zala Ujama, a zale Usenzangakona, a zale Utshaka. Nomageba u kona Unkulunkulu wake, lapa tina si ng' aziko.

There were lauds of Usenzangakona, by which he was lauded by his people; they said,

"Child of Ujama, who twisted a large rope which reached to heaven, where the Spirits of the Amageba will not arrive. They will again and again make fruitless efforts, and break their little toes."

Amageba is an ancient name of the Amazulu. It means the shadows caused by the departing sun; they recline on the mountains. Amageba are the people of Umageba, the Unkulunkulu of the Amazulu. Umageba begat Ujama; he begat Usenzangakona; he begat Utshaka. And as regards Umageba, there is his unkulunkulu where we know not.

<sup>5</sup> The chief, that is, myself. A respectful mode of addressing the enquirer, as though the answer was being given to a third person.

<sup>6</sup> *Indoda*, that is, a male.

<sup>7</sup> That they may not be injured by the hail.

me, ku lungiswe impahla zonke nezinkomo namabele.

Ku ti lapa inkosi i dhlalayo ngokuduma, ba ti uma ku kona ow esabayo, "W etuka ni, loku ku dhlala inkosi na? U tate ni yayo na?"

Kwa tiwa Unkulunkulu u te, a si be abantu, si lime ukudhla, si dhle. Kwa ti utshani bwa vezwa Unkulunkulu, wa ti, "A ku dhle izinkomo." Wa ti, "A ku tezwe izinkuni, ku be kona umlilo, ku vut' ukudhla." Wa ti Unkulunkulu, "A ku zalwane, ku be kona abalanda, ku zalwe, kw and' abantu emhlabeni. Ku be kona amakosi amnyama, inkosi y aziwe ngabantu bayo, ukuba 'Inkosi le: ni butane nina nonke ni ye enkosini.' "

A si kw azi ukuvela kwake. Si zwa ku tiwa, "Abantu ba zalwa Unkulunkulu." Aobaba ba

said this to our mothers, and they set all things in order, cattle and corn.

And when the lord played by thundering they said, if there was any one afraid, "Why do you start, because the lord plays? What have you taken which belongs to him?"

It was said, Unkulunkulu said, "Let there be men, and let them cultivate food and eat." And the grass was created by Unkulunkulu, and he told the cattle to eat. He said, "Let firewood be fetched, that a fire may be kindled, and food be dressed." Unkulunkulu said, "Let there be marriage among men,<sup>8</sup> that there may be those who can intermarry, that children may be born and men increase on the earth." He said, "Let there be black chiefs; and the chief be known by his people, and it be said, 'That is the chief: assemble all of you and go to your chief.' "

We do not know the origin of Unkulunkulu. We hear it said, "Men are the children of Unkulunkulu." Our fathers used to

<sup>8</sup> *A ku zalwane.* Lit., Let children be begotten or born one with another. An allusion to a supposed period in which if blood relations did not marry there could be no marriage. The meaning really is,—Let brothers and sisters marry, that in the progress of time there may arise those who are sufficiently removed from close relationship, that there may be *abalanda*, that is, persons who may lawfully intermarry.

be ti. "Unkulunkulu lowo owa zala abantu elu/llangeni. Si nga m azi ke Ulu/llanga uma wa e puma ngapi na; noma Unkulunkulu ba be puma o/llangeni lunye ini na. A s' azi ukuba U/llanga umfazi ini, loku aobaba ba be ti si zalwa Unkulunkulu.

Sa si m buza Unkulunkulu kwobawo, si ti, "U pi Unkulunkulu e ni m tshoyo na?" Ba ti, "Ka se ko. No/llanga futi," ba ti, "ka se ko." Ba ti aobawo, "Nati s' ezwa si tshelwa ukuti, sa zalwa Unkulunkulu no/llanga. Na kwobaba s' ezwa be tsho."

Unkulunkulu wa e mnyama, ngokuba si bona abantu bonke e si vela kubo bemnyama, nenwele zabo zimnyama. B' esoka ngokuba kwa tsho Unkulunkulu, wa ti, "A ba soke abantu, ba nga bi amakwenkwe." Unkulunkulu naye wa soka, ngokuba wa si tshela ukusoka.

say, "Unkulunkulu is he who begat men by Uthlanga.<sup>9</sup> We do not know whence Uthlanga came; or whether Unkulunkulu and Uthlanga both came from one Uthlanga or not. We do not know whether Uthlanga was a woman, for our fathers said we were begotten by Unkulunkulu.<sup>10</sup>

We used to ask our fathers about Unkulunkulu, saying, "Where is Unkulunkulu of whom you speak?" They said, "He is dead, and Uthlanga also is dead." Our fathers said, "We were told that we are the children<sup>11</sup> of Unkulunkulu and Uthlanga. And our fathers told us they were told."

Unkulunkulu was a black man, for we see that all the people from whom we sprang are black, and their hair is black. They circumcised because Unkulunkulu said, "Let men circumcise, that they may not be boys." And Unkulunkulu also circumcised, for he commanded us to circumcise.

<sup>9</sup> Here very distinctly Uthlanga is a proper name,—that of the first woman. But the origin of Uthlanga is not known; it is suggested that she came forth from Uthlanga together with Unkulunkulu—that is, an anterior Uthlanga.—Compare this with the legend above given, where it is said Umvelingangi made an Uthlanga and begat children by her. See below, where it is said, "U/llanga ka se ko," Uthlanga is dead; not, A lu se ko.

<sup>10</sup> This is a mode of asserting his belief that since the fathers said Unkulunkulu begat men, he could not do so without a wife, and that therefore Uthlanga was a woman.

<sup>11</sup> Zala is to beget and to give birth to: they were derived, viz., by generation from Unkulunkulu, and by birth from Uthlanga.

Umdabuko ng' azi o pezulu wodwa. Ba be ti abendulo, "Umdabuko u pezulu owona opilisayo abantu ; ngokuba abantu b' esuta, ba nga fi indhlala, ngoba inkosi i ba nika ukupila, ukuba ba hambe kalle emhlabatini, ba nga fi indhlala."

Uma l' omile, ku hlangana abanumuzana namakosi, ha ye enkosini emnyama ; ba ya kuluma, be tandaza wona umbete. Ukutandaza kwabo ukuba abanumuzana ba tshaye izinkabi ezimuyama, i nga bi ko emhlope. Zi nga hlatshe ; b' enze ngemilomo ; ku hlatshe i be nye, ezinye zi hlale. Kwa ku tiwa kukgala imvula i puma enkosini, nelanga li puma enkosini, nenyanga e kanyisa ngobumhlope, ku hlwile, abantu ba hambe be ng' apuki. Uma inyanga i nga se ko, ku tiwa, "Abantu a ba nga hambi, kumnyama ; ba ya 'kuli-mala."

As to the source<sup>12</sup> of being I know that only which is in heaven. The ancient men said, "The source of being is above,<sup>13</sup> which gives life to men ; for men are satisfied, and do not die of famine, for the lord gives them life, that they may live prosperously on the earth and not die of famine.

If it does not rain, the heads of villages and petty chiefs assemble and go to a black chief ; they converse, and pray for rain. Their praying is this :—The heads of villages select some black oxen ;<sup>14</sup> there is not one white among them. They are not slaughtered ; they merely mention them ; one is killed, the others are left. It was said at first, the rain came from the lord, and that the sun came from him, and the moon which gives a white light during the night, that men may go and not be injured. If there is no moon, it is said, "Let not men go, it is dark ; they will injure themselves."

<sup>12</sup> *Umdabuko*, Source of Being,—local or personal,—the place in which man was created, or the person who created him. But if a place, it is possessed of a special potentiality. See Note 95, p. 50. But here the *Umdabuko* is called "the lord which gives them life."

<sup>13</sup> The argument is, since we see that life-giving influences,—the rain and sun,—come from heaven, we conclude that there too is the original source of life.

<sup>14</sup> It is supposed that black cattle are chosen because when it is about to rain the sky is overcast with dark clouds. When the ox is killed, its flesh is eaten in the house, and perfect silence is maintained till the whole is consumed, in token of humble submission to the lord of heaven, from whom, and not of the chief, the rain is asked. The bones are burnt outside the village. After eating the flesh in silence, they sing a song. The songs sung on such occasions consist merely of musical sounds, and are without words.

Uma izulu li be li tshayile izinkomo, ku be ku nga hlupakwa. Ku be ku tiwa, "Inkosi i hlabile ekudhleni kwayo." Ku tiwa, "Okwenu ini na, loku ku ng' okwenkosi na? I lambile; i ya zi/hlabela." Uma umuzi u tshaywe unyazi, uma ku inkomo e bulewe, ku tiwa, "Ku za 'kuba in/hlan/ala kulo 'muzi." Uma umuntu e tshaywe, wa fa, ku tiwa, "U soli-we inkosi."

If lightning struck cattle, the people were not distressed.<sup>15</sup> It used to be said, "The lord has slaughtered for himself among his own food. Is it yours? is it not the lord's? He is hungry; he kills for himself." If a village is struck with lightning, and a cow killed, it is said, "This village will be prosperous." If a man is struck and dies, it is said, "The lord has found fault with him."

UBEBE.

Having requested Umpengula to ascertain from Ubebe the meaning of Umdabuko more exactly, he made the following report:—

Ng' enze njengokutsho kwako ke, I HAVE done as you directed, mfundisi, nga buza kubebe ukuti, Teacher, and asked of Ubebe what

<sup>15</sup> Contrast this with what Arbousset says of the superstition found among the Lighoyas:—

"When it thunders every one trembles; if there are several together, one asks the other with uneasiness, 'Is there any one amongst us who devours the wealth of others?' All then spit on the ground, saying, 'We do not devour the wealth of others.' If a thunderbolt strikes and kills one of them, no one complains, none weep; instead of being grieved, all unite in saying that the Lord is delighted (that is to say, he has done right), with killing that man; they say also that the thief eats thunderbolts, that is to say, does things which draw down upon men such judgments. There can be no doubt, they suppose, that the victim in such a case must have been guilty of some crime, of stealing most probably, a vice from which very few of the Bechuanas are exempt, and that it is on this account that fire from heaven has fallen upon him." (*Exploratory Tour in South Africa*, p. 323.)

Casalis says that, among the Basutos, "If any one is struck dead by lightning, no murmur is heard and tears are suppressed. 'The Lord has killed him,' they say; 'he is, doubtless, rejoicing: let us be careful not to disturb his joy.'" (*The Basutos*, p. 242.)

"Bebe, lapa ku tiwa umdabuko wabantu, li ti ni leli 'zwi lokuti umdabuko na?' Kepa Ubebe wa ti, "Lapa si ti umdabuko, si kulu-ma lapa kwa vela abantu bonke kona, si ti ke umdabuko wabantu. Futi le inkosi e pezulu a ngi zwanga kwobaba be ti, "I nonina noufazi." A ngi ku zwanga loko. Unkulunkulu yedwa e kwa tiwa wa veza abantu omlangeni; sa ti, umdabuko u uhlanga."

men meant by the word Umdabuko, when they say, "The Umdabuko of men." He replied, "When we say Umdabuko we speak of that<sup>16</sup> from which men sprang; and because they sprang from that, we say, 'The Umdabuko of men.' Further, as regards that lord who is above, I never heard our fathers say he had a mother or wife. I never heard such a thing. It is Unkulunkulu only of whom it was said he gave men origin by means of Uthlanga,<sup>17</sup> and so we said, the Umdabuko is Uthlanga."

I REQUESTED Umpengula to enquire of Unjan, of the Abambo tribe, a petty chief, who came to the village, what he knew about Unkulunkulu. He reported the following:—

WA ti ngoku m buza kwami ukuti, "Njan, u ti ni wena ngonkulunkulu lowo, e sa m tshoyo tina 'bantu abamnyama na?' wa ti, "Lo, e sa ti, w' enza konke na?" Nga ti mina, "Yebo. Ngi ya

WHEN I asked him, saying, "Unjan, what do you say about that Unkulunkulu, of whom we black men used to talk?" he replied, "Him who, we said, made all things?"<sup>18</sup> I replied, "Yes. I en-

<sup>16</sup> See Note 95, p. 50.

<sup>17</sup> Or, out of Uthlanga; "and so we said the Umdabuko is Uthlanga," either regarding Umdabuko as a female, or referring to that Uthlanga or Source of being from which Unkulunkulu himself and all things else sprang. But we are here, no doubt, to understand the latter, for above he states that the old men believed in an Umdabuko which is above, and which he calls, "the Lord which gives them life."

<sup>18</sup> Intimating that there are other Onkulunkulu about whom he might wish to enquire.



buza ukuze ng' azi loko oku isimi-  
nya imikhla yonke ngaye." Wa ti,  
"Ehe! A u boni ini ukuba  
Unkulunkulu, sa ti, w' enza konke  
e si ku bonayo ne si ku patayo  
konke?" Nga ti, "Ehe! Ha-  
mbisa kambe. Ngi sa lalele lapa  
u za 'kuya 'kugcina kona." Kepa  
wa ti, "O, noma kwa tashiwo kwa  
tiwa, w' enza konke; kepa mina  
ngi bona ukuti loku kwa tiwa  
umuntu omkulu wetu, umuntu  
njengati; ngokuba tina sa si nga  
kombi 'ndawo lapo e kona, kodwa  
kwa tiwa umuntu owa vela ku-  
kgala kubantu bonke, o yena em-  
kulu kwiti sonke, Umvelingangi.  
Kanti ngi ya bona ukuti ngelizwi  
letu sa ti, Unkulunkulu w' enza  
konke, kepa a s' azi lap' a vela  
kona." Nga m buza nga ti,  
"Manje u pi na?" Wa ti, "O,  
ka se ko." Nga ti, "Wa ya ngapi  
na?" Wa ti, "Nati si be si buza,  
ku tiwe, 'Ka se ko.' Kepa nga-  
loko ku ya bonakala ukuti konke  
loko a kw enziwanga umuntu o  
nga se ko; kw' enziwa o se kona."

Kepa ngi buza kuye ngokuti,  
"Abafundisi bakwini a ba tsho ini  
ukuti le inkosi e pezulu i Unku-  
lunkulu na?" Wa ti, "Hau!"

quire that I might know what has  
always been the truth about him."  
He said, "Yes, yes! Do you not  
understand that we said Unkulu-  
nkulu made all things that we see  
or touch?" I said, "Yes! Just  
go on. I am listening for the  
conclusion." And he said, "Al-  
though it was said he made all  
things, yet for my part I see that  
it was said,<sup>19</sup> he was an old man  
of ours, a man like us; for we did  
not point to any place where he  
was, but said he was a man who  
came into being first of all other  
men, who was older than all of us,  
Umvelingangi. So then I see that  
by our word we said Unkulunkulu  
made all things, but we know not  
whence he sprang." I asked,  
"Where is he now?" He said,  
"O, he is dead." I asked, "Where  
is he gone?" He replied, "We  
too used to ask, and it was an-  
swered, 'he is dead.' But by that  
it is evident that all things were  
not made by a man, who is now  
dead; they were made by one who  
now is."<sup>20</sup>

And when I enquired, saying,  
"Do not your teachers<sup>21</sup> tell you  
that the lord which is in heaven is  
Unkulunkulu?" he replied with a

<sup>19</sup> I see that it was said and nothing more; there was no truth in it.

<sup>20</sup> It is clear that this reasoning is the result of a certain amount  
of light. When once he had been induced to think, he said that the  
things around him could not, as the old men said, have had a mere  
human author, who came into being and passed away.

<sup>21</sup> This chief and his people live in the neighbourhood of the  
Roman Catholic Mission about fifteen miles from this place.

ngokwetuka, "Nakanya. A ngi zwanga be li tsho lelo 'lizwi ; no-kuba ba kulume ngalo nje a ngi ku zwanga. Kupela umfundisi yedwa e nga kuluma naye ngalo."

start, "Hau! by no means. I never heard such a word, neither did I ever hear them even mention the name. It is your teacher<sup>22</sup> alone with whom I have ever spoken about it."

The next day I asked him myself, when he made the following statement :—

Ba ti abendulo ba ti Unkulunkulu owa veza abantu, wa veza konke nezinkomo, konke nezilwane ezasend/ile. Ba ti omdala umuntu owa veza lezo 'zindaba, e se ku tiwa ke umuntu omdala u inkosi, ku tiwa u inkosi e pezulu. Se si zwa ngani ukuti inkosi e pezulu e yona ey' enza konke. Abantu abadala ba be ti Unkulunkulu ukoko nje, umuntu omdala owa zala abantu, wa veza konke.

The ancients said that it was Unkulunkulu who gave origin to men, and every thing besides, both cattle and wild animals. They said it was an ancient man who gave origin to these things, of whom it is now said that ancient man is lord ; it is said, he is the Lord which is above.<sup>23</sup> We have now heard from you that the Lord which is in heaven is he who made every thing. The old men said that Unkulunkulu was an ancestor and nothing more, an ancient man who begat men, and gave origin to all things.

ULANGENI, umuntu omdala wase-makzoseni, kepa u sesikoleni, wa fika lapa kwiti. Nga ya kuye, ngi ya 'kubuza le 'ndaba kankulunkulu, ngi bona emdala kakulu. Kepa ekungeneni kwami end/lini

ULANGENI, an old Ikxosa, but one living at a mission-station, paid us a visit. I went to him and enquired of him what he knew about Unkulunkulu, because I saw he was a very old man. When I entered the house where Ulangeni

<sup>22</sup> Some years ago whilst travelling I had had a conversation with him on the subject.

<sup>23</sup> This is rather obscure, but I prefer not to give a free translation. The meaning is, Our old men told us that it was an ancient man who created all things ; but we hear from the missionaries that the heavenly Lord is he who created.

lapa e kona Ulangeni, nga m buza ngokuti, "Baba, ngi size ngale 'ndawo yokuti Utikzo, uma lelo 'gama kwa tiwa Utikzo o pi na? Noma li vele se ku fike abafundisi ini na?"

Kepa Ulangeni wa ti, "Kqa; leli 'gama lokuti Utikzo a si lo e si li zwa kumangisi; igama lakwiti elidala; ku be ku ti ngezikati zonke, uma ku timula umuntu a ti, 'Tikzo, u ngi bheke kade.' "

Kepa nga buza ngokuti, "Ni be ni ti tikzo nje, ni tsho ni na? Loku izidumbu zake na ni nga z' azi, na ni tsho ni na?" Wa ti, "Le 'ndaba yokuti tikzo indaba kwiti e be ku tiwa, uma li ya duma izulu, kw aziwe njalo ukuti a kona amandhla a ngapezulu; ku ngaloku kwa za kwa tiwa opezulu Utikzo. A ku tshiwongo kodwa ukuti u sendaweni etile pezulu;

was, I enquired of him, saying, "My father, help me in the matter of Utikzo, and tell me where Utikzo is said to be? And whether the word came into use after the arrival of the missionaries?"

And Ulangeni answered, "No; the word Utikzo is not a word we learnt of the English; it is an old word of our own. It used to be always said when a man sneezed, 'May Utikzo ever regard me with favour.' "<sup>24</sup>

Then I asked, "Since you merely used the word Utikzo, what did you mean? Since what is very truth about him you knew not, what did you mean?" He replied, "As regards the use of Utikzo, we used to say it when it thundered, and we thus knew that there is a power which is in heaven; and at length we adopted the custom of saying, Utikzo is he who is above all. But it was not said that he was in a certain place

<sup>24</sup> Just as among other people sneezing is associated with some superstitious feeling. In England and Germany old people will say, "God bless you," when a person sneezes. Among the Amazulu, if a child sneeze, it is regarded as a good sign; and if it be ill, they believe it will recover. On such an occasion they exclaim, "Tutuka," Grow. When a grown up person sneezes, he says, "Bakiti, ngi hambe kade," Spirits of our people, grant me a long life. As he believes that at the time of sneezing the Spirit of his house is in some especial proximity to him, he believes it is a time especially favourable to prayer, and that whatever he asks for will be given; hence he may say, "Bakwiti, inkomo," Spirits of our people, give me cattle; or, "Bakwiti, abantwana," Spirits of our people, give me children. Diviners among the natives are very apt to sneeze, which they regard as an indication of the presence of the Spirits; the diviner adores by saying, "Makosi," Lords, or Masters.

kwa ku tiwa lonke izulu u kulo lonke. A kw ahlukaniwanga."

Kepa nga ti, "Amalau a e ti ni wona ibizo lokubiza Udio?" Wa ti, "Hau! U tsho 'malau mani na?" Nga ti, "Lawa 'malau abomvana." Wa ti, "Ngi y' e-zwa. Kepa ba be pi labo 'bantu aba nga ze ba be notikzo na? Angiti ba be hlala ezintabeni; ba tolwe Amabunu, nokuze ba be pakati kwabantu na? A si lo igama lamalau ukuti tikzo. Okwamalau kwa duka konke ngam-hla be hlangene namabunu. A si zwa 'luto lwawo."

I loko ke e nga ku zwa ngolageni. Nga buza ke ngokuti, "Unkulunkulu ku m zwanga na?" Kepa yena wa ti, "Uku mu zwa kwami Unkulunkulu, ngi mu zwe kakulu lapo ku bekwa amatshe pezu kwesivivane; umuntu a ti

in heaven; it was said he filled the whole heaven. No distinction of place was made."<sup>25</sup>

I asked, "By what name did the Hottentots call God?" He said, "Hau! what Hottentots do you mean?"<sup>26</sup> I replied, "Those reddish Hottentots." He said, "I hear. But where were those people that they should use the word Utikzo? Is it not the fact that they used to live in the mountains; and were taken into the households of the Dutch, and so came to live among the people? Utikzo is not a Hottentot word. Every thing belonging to the Hottentots was thrown into confusion when they united with the Dutch. We have learnt nothing of them."

This, then, is what I heard of Ulangeni. So I enquired further, "Have you never heard of Unkulunkulu?" He replied, "I have for the most part heard Unkulunkulu mentioned when stones are thrown on an isivivane;<sup>27</sup> when a

<sup>25</sup> It may be worth noting here that what the Amazulu say of the lord of heaven, for whom they have no name, the Amakosa say of Utikzo.

<sup>26</sup> This is to be understood as expressing his utter contempt for the Hottentots, and unwillingness to admit that the Kafir could learn any thing from them. It cannot, however, be doubted that he is mistaken in supposing that they did not derive the word from the Hottentots.

<sup>27</sup> *Isivivane*.—Isivivane amatshe a hlanganiselwa 'ndawo nye, 'enziwe inkqwaba enkulu; ku po-

The isivivane consists of stones which are collected together in one place, and form a large heap;

|  |  |
|--|--|
| <p>lapa e ponsa itshe, a ti, 'Zizuku-lwane zikankulunkulu,' a dhlule." Nga ti ke, "E tsho mupi Unku-</p> | <p>man throws a stone, he says, 'Generations of Unkulunkulu,' and passes on." So I said, "What</p> |
|--|--|

|   |  |
|---|--|
| <p>nswe kona aba dhlulako kuso isivivane, amancane amatshe namakulu e ponswa kona, ku tiwa, "Sivivane saokoko, ngi ti ketshe-ketshe ukuhamba kalula."</p> | <p>those who pass by the isivivane cast stones on it; the stones which are thrown on it are both small and great; and it is said, "Isivivane of our ancestors, may I live without care."</p> |
|---|--|

UMPENGULA MBANDA.

The isivivane, then, is a heap of stones, the meaning of which the natives of these parts are unacquainted with. When they pass such a heap, they spit on a stone and throw it on the heap. Sometimes they salute it by saying, "Sa ku bona, bantwana bakasivivane," Good day, children of Usivivane; thus personifying Isivivane, and acting in correspondence with the *Kxosa* salutation to Unkulunkulu.—Sir James E. Alexander relates the following of the Namaquas:—"In the country there are occasionally found large heaps of stones on which had been thrown a few bushes; and if the Namaquas are asked what they are, they say that *Heije Eibib*, their Great Father, is below the heap; they do not know what he is like, or what he does; they only imagine that he also came from the East, and had plenty of sheep and goats; and when they add a stone or branch to the heap, they mutter, 'Give us plenty of cattle.'"—Among the Hottentots there are many such heaps, which they say are the graves of Heitai Kabip, who, according to them, died several times and came to life again. (*Bleek. Hottentot Fables*, p. 76.)—Thus the Heitai Eibip of the Hottentots appears to have some relation to the Unkulunkulu of the Kafira.

Such heaps of stones are common in the South Sea Islands, and are there memorial heaps, as, it appears from the Scripture narrative, was that which Jacob raised (Gen. xxxi. 45—55); or they may have been raised over graves, as is still the custom among the Bedouins.

"The bearers of the corpse reached the newly dug grave at the head of the procession, and standing over it they slowly lowered the body, still rolled in its rough camel-hair shroud, into it, as the solemn chant suddenly ceased, and the silence which ensued seemed rendered deeper by the contrast. The corpse having been stretched out in its sandy couch, all those nearest the spot, with hands and feet, raked back the loose earth over the grave and closed it up. Ali and the other chieftain with him, each taking up a stone from the ground, now cast it in turn on the tomb, uttering, 'Allah yerdano,' God have mercy on him! Naif, silent and brooding, approached the spot, and with the same prayer cast his stone likewise over his brother's tomb, adding, 'The duty of revenging thee weighs upon me.'

"All the other members of the tribe present followed their chief's example, and pressed forward to pay their last tribute to the dead, a stone cast on the grave, and a muttered prayer for his peace;

lunkulu na!" Ukupendula ku-  
kalangeni, wa ti, "E tsho umuntu  
wokukqala kubo bonke abantu,  
owa vezwa Utikzo kukqala. Ke-  
pa abantu ba m bona. Utikzo  
wa sita kunkulunkulu, ka bonwa-  
nga umuntu; abantu ba bona  
yena Unkulunkulu, ba ti umenzi  
wako konke, Umvelinqangi, be  
tsho ngokuba lowo ow' enza  
Unkulunkulu be nga m bonanga.  
Ba ti ke u yena e Utikzo. I loko  
e ngi kw aziyo ngonkulunkulu."

Nga ti mina, "Ehe! langeni.  
Ngi ya bona impela ukuba loko o  
ku tahoyo into nami e be ngi i  
tsho. Kodwa kuloko, loko 'ku-  
pendula kwako ku ukupendula  
kwomuntu o se punyelwe ilanga;  
ngokuba u bona loko abaningi a  
ba bheki nakanye kuloko 'kubona  
kwako."

Wa ti, "Ku te ekufikeni kwa-  
mangisi kulo mhlaba kwiti, kwa  
kqala umfundisi o ku tiwa ibizo  
lake Uyegana. Wa fika wa fu-  
ndisa abantu, nokukuluma kwake

Unkulunkulu does he mean?"  
Ulangeni said in reply, "He  
means the first man before all  
other men, who was created by  
Utikzo first. And men saw him.  
Utikzo was concealed by Unku-  
lunkulu, and was seen by no one;  
men saw Unkulunkulu, and said  
he was the creator of all things,  
Umvelinqangi; they said thus  
because they did not see Him who  
made Unkulunkulu. And so they  
said Unkulunkulu was God.<sup>28</sup>  
This is what I know about Unku-  
lunkulu."

I replied, "Yes, yes! Ulangeni.  
I see clearly that what you say  
accords with what I said. But  
further, your answer is the answer  
of a man on whom the sun has  
risen; for you see that which  
many do not regard in the least."

He said, "On the arrival of the  
English in this land of ours, the  
first who came was a missionary  
named Uyegana. On his arrival  
he taught the people, but they did

the multitudes crowding in succession round the spot, or spreading  
over the plain to find a stone to cast on the tomb in their turn. A  
high mound of loose stones rose fast over the grave, increasing in size  
every minute as men, women, and children continued swarming  
around it in turn, adding stone after stone to the funereal pile."  
("Sketches of the Desert and Bedouin Life." *The Churchman's Com-  
panion*. No. XII. December, 1867, p. 524.)

Is our ceremony of throwing earth into the grave a relic of this  
ancient custom?

<sup>28</sup> This is a very concise and simple explanation of the way in  
which the First Man came to be confounded with the Creator.

ku ng' aziwa uma u ti ni na, e  
lal' end/le, e nga lali ekaya; kepa  
uma e bona umuzi a ye kuwo;  
nakuba ukukuluma kwabantu e  
nga kw azi, a kwitize njalo kuba-  
ntu, ba kohlwe uma u ti ni na.  
'Wa za w' enyuka wa beka en/la;  
wa fumana abantu ababili—Ibunu  
nelau; wa buya nabo labo 'bantu,  
ba m kumushela. Sa kqala uku  
w' ezwa amazwi a wa tshoyo. Wa  
buza pakati kwetu ngokuti, 'Ni ti  
ni ngokwenza konke na?' Sa ti,  
'Ow' enza konke, si ti Utikzo.'  
Kepa wa buza wa ti, 'U pi na?'  
Sa ti, 'U sezulwini.' Uyegana  
wa ti, 'Ehe. Ngi lete yena lowo  
ke pakati kwenu lapa.' Kepa  
kwa ku kona abantu ababili, be  
bakulu; omunye Unsikana, omu-  
nye Unzele. Ba kolwa bobabili.  
Unzele wa e /lala emzini wake.  
Usikana wa /langana noyegana,  
umfundisi. Laba 'bantu ba kqala  
ukubanga igama lokuti Utikzo.  
Unzele wa ti, 'Utikzo u pansi.'  
Unsikana wa ngaba, ngokuti,  
'Hai! Nzele. Utikzo u pezulu.  
Ngi m bona e pezulu mina, lapa  
ku vela amand/la onke.' Ba  
pikisana ngaloko bobabili, wa za

not understand what he said; he  
used to sleep in the open air, and  
not in a house; but when he saw  
a village he went to it, and al-  
though he did not understand the  
people's language, he jabbered  
constantly to the people, and they  
could not understand what he said.  
At length he went up the country,  
and met with two men—a Dutch-  
man and a Hottentot; he returned  
with them, and they interpreted  
for him. We began to understand  
his words. He made enquiries  
amongst us, asking, 'What do  
you say about the creation of all  
things?' We replied, 'We call  
him who made all things Utikzo.'  
And he enquired, 'Where is he?'  
We replied, 'In heaven.' Uye-  
gana said, 'Very well. I bring  
that very one<sup>29</sup> to you of this  
country.' And there were two  
men, both men of consequence;  
one was named Unsikana, and the  
other Unzele. Both became be-  
lievers. Unzele continued to live  
at his own village. Unsikana  
united with Uyegana, the mission-  
ary. These men began to dispute  
about the name Utikzo. Unzele  
said, 'Utikzo is beneath.' Unsi-  
kana denied, saying, 'No! Unze-  
le. Utikzo is above. I see that  
he is above from whence power  
proceeds.'<sup>30</sup> The two disputed on  
that subject, until at length Unze-

<sup>29</sup> That very one,—that is, all that relates to or concerns him.

<sup>30</sup> Compare this with Note 13, p. 59.

w' ahlulwa Unzele, ngokuba wa ti, 'E pansi,' e taho Unkulunkulu ngokuti, 'U pansi.' Kepa Unsikana wa ti, 'Hai! Utikzo u sempakameni.' La za lelo 'gama lokuti Utikzo la duma kakulu ngokufika kwabafundisi. Ngokuba tina sa si kuluma ngezulu lonke, si ti, 'Ku kona Utikzo kulo lonke;' ku nga te ntea ukukanya kuleyo 'ndawo. Kepa lo 'nsikana ukukolwa kwake ku ya mangalisa. A si kw azi uma kwa ku njani na, ngokuba ekwahluleni kwake Unzele, wa m kgambela ingoma enkulu, wa ti 'Ekatikzo' lelo 'gama; na namhla nje li into enkulu emakzoseni. Li ya baliswa ngamandhla amaningi katikzo. Ku

le was overcome, for he said, 'He is beneath,' meaning Unkulunkulu when he said 'He is beneath.' But Unsikana said, 'No! Utikzo is in the high place.' At length the word Utikzo was universally accepted on the arrival of the missionaries. For we used to speak of the whole heaven, saying, 'Utikzo dwells in the whole heaven;' but did not clearly understand what we meant. But the faith of Unsikana is wonderful. We do not understand what it was like, for when he had refuted Unzele, he composed a great hymn for him, which he called 'The Hymn of God;' and to this day that hymn is a great treasure among the Amakzosa. It celebrates the great power of God.<sup>31</sup>

<sup>31</sup> The following is the translation of the hymn alluded to given by Appleyard, *Grammar*, p. 48 :—

Thou art the great God—He who is in heaven.  
 It is Thou, Thou Shield of Truth.  
 It is Thou, Thou Tower of Truth.  
 It is Thou, Thou Bush of Truth.  
 It is Thou, Thou who sittest in the highest.  
 Thou art the Creator of life, Thou madest the regions above.  
 The Creator who madest the heavens also.  
 The Maker of the stars and the Pleiades.  
 The shooting stars declare it unto us.  
 The Maker of the blind, of thine own will didst thou make them.  
 The Trumpet speaks,—for us it calls.  
 Thou art the Hunter who hunts for souls.  
 Thou art the Leader who goes before us.  
 Thou art the great Mantle which covers us.  
 Thou art He whose hands are with wounds.  
 Thou art He whose feet are with wounds.  
 Thou art He whose blood is a trickling stream—and why?  
 Thou art He whose blood was spilled for us.  
 For this great price we call.  
 For thine own place we call.



te lowo 'muntu o ku tiwa Unsikana w' enza ummangaliso ngam/la e fayō. W' emuka wa ya e/latini e nomfana wake. Wa ngena e/latini, wa funa umuti omkulu o ku tiwa umumbu ibizo lawo; wa u tola, wa u gaula, wa u nguma; wa u linganisa naye, wa u baza, wa w enza umpongolo; wa funa nesivalo, e u baza, e zilinganisa pakati kwawo. Ku te uma u pele wa u twala, wa goduka nawo, wa hlanganisa abantwana baka, wa ti, 'Bantabami, ni bona nje ngi gaule lo 'muti, ng' enzile ukuze ku ti uma se ngi file ni ngi fake kuwo, ni nga boni ubuncunu bami.' Nembala-wa fa ngalezō 'zinsukwana."

#### UMPENGULA MBANDA.

And the man Unsikana did a wonderful thing at his death. He went with his son into the forest. When he entered the forest he sought for a large tree called the Umumbu; he found one and cut it down; he measured it by his own size; he carved it and made a box of it, and a cover for it, hollowing it so as to be equal to himself inside. When it was finished he carried it home; he assembled his children and said to them, 'My children, you see I have cut this tree, that when I am dead you may place me in it, and not look on my nakedness.' And in fact he died a few days after."

LELI 'lizwi lokubiza Unkulunkulu e birwa abantwanyana noma abafana ekwaluseni, u ya bizwa ngokuba ku tsho abadala. A ngi tsho ukuti a se be gugile, ngi tsho abakulileyo kunabanye. Ba ya tumela ukuti a ba ye 'ku m biza abantwana. Ngokuba ku nge ko namunye o ya 'kuti, "Ku ngani ukuba ni tanda ukudhlala ngesihlobo sami na? A n' azi ini uku-

As regards calling Unkulunkulu, when he is called by little children or by boys when they are herding cattle, he is called at the bidding of old people. I do not mean those who are really old, but those who are grown up more than others; they send children to go and call him. For there is no one who will say, "Why do you like to make sport with a relative of mine?"<sup>32</sup> Do you not know that

<sup>32</sup> A very common answer received from a native when asked who Unkulunkulu is, is, "Ukoko wetu," Our ancestor. But now, through the course of years, no one regards him as a relative; he is so far removed from all at present living by intervening generations.

ba kumina kubu/lungu na ? Ku ngokuba indlu yake Unkulunkulu e nga m enzela umnyu, a i se ko. Labo 'bantu bonke aba tume la abantwana ukuti a ba ye 'ku m biza, b' enza ngoku nga m naka keli ngaluto. Loku 'ku/lekisa ngaye Unkulunkulu ku vela ngaloku. Ngokuba uma abantwana ba ya buza ukuti, "Unkulunkulu u ubani na ?" ba ti abadala, "Umvelingangi ow' enza izinto zonke." Kepa ba buze ukuti, "Upi manje lapo e kona na ?" ba ti, "Wa fa ; a si sa l' azi izwe lapo a fela kona, neliba lake. I loku kodwa e si kw aziyo ukuti, lezi 'zinto zonke e si nazo sa zi nikwa u ye." Kepa ku nga bi ko 'n/loko yezwi eli veza ukuti, "Indlu e sa lunge nonkulunkulu eyakwabani lo."

Ku ti uma ku landwa ukuma kwake Unkulunkulu, ku pelele etafeni nje, ku nga sondeli ngaseziud/lini zokwelamana naye kulaba 'bantu aba se kona.

Ku njalo ke, u bona nje, ukubizwa kukankulunkulu ; ku nga ti u se inganekwane ; ka si yo inga-

it is painful to me ?" It is because the house of Unkulunkulu, which can feel pain for him, no longer exists. All the people who send children to go and call him, do so because they care nothing about him. That sport about Unkulunkulu springs from this. For if children ask who Unkulunkulu is, the old people answer, "Umvelingangi, who made all things." But when they ask where is the place where he now is, they say, "He died, and we no longer know the place where he died, nor his grave. This only is what we know, that all these things which we have, he gave us." But there is no such conclusion as this come to, "The house which is descended from Unkulunkulu is the house of So-and-so."<sup>33</sup>

When the standing of Unkulunkulu is sought out, it terminates in the open plain, and makes no approach to houses which have followed him in succession till those men who now exist are reached.<sup>34</sup>

Such then, you see, is the calling of Unkulunkulu ; it is as though he was the subject of a

<sup>33</sup> That is, no one can trace up his ancestry to the First Man. Such a notion manifests the utter ignorance of the natives of the lapse of time since man was created.

<sup>34</sup> We know that Unkulunkulu was the first man, but if we were to attempt to give the names of his children we could not make up a genealogy, for we are at once lost, and cannot in any way connect him with people who are now left.

nekwane impela, ukuze a nge u inganekwane; ku ngokuba u umuntu wokukqala; ngapambili kwake ka ko omunye umuntu kutina 'bantu; u yena e sekukqaleni kwabantu; tina sonke si nganeno kwake. I ngaloko Unkulunkulu bonke abantwana ku tiwa a ba ye 'ku m biza. A ku tshiwo ukuti, "Si biza idhlozi na? Si li bizela ize? A s' azi ini ukuba li ya 'kutukutela, li si bulale na?" A ku ko loko 'kukcabanga okunjalo ngaye Unkulunkulu, ukuti u idhlozi. Kepa noma u idhlozi, ka ko o namandhla oku m pata lapa e hlalile inkomo; ngokuba ka namandhla okubalisa, njengaloko e nga balisa ngamadhlozi akubo a w' aziyo. Kubantu abamnyama igama likankulunkulu a li hlanipeki; ngokuba a ku se ko 'ndhlu yake. Se li njengegama lesalukazi esidala kakulu, si nge namandhla okuzenzela nokuncinyane, se si hlala lapo si hlezi kona kusasa li ze li tshone ilanga. Abantwana ba se be dhala ngaso, ngokuba a si namandhla oku ba fumana no-ku ba tshaya; se si kuluma ngomlomo kodwa. Ku njalo ke negama leli likankulunkulu, ukuba abantwana bonke ku tiwa a ba ye 'ku m biza. U se isikohliso sabantwana.

mere nursery tale; he is not a fable indeed, though he may be like one; it is because he was the first man; before him there was not another man from whom we are derived; it is he who is the first among men; we stand this side of him. It is on that account that all children are told to go and call Unkulunkulu. They do not say, "Are we calling an Idhlozi? Do we call it for nothing? Do we not know that it will be angry and kill us?" There is no such thought as this about Unkulunkulu, that he is an Idhlozi. But if he is an Idhlozi, there is no one who can worship him when he kills a bullock; for he is not able to repeat his praising names, as he can those of the Amadhlozi of his people which he knows. The name of Unkulunkulu has no respect paid to it among black men; for his house no longer exists. It is now like the name of a very old crone, which has no power to do even a little thing for herself, but sits continually where she sat in the morning till the sun sets. And the children make sport of her, for she cannot catch them and flog them, but only talk with her mouth. Just so is the name of Unkulunkulu when all the children are told to go and call him. He is now a means of making sport of children.

A ku tshiwo kodwa ukuba u ize. U umuntu impela; kodwa ku ya koǀliswa ngaye abantwana, ukuti a ba ye 'ku m biza. Ngokuba ku y' aziwa impela ukuti wa fa. Kodwa i loku oku bonakala ngako ukuba u isikoǀliso sabantwana, ngokuba na lapo a fela kona a k' aziwa na abadala. Kodwa uma ku tunya abantwana, ku tiwa a ba ye lapaya; noma u ngalapa eduze, na lapa e kona. Kepa abantwana ba bize ba bize kakulu kakulu, a nge sabele; ba buye ba ye 'kubika ukuti ka sabele; ku tiwe, "A ni bize kakulu; memeza ui kakulu." Abantwana b' ezwe loku 'kutsho ngokuti, "A ku memezwe," ba memeze kakulu, a ze amazwi abo a tshe, ba hho-tahoze; ba kqale ukubona ukuti, "Si ya koǀliswa. Ini ukuba Unkulunkulu a ng' ezwa ngamazwi a 'bukali e si memeze ngawo kukqala? Manje u sa ya 'kuzwa ngani, loku e se e tshile amazwi na?" Kepa ngaloko, noma a tshile, a ba nako ukuyeka ukubiza. Ukupela kwokumemeza kwabo ukuba ku suke umkuiwana a ye 'bu ba biza, ukuti, "Sa ni buya." U tsho njalo ngokuba be se be kgedile loko a be be tanda

But it is not said he is nothing. He is really a man; but children are made sport of through him, when they are told to go and call him. For it is well known that he died. But it is this which makes it clear that he is the means of making a sport of children, for even the place where he died is not known even to the old men. But when children are sent, they are told to go yonder; or they say that he is here near at hand, or that he is at this very place. And children call and call again and again; but he cannot answer. They return to report that he does not answer. The people say, "Shout aloud; call him with a loud voice." When the children hear it said that they are to shout aloud, they shout aloud until they are hoarse, and their voice is scarcely audible; and they begin to see that they are deceived, and ask, "How is it that Unkulunkulu does not hear shrill words with which we first shouted? Now, how can he any longer hear, since we are now hoarse?" But because they have been told to shout, even though they are hoarse they cannot leave off shouting. The end of their shouting is this:—One of the bigger boys goes to call them, saying, "Come back now." He says this because the people have now finished what they wished to

uku kw enza ngapandhle kwabantwana. Ba buya ke abantwana, ba ti, "K' esabeli." Ku tiwe, "O, u kude lapo e kona. A ku se 'kcala."

Ngaloko 'kumemeza a ba bongi Unkulunkulu ngako. Kodwa abantwana ngoku ng' azi kwabo ba memeza isiminya; ngokuba be ti, u za 'uvela. Kanti lab' aba ba tumileyo ba y' azi ukuti ka yi 'kuvela. Ngokuba kubo a nge tunywe o se bhokile ukuya 'kubiza Unkulunkulu; a nga ti uma ku tiwa, "Bani, hamba u ye 'kubiza Unkulunkulu," a nga ti ukupe ndula kwake, "Uma ni tanda ukwenza into yenu, noma ni tanda ukuba ni dhle ukudhla okutile kwenu e ni nga tandi ukuba ngi ku bone, noma ngi ku dhle; woti ni a ngi suke, ngi ye kwenye 'ndawo, ngi hlale kona, ni ze ni kgedeloko kwenu; musa ukuti a ngi ye 'kubiza Unkulunkulu, njengabantwana laba aba ng' aziyo." Ku njalo ke abadala a ba tunywa.

Le 'ndaba kankulunkulu manje se si i bona ezincwadini, ukuti i ya sondela. Loku tina si be si ti, "Unkulunkulu umuntu wokukqala." A si m bonganga, noma

do without the children. So the children return, and say, "He did not answer." The people reply, "O, he is a great way off. It is now no longer of consequence."

By this shouting they do not worship Unkulunkulu. But the children, through their ignorance, shout with sincerity, for they think he will appear. But those who send them know that he will not. For a person who is shrewd among them cannot be sent to go and call Unkulunkulu; if he is told to go and call Unkulunkulu, he may say in reply, "If you wish to do something in private; or if you wish to eat that food of yours, which you do not wish me to see, or eat, tell me to go away to some other place; don't tell me to go and call Unkulunkulu, like children who know nothing." So old people are not sent.

The account of Unkulunkulu we now see in books, that is, it is coming near to us, whilst we ourselves used to say, "Unkulunkulu is the first man."<sup>35</sup> We did not worship him, though we all sprang

<sup>35</sup> He means to say, that as regards the natives themselves, Unkulunkulu was something so far off that they never thought of him; but that now this old man is being brought forward by others as the object of a reverence which they never rendered to him.

sa vela kuye sonke. Si bongela Onkulunkulu betu e si b' aziyo ; yena a si namand'ala, ngokuba sonke ebuntwaneni si ko'lisiwe ngaye, kwa tiwa a si ye 'ku m biza ; sa biza, sa biza ; nya ukuvela. Kepa manje uma umuntu e ti, a si bongela Onkulunkulu, laba Onkulunkulu betu e si ba bongayo si ya 'ku ba lala kanyani ? si bongela e si ko'lisiwe ngaye na ? Si nge vuma. Ngokuba noma umuntu e kqinisa ngokuti a si bongela Onkulunkulu, si ya 'kutu-nukala sonke, si ti, " Ku sa vuswa isiko'liswe e si ko'lisiwe ngaso ebuntwaneni na ? " Ku tiwa, " Si kula nje, se si ko'liwe ini ? Si s' azi ukuba si ko'lisiwe kakulu ngaye. " A ngi tsho ukuti si ko'lisiwe ngokuti u ize ; ngi ti, si ko'lisiwe ngokutiwa, a si ye 'ku m biza, u ya 'kuvela ; nokuba ku tiwa, a si m bongela, u ya 'ku si pa

from him. We worship our Onkulunkulu whom we know [by name] ; we cannot worship him, for all of us in our childhood were deceived through him, when we were told to go and call him ; we shouted and shouted ; but he did not appear in the least. But now if a man tell us to worship Onkulunkulu, how shall we forsake these our own Onkulunkulu whom we do worship, and worship him by whom we have been deceived ? We cannot assent.<sup>36</sup> For if a man urge us to worship Onkulunkulu, the old sores of all of us will break out again, and we shall ask if the deception which was practised on us when young is brought up again. It is said, " Since we have grown up [in the presence of this deceit], have we now forgotten it ? We still know that we were much deceived through him. I do not mean that we were deceived because the people thought he was nothing ; I mean, we were deceived by being told to go and call him and he would appear ; and if we are told to worship him and he will give us so-and-so and so-and-

<sup>36</sup> By this he means, that praying to Onkulunkulu, the first man, would prove just as great a deceit as children's calling to him ; for as he could not appear to them, so he cannot hear our prayers, for he is but a man like ourselves, dead and buried long ago.

ukuti nokuti, noma ukupila, ku sa  
ku ba njengokuko/lliswa kwetu.

UMPENGULA MBANDA.

so, or health, it will still be like  
our being deceived.<sup>37</sup>

INDABA yabantu abamnyama a ba  
i tsho kubelungu ngokuvela kwabo.

Ku tiwa abantu abamnyama ba  
puma kukqala, lapa kwa datshu-  
kwa kona izizwe zonke ; kepa

THE account which black men  
give white men of their origin.

It is said the black men came  
out first from the place whence all  
nations proceeded ;<sup>38</sup> but they did

<sup>37</sup> The native gives the following explanation of his words here :—

Ngi tanda ukuti ngaloku 'ku-  
bonga Unkulunkulu, uma si yeki-  
swa Onkulunkulu betu e si ba bo-  
ngayo, ku tiwe a si bonge lowo o  
kade a yekwa, si nge ze sa vuma,  
ngokuba naye u umuntu woku-  
kqala, kepa na laba betu ba nje-  
ngaye ; a si boni oku nga si sizayo  
ngaye ; ku se kunye nje.

I would say as regards the wor-  
ship of Unkulunkulu, if we are  
made to leave our own Onkulu-  
nkulu, whom we worship, and are  
told to worship him whom we left  
long ago, we shall never assent ;  
for he too is a man—the first, and  
those which we call our people are  
men like him ; we do not see in  
what way he can help us ; they  
are all alike.

<sup>38</sup> We have already seen how prevalent is the tradition that man  
and all other things came out of the earth. The natives of these parts  
confess they do not know where this place is. But among other South  
African tribes, the tradition is associated with a certain locality. Thus  
the Basutos and Lighoyas point to a place which they call " Instuana-  
Tsatsi," which means the East. Arbousset says :—

"This spot is very celebrated amongst the Basutos and the  
Lighoyas, not only because the *litukus* of the tribes are there, but be-  
cause of a certain mythos, in which they are told that their ancestors  
came originally from that place. There is there a cavern surrounded  
with marsh reeds and mud, whence they believe that they have all  
proceeded." (*Arbousset. Op. cit., p. 198.*)

And among the Baperis, "at the base of a small mountain which  
they call *Mole*, is a deep cavern called *Marimatlle*, *fine bloods* or *pretty*  
*races*, because they maintain that men and the other animals came out  
of it ; and not only so, but that the souls return thither after death ;  
an opinion which reminds one of the old pagan doctrine of the infernal  
regions." (*Id., p. 255.*)

Campbell also gives us a similar account :—

"With respect to the origin of mankind, the old men had given  
him no information ; but there is a great hole in the Marootzee coun-  
try out of which men first came, and their footmarks are still to be

bona a ba pumanga nanto 'ningi ; kupela izinkomo namabele, oku ingcozana, nemikonto, namagejo okulima ngemikono, nokunye oku kona, umlilo wokubasa ukuze ba dāle ngawo, ukudāla okuluhlaza ku vutwe ngokupekwa ; nebumba into a ba y' aziko, ukuba uma si bumba umhlaba, si w enze isitsha, si u yeke, w ome ; lapo se w omile, si ye 'ku u tshisa ngomlilo, u be bomvu ; s' azi ke ukuba noma se ku telwa amanzi, a u sa yi 'ku-bidhlaka, ngokuba se u kqinisiwe ; nokuhlakanipa oku lingene ukuzisiza, uma si lambile ; nokukqikela isikati sokulima, ukuze si nga dhluli, si fe indhlala ngoku nga s' azi isikati esi fanele nesi nga fanele. Ukwazana kwetu kwa lingana ukuzisiza nje ; a sa ba nako ukwazi okukulu.

Sa puma ke si pete loko oku lingene tina, si ti si nako konke, si hlakanipile, a ku ko 'luto e si nga lw aziko. Sa hlala, si zincoma ngokuti si nako konke.

not come out with many things ; but only with a few cattle and a little corn, and assagais, and picks for digging with the arms, and some other things which they have ; fire to kindle, that they might not eat raw food, but that which is cooked ; and potters' earth is a thing which they know, to wit, if we temper earth, and make it a vessel, and leave it that it may dry ; and when it is dry, burn it with fire, that it may be red ; we know that although water be now poured into it, it will no longer fall to pieces, for it has now become strong ; and wisdom which suffices to help ourselves when we are hungry, and to understand the time of digging, that it may not pass and we die of famine, through not knowing suitable and unsuitable times. Our little knowledge just sufficed for helping ourselves ; we had no great knowledge.

So we came out possessed of what sufficed us, we thinking that we possessed all things, that we were wise, that there was nothing which we did not know. We lived boasting that we possessed all things.

seen there. One man came out of it long ago, but he went back, and is there yet. Morokey never saw the hole himself, but his uncle, who is dead, had seen it, and saw the footmarks very plain. The cattle also came from the same hole." (*Travels in South Africa. Campbell. Vol. I., p. 306.*)



Se ku ti namu/la, uma ku fike abelungu, ba fike nezingola, zi botshelwe izinkomo, b' embata ulwembu, be /lakanipile kakulu, b' enza izinto e si ti tina zi ng' e-nziwe 'muntu, e si nga kcabanganga ngazo nakanye, ukuba zi nga si siza. Inkomo sa si ng' azi ukuba i nemisebenzi eminingi; sa si ti, umsebenzi wenkomo ukuba i zale, si d/le amasi; inkabi si i /labe, si d/le inyama, ku be ukupela. Si nga w azi umsebenzi omunye wenkomo; e /latahiweyo si i pale isikumba sayo, s' enze amaggila okuvata abesifazana nezipuku zokwambata, ku be ukupela ke umsebenzi wenkomo. Sa mangala si bona inkomo i botshe-lwe engoleni, i twele impa/la, i dabula izwe, i ya kude, ku nge ko oku nge ko pakati kwengola; lapa ku kunyulwa kona, ku pume izinto zonke zalabo 'bantu; sa ti, "Ba fikile aomahambanend/lwane."<sup>39</sup> Ind/lwane si taho ingola.

Loko ke kwa si mangalisa impela. Sa bona ukuba, kanti tina abamnyama a si pumanga naluto nolulodwa; sa puma-ze; sa shiya

But now when the white men have come with wagons, oxen are yoked, they being clothed in fine linen, being very wise, and doing things which for our parts we thought could not be done by man; about which we did not think in the least, that they could help us. We did not know that the ox was useful for many purposes; we used to say, the purpose of the cow is, that it should have calves, and we eat milk; and of the ox that we should kill it and eat flesh, and that was all. We knew no other purpose of cattle. When one is killed we prepare its skin, and make women's clothes, and blankets; and that is the whole purpose of the ox. We wondered when we saw oxen yoked into a wagon, which had goods in it, and go through the country, and go to a distance, there being nothing that is not in the wagon; and when the oxen are loosened, there comes out all the property of those men; we said, "Those are come who go about with a house." By house we meant the wagon.

That, then, made us wonder exceedingly. We saw that, in fact, we black men came out without a single thing; we came out naked; we left every thing behind,

<sup>39</sup> The name given to snails, caddisworms, &c.

konke ngokuba sa puma kukqala. Kepa abelungu sa bona ukuba bona ba gogoda<sup>40</sup> ukulakanya; ngokuba a ku ko 'luto olu s' ahlulayo tina be nga lwazi; ba z' azi zonke e si nga z' aziyo; sa bona ukuba tina sa puma ngamapututu; kepa bona ba linda izinto zonke ukuba ba nga zi shiyi. Nembala ba puma nazo. Ngaloko ke si ya ba tusa, ngokuti, "I bona ba puma nezinto zonke etongweni elikulu; i bona ba puma nobuhle bonke; tina sa puma nobuula boku ng' azi 'luto." Manje se ku nga i kona si zalwako i bona, bona be fika nako konke. Se be si tshela konke, e nga si kwazi nati uma sa linda; u loko si nga linda nga se s' abautwana kubo.

Ku ngaloko ke uku s' ahlulwa kwabo, a ba s' ahlulanga ngampi; ba s' ahlulwa ngomhlalapani—be hlezi, nati si hlezi; s' ahlulwa imisebenzi yabo e si mangalisayo; sa

because we came out first. But as for the white men, we saw that they scraped out the last bit of wisdom; for there is every thing, which is too much for us, they know; they know all things which we do not know; we saw that we came out in a hurry; but they waited for all things, that they might not leave any behind. So in truth they came out with them. Therefore we honour them, saying, "It is they who came out possessed of all things from the great Spirit;<sup>41</sup> it is they who came out possessed of all goodness; we came out possessed with the folly of utter ignorance." Now it is as if they were becoming our fathers, for they come to us possessed of all things. Now they tell us all things, which we too might have known had we waited; it is because we did not wait that we are now children in comparison of them.

Therefore, as to their victory over us, they were not victorious by armies; they were victorious by sitting still—they sitting still and we too sitting still; we were overcome by their works, which make us wonder, and say, "These

<sup>40</sup> *Ukugogoda*, to scrape out the very last portion of food, &c., left in a vessel. Hence, metonymically, to be very wise,—perfectly wise.

<sup>41</sup> There is no doubt that *Itongo* is Spirit; it is the general word employed to express spiritual power, and, I think, ought to be used instead of *umoya*.

ti, "Laba ab' enze nje, a ku fanele ukuba si kcabange ngokulwa nabo," njengokuba imisebenzi yabo iya s' ahlula, na ngezikali ba ya 'ku s' ahlula futi.

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men who can do such things, it is not proper that we should think of contending with them," as, if because their works conquer us, they would conquer us also by weapons.

ABELUNGU ba puma nokupelele etongweni elikulu.

Indaba yetongo elikulu eli tshiwo abantu abamnyama, ba ti, ekuveleni kwetu, tina 'bantu sa puma nezintwana ezi lingene ukuba si d/le si pile ngazo ; ukuhlakanipa kwa ba oku lingene ukuzisiza tina.

Ngaloko ke 'kuhlakanipa kwetu okuncinane, si se sodwa tina abamnyama sa si nga tsho ukuti si nokuncinane ; sa ti, si nokuhlakanipa okukulu e sa piwako Unkulunkulu. Kepa manje se si ti kuncinane, ngokuba si bona ukuhlakanipa okukulu kwabelungu oku sibekela ukwazana kwetu konke e sa si temba ngako.

Futi, sa si nga tsho ukuti, ba kona aba sala emuva ekudatshulweni kwezizwe. Sa si ti, sa puma kanye sonke. Si ya bona manje ukuti, "Ai ; a si pumanga naluto olona sa abantu ngalo." Si

THE white men came out from a great Itongo with what is perfect.

As regards the great Itongo which is spoken of by black men, they say that we black men at our origin came out with little things, which were merely sufficient for us to obtain food and to live ; our wisdom was enough to enable us to help ourselves.

As regards, then, that little wisdom, whilst we black men were by ourselves we used not to think we had little wisdom ; we thought we had great wisdom, which Unkulunkulu gave us. But now we say it is little, because we see the great wisdom of the white men which overshadows all our little wisdom in which we used to trust.

Further, we used not to say that there were those who remained behind when the nations broke off. We used to say, we came out all together. But now we see it was not so, but that we did not come out with any thing which made us really men. We see that

bona ukuba abelungu bona ba sala  
ba zuza kakulu etongweni elikulu.

Lapa si ti itongo elikulu, kakulu a si tsho ngomuntu wakwiti ofileyo ukuti u 'litongo elikulu; ngokuba a ku tshiwo futi ukuba leli 'tongo elikulu Unkulunkulu, e si ti wa dabula izizwe. Ilizwi lodwa eli kombako ukuba abelungu ba puma nako konke, ba kgedela okobuntu; ba puma be Alubile, be nge njengati; tina sa puma si se nolwebu, si nga Alubanga. Izinto zonke e sa puma nazo a si z' aza nga kakulu uku zi kqonda. Ngaloko ke manje ilizwi lelo li kona lokuba abelungu ba puma nokupelele etongweni elikulu. Kodwa ngi nga l' azi uma leli 'tongo elikulu ku tshiwo Unkulunkulu ini ke; kodwa ku be kona ukuba 'litongo elikulu ku nga tshiwo ukuba itongo lelo u yena Unkulunkulu, ngokuba naye ku tiwa wa vela ohangeni; a kw azeki ka/le ke ukuba elona 'tongo i li pi na

the white men remained behind, and obtained very much from the great Itongo.

When we say the great Itongo, we do not speak of one of our dead, that he is a great Itongo. For it is not said that that great itongo is Unkulunkulu, who we say broke off the nations. It is only a word which points out that the white men came out with every thing, and possessed of every thing that was needed for manhood; they came out perfect,<sup>42</sup> not like us who came out imperfect, not having cast off the skin of imperfection. And all those things with which we came out we did not know sufficiently to understand them. On that account the word has arisen that the white men came out with what is perfect from a great Itongo. But I do not know that that Itongo is said to be Unkulunkulu; but it used not to be said that that Itongo was one with Unkulunkulu, for he too sprang from Uthlanga; we cannot well understand whether

<sup>42</sup> The metaphor here is borrowed from the peeling off of the skin of a new born child, or the casting off of the skin by a snake, that it might be, as the natives think, more perfect. The white man cast off the skin of imperfection before leaving the source of being. The coloured man came out with the skin of imperfection still adhering to him, and it has not been cast off to this day.

|   |  |
|---|--|
| <p>kunonkulunkulu nohlanga na. A<br/>ku hlanzekanga lapo.</p> | <p>that Itongo is more likely to be<br/>Unkulunkulu, or Uthlanga.<sup>43</sup> That<br/>is by no means clear.<sup>44</sup></p> |
|---|--|

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<sup>43</sup> Pringle describes Makanna, the great Kafir prophet, as referring his mission to "Uthlanga, the Great Spirit :"—

"By his spirit-rousing eloquence, his pretended revelations from Heaven, and his confident predictions of complete success, provided they would implicitly follow his counsels, he persuaded the great majority of the Amakzosa clans, including some of Hinza's captains, to unite their forces for a simultaneous attack upon Graham's-town, the head-quarters of the British troops. He told them that he was sent by Uthlanga, the Great Spirit, to avenge their wrongs; that he had power to call up from the grave the spirits of their ancestors to assist them in battle against the English, whom they should drive, before they stopped, across the Zwartkops river and into the ocean; 'and then,' said the prophet, 'we will sit down and eat honey!' Ignorant of our vast resources, Makanna probably conceived that, this once effected, the contest was over for ever with the usurping Europeans." (*Narrative of a Residence in South Africa. Pringle, p. 299.*)

It would be interesting to know what were the exact words used by Makanna. Did he really use the words ascribed to him? or has Pringle paraphrased for him? However this may be, it is clear that Pringle had been led by his investigations among the Frontier Kafirs to conclude that their idea of God is to be found in the word Uthlanga.

Shaw also remarks :—

"Before Missionaries and other Europeans had intercourse with the Kaffirs, they seem to have had extremely vague and indistinct notions concerning the existence of God. The older Kaffirs used to speak of Umdali, the Creator or Maker of all things, and Uthlanga, which word seems to have been used to denote the source or place from which all living things came forth." (*Story of My Mission, p. 451.*)

There can be no doubt that whilst Uthlanga is used by some to mean a reed, which is supposed to have given origin to all things; and others speak of Uthlanga as the place from which all things came out, yet the majority give it a personal signification; and in tracing the tradition backwards, we rest at last in Uthlanga as the word which of all others has wrapped up in it the native idea of a Creator.

<sup>44</sup> This notion of successive egressions from the centre of creation, which is a new idea among the natives of this country, having arisen from a wish to explain the difference between themselves and us, has its counterpart among the native tribes of South America :— "They believe that their good deities made the world, and that they first created the Indians in their caves, gave them the lance, the bow and arrows, and the stone-bowls, to fight and hunt with, and then turned them out to shift for themselves. They imagine that the dei-

THE following account was obtained many years ago: It was in fact among some of the very first papers written at the dictation of natives. The native who gave it was an Izulu, who had just come as a refugee from Zululand. I laid it aside as useless because the first answers the man gave were absolutely contradictory to those I have recorded, which he gave when I began to write. But there is reason to think from statements made by other natives, which have been given above, that he was really speaking of two Onkulunkulu,—the first man, of whom he correctly affirmed that no one prayed to him, worshipped him, or offered him any honour, but to whom he refers the origin, at least the ordering, of things and customs; and of the Unkulunkulu of the Zulu nation, or of his own tribe, of whom he correctly affirmed afterwards that the Amazulu pray to and worship him :—

|                                |  |
|--------------------------------|--|
| Unkulunkulu u ng' ubani na ?   | Who is Unkulunkulu ?                     |
| Tina a s' azi Unkulunkulu. A   | We do not know Unkulunkulu.              |
| ngi m azi Unkulunkulu. Ngi     | I do not know Unkulunkulu. <sup>45</sup> |
| kombela pezulu, ngi ti, "Nanku | I point to heaven and say, "There        |
| Unkulunkulu."                  | is Unkulunkulu." <sup>46</sup>           |

ties of the Spaniards did the same by them; but that, instead of lances, bows, etc., they gave them guns and swords. They suppose that when the beasts, birds, and lesser animals were created, those of the more nimble kind came immediately out of their caves; but that the bulls and cows being the last, the Indians were so frightened at the sight of their horns, that they stopped up the entrance of their caves with great stones. This is the reason they give why they had no black cattle in their country till the Spaniards brought them over, who more wisely had let them out of the caves." (*Researches into the Early History of Mankind*. Tylor, p. 313.)

<sup>45</sup> In accordance with the answer invariably given by natives, when referring to Unkulunkulu, the first man.

<sup>46</sup> The native teacher thinks he must here refer to the legend of the ascent of Usenzangakona into heaven. Note 4, p. 55. This is quite possible; and that in the statements which follow he might be referring to supposed creative acts, which he ascribed to that chief. Compare Ukoto's statement, p. 50, with that of Ubapa's mother, p. 55, who sums up her faith with the statement, that "the whitemen are the lords who made all things."

Abantu ba m •bonga Unkulu-  
nkulu na ?

Yebo, ba m bonga. Si ya m tanda Unkulunkulu ngokuba si d/la amabele, si vube amasi ; si /labe inyama yetu, si d/le umbila wetu, si d/le imf' etu. Si ya m tanda Unkulunkulu, a ti, "Ma si tate abafazi ba be 'lishumi." Unkulunkulu si ya m tanda ngokub' a ti, "Ma si d/le inyama yetu." Yena Unkulunkulu w' o-na ukub' a ti, "Ma si bulawe, si fe, si shiye inyama yetu." A ti yena, "Ma si fe, si nga se zi 'kuvuka." W' ona ke ukuba si fe ke si nga se zi 'kuvuka. Unkulunkulu mu/le ngokuti, "Ma si kipe inkomo zetu, si tenge umfazi." Sa m tanda ke ngaloku, ngokuba si d/la amadumbi ; sa m tanda ngokuba si d/la um/laza. Sa m tanda ngokub' a ti, "Ma si puze utshwala betu." Si ya m tanda ngokuba a ti, "Ma si d/le inyamazane."

Abantu ba kuleka kunkulunkulu na ?

Yebo, ba kuleka kuye, ba ti, "Mngane ! Nkosi !"

Do the people worship Unkulunkulu ?

Yes, they worship him. We love Unkulunkulu because we eat corn,<sup>47</sup> and mix it with amasi ; and kill our cattle, and eat our maize, and our sweet cane. We love Unkulunkulu because he told us to take ten wives. We love Unkulunkulu because he told us to eat our meat. But Unkulunkulu erred when he said that we were to be killed, and die, and leave our meat. He said that we were to die and never rise again. He erred therefore when he allowed us to die and rise no more. Unkulunkulu is good because he told us to take our cattle and buy a wife. We love him on this account, because we eat amadumbi and umthlaza,<sup>48</sup> and because he told us to drink our beer. We love him because he told us to eat the flesh of game.

Do the people salute Unkulunkulu ?

Yes, they salute him, saying, "O Friend ! Chief !"<sup>49</sup>

<sup>47</sup> Compare what is said, p. 25. The worship of Unkulunkulu consists in rejoicing at what is supposed to be his gift, good or bad, and by casting on him and his ordinance the responsibility of their own evil doing.

<sup>48</sup> *Amadumbi*, edible tubers, a kind of arum, which the natives cultivate. *Umthlaza* is also an edible tuber.

<sup>49</sup> Or, Lord, or King.

Ba ya keela into kuye na?  
 Yebo. Ba ti, "Si pe imvula,  
 nkosi, ku kule umbila wetu."

Abadala ba ti, "Wa be indoda  
 Unkulunkulu, wa be nomfazi."  
 A ngi l' azi igama na lomfazi.  
 Abadala ba ti, "Wa e nomfazi, wa  
 e sala abantwana." Unkulunkulu  
 wa veza abantu ngokuzala.

Do they ask him for any thing?  
 Yes. They say, "Give us rain,  
 O Chief, that our maize may  
 grow."<sup>50</sup>

The old men say that Unkulunkulu was a man, and had a wife. Neither do I know the name of his wife. The old men say that he had a wife, and that he had children. Unkulunkulu produced children by generation.

<sup>50</sup> This is the only instance I have met with in which even apparently a native has said that prayer is made to Unkulunkulu, the first man. On the contrary, every previous account implies the reverse. I cannot personally enquire of the native who related the above, but there can be little doubt that he was not alluding to Unkulunkulu, the first man; but to the head of the Zulu nation, or of his own family—Onkulunkulu which are admitted on all hands to be objects of worship and of prayer among the other Amatongo. Mr. Shooter, in his work on Natal, says:—

"The tradition of the Great-Great (Unkulunkulu) is not universally known among the people. War, change, and the worship of false deities have gradually darkened their minds and obscured their remembrance of the true God. Captain Gardiner states that the generality of the people were ignorant of it in his time." (p. 160.)

See Note 3, p. 54. Captain Gardiner doubtless would find "the generality of the people" utterly ignorant of an Unkulunkulu in heaven, except as a part of their faith in such legends as that of the ascent of Usenzangakona. But I have never yet met with any native old or young, of Natal or Zululand, or from any part between Natal and the Cape, who was ignorant of the tradition of an Unkulunkulu who came out of the earth, the first man, who lived, gave laws to his children, and died.

Again, Mr. Shooter says:—

"There is a tribe in Natal which still worships the Great-Great (Unkulunkulu), though the recollection of him is very dim. When they kill the ox they say, 'Hear, Unkulunkulu, may it be always so.'"

This statement also appears to be the result of inaccurate investigation and misapprehension. I never met with a case, neither have I met with any native that has, in which Unkulunkulu is thus addressed. But the Onkulunkulu of houses or tribes are addressed, not by the name Unkulunkulu, but by their proper names, as Udumakade, Uzimase, &c. Instances of this worship of the Onkulunkulu have been already given. When we come to the "AMATONGO" we shall see more clearly what is really the nature of their worship, and that Unkulunkulu, the first man, is of necessity shut out.



HAVING had some conversation with Mr. Thomas Hancock on the meaning of Unkulunkulu, he summoned several old Amabakca living near him on the Umziunkulu; and we enquired the names of the fathers of generations, beginning from the present, and going backward. They gave the following:—

|                          |  |
|--------------------------|--|
| Ubaba                    | My father  |
| Ubaba-mkulu              | My grandfather   |
| Ubaba-mkulu kababa-mkulu | My great-grandfather [lit., the grandfather of my grandfather] |
| Ukoko                    | My great-great-grandfather                                     |
| Ukulu                    | My great-great-great-grandfather                               |

They did not go further back, but were inclined to give the names of those who preceded. They said nothing about Unkulunkulu, until we mentioned the word, and asked who he was. They then threw their heads backward and said, "He was a long, long time ago, and begat many people."

Shortly after, Mr. Hancock sent one Usithlanu, an old Izulu, one of Utshaka's soldiers, with a note, in which he says:—"Since you were here I have questioned the bearer about Unkulunkulu, as also others. But unless I first give them the idea, they know very little or nothing about it but the name, and that he is one that has begotten a great number of children. He may be the fiftieth grandfather, or the five-hundreth."

I proceeded to enquire of Usithlanu by the aid of a native, directing him in the first place to ask Usithlanu to go backwards and tell me what the Amazulu call the fathers of generations, beginning with his own father. He answered:—

|                                  |   |
|----------------------------------|---|
| Owa zala ubaba ubaba-mkulu ;     | The father of my father is uba-           |
| owa zala ubaba-mkulu ukoko ; owa | ba-mkulu ; his father is ukoko ;          |
| zala ukoko unkulunkulwana ; owa  | the father of ukoko is unkulunku-         |
| zala unkulunkulwana unkulunku-   | lwana ; <sup>51</sup> the father of unku- |
| lu.                              | nkulwana is unkulunkulu.                  |

<sup>51</sup> This was the first time I had met with the word Unkulunku-

Here he stopped; but when I requested him to go on still reckoning backwards, he added :—

|   |   |
|---|---|
| <p>Owa zala unkulunkulu unku-<br/>nkulu o ngembili; owa zala unku-<br/>lunkulu o ngembili<sup>52</sup> unkulunkulu<br/>o ngembili futi, Udhlamini, U-<br/>lomo, Uhhadebe, Ungwana, U-<br/>mashwabade.</p> | <p>The father of unkulunkulu is<br/>an anterior unkulunkulu; and the<br/>father of that anterior unku-<br/>lu a still anterior unkulunkulu,<br/>Udhlamini, Uthlomo, Uhhadebe,<br/>Ungwana, Umashwabade.</p> |
|---|---|

Beyond these he could not remember, but added, the five names here given are those by which they call their houses, that is, families, viz, their izibongo or surnames.

I then requested him to give me his own name, and the names of his father, grandfather, &c., as far back as he could remember, which he did as follows :—

lwana in my intercourse with the natives. It is a diminutive, and means the lesser or inferior Unkulunkulu. But Captain Gardiner mentions it in the following extract :—

“It is agreed among the Zoolus, that their forefathers believed in the existence of an overruling spirit, whom they called Villenangi [Umvelingangi] (literally the First Appearer), and who soon after created another heavenly being of great power, called Kuolukoolwani, [Unkulunkulwana,] who once visited this earth, in order to publish the news (as they express it), as also to separate the sexes and colours among mankind. During the period he was below, two messages were sent to him from Villenangi, the first conveyed by aameleon, announcing that men were not to die; the second, by a lizard, with a contrary decision. The lizard, having outrun the slow-pacedameleon, arrived first, and delivered his message before the latter made his appearance.” (p. 178.)

In an earlier part of his journal, after an interview with Udingane, he says :—

“But what was God, and God’s word, and the nature of the instruction I proposed, were subjects which he could not at all comprehend.” (p. 31.)

<sup>52</sup> *Ngembili*.—Usithlanu has been living for many years among the Amabakca, and uses *ngembili* for the Zulu *ngapambili*; the Amalala say *ngakembili*.

|             |                        |
|-------------|------------------------|
| Usi/lanu    |                        |
| Umantanda   | Ubaba                  |
| Uaigwakqa   | Ubaba-mkulu            |
| Umlotsha    | Ukoko                  |
| Umsele      | Unkulunkulwana         |
| Ulinda      | Unkulunkulu            |
| Uvumandaba  | Unkulunkulu o ngembili |
| Udhlamini   | ditto                  |
| Uhlomo      | ditto                  |
| Uhhadebe    | ditto                  |
| Ungwana     | ditto                  |
| Umashwabade | ditto                  |

Izibongo zalabo bonke Udhlamini nohhadebe nomtimkulu.

The surnames of all of them are Udhlamini, Uhhadebe, and Umtimkulu.<sup>53</sup>

Upon further enquiry it appeared that he did not mean that all the Onkulunkulu here mentioned were the heads of generations in regular retrogression, but that the last six were contemporary, and descended from one father. I asked him to go still further back, but he was unable; and added :—

Lapa si gcina kumtimkulu no-  
ngwana nomashwabade nohlomo, i  
bona aba dabula izizwe, amakosi.

We end with Umtimkulu and  
Ungwana and Umashwabade and  
Uthlomo, because they were the  
chiefs who divided the nations.

As he did not of his own accord go back to the first unculunkulu, I asked him to tell me what, when he was a boy, he was told about the origin of man. He said :—

Ba ti, sa puma emanzini, em-  
hlangeni, elwandhle. Si zwe ku  
tiwa, "Wa vela umuntu woku-  
kqala owa puma eluhlangeni. Wa

They told us that we came out  
of the water, from a bed of reeds,  
by the sea. We heard it said,  
"There appeared the first man,  
who came out of a reed. He

<sup>53</sup> These three were great chiefs,—amakosi ohlanga,—who left their names as izibongo of their respective tribes.

kumba amabele e milile, wa ti, "Ka-nini."<sup>54</sup> Nank' amabele," e tsho Unkulunkulu wamandulo,<sup>55</sup> Ukqili. Ukqili kambe Unkulunkulu wokukqala owa puma em-  
Alangeni, wa zala abantu.

Umuntu wokukqala u tiwa Unkulunkulu. Wa vela nomfazi; nabanye abantu ba vela emAlangeni emva kwake, abantu bonke bendulo. Yena owokukqala e m-  
kulu kambe, yena a zala abantu. Si tsho tina 'bantu, si ti, "Ba za-  
lwa nguye yena a vela kukqala."

Abantu bendulo a si b' azi uku-  
zalwa kwabo. Ba vela emAlangeni  
nje; naye Unkulunkulu wa vela

pointed to the growing corn and said, "Pluck. That is corn." This was said by the most ancient Unkulunkulu, Ukqili.<sup>56</sup> For Ukqili was the first Unkulunkulu who came out of the bed of reeds, and begat men.

The first man is called Unkulunkulu. He came out with a wife; and other men came out of the bed of reeds after him, all the primitive men. He the first was chief indeed, he who begat men. We say, "They were begotten by him who came out first."

We do not know that the primitive men were begotten. They came, as they were, out of the bed

<sup>54</sup> *Ka-nini*, Pluck, for Yika ni.

<sup>55</sup> *Wamandulo*.—The most ancient Unkulunkulu.

Ba kona abantu bendulo aban-  
ningi, kepa e si ti owamandulo o  
ngapambili kwalabo bendulo.

There are many ancients, but he whom we call owamandulo was before all the other ancients.

<sup>56</sup> *Ukqili*, ikqili made into a proper name. The-wise-one.

Ku tshiwo umuntu ow azi ka-  
kulu; ngaloko ke ngokuhlakanipa  
kwake a ku sa tshiwo ukuti ikqili,  
se ku tiwa Ukqili. Owokukqala  
ku tiwa Ukqili, ngokuba wa kw e-  
nza konke.

It means a man of exceeding knowledge; therefore on account of his wisdom he is not merely called in general terms wise, but by the proper name, "The-wise-one" (or Craftman). The first man is called Ukqili because he made all things.

Just as he is called *Umdali*, the breaker off, because he is supposed to have been the instrumental agent by which all things were broken off or separated from the source or place of being; and *Umenzi*, the maker, because he is supposed to have made all things, so the personal name *Ukqili* is applied to him to denote the wisdom manifested in the act of creation.

nje. A si m boni, si zwa nje ngo-  
 Mlanga. Si ti ke wa kgala, wa  
 milisa umMlaba, wa milisa intaba  
 ke, amanzi, amabele, ukudMla, in-  
 komo, nako konke. Kwa puma  
 konke nezinja nenkomo emanzini.  
 Si ti kw' enziwa u yena, loku si te  
 si vela kwa se ku kona konke  
 loko.

Unkulunkulu wa puma eluMla-  
 ngeni e nomfazi; u tiwa nomfazi  
 Unkulunkulu bobabili.

of reeds;<sup>57</sup> and Unkulunkulu  
 came out as he was. We do not  
 see him, and hear only of Uthla-  
 nga.<sup>58</sup> So we say he was first; he  
 made<sup>59</sup> the earth, and the moun-  
 tains, the water, corn, food, cattle,  
 and every thing. All things came  
 out of the water, dogs and cattle.  
 We say they were made by him,  
 for when we came into being they  
 were already all in existence.

Unkulunkulu came out of U-  
 thlanga with a wife; she, as well  
 as he, is called Unkulunkulu.

I asked him to trace back the female heads of generation, as he  
 had already the male heads. He said:—

Owa ngi zala umame.

She who gave birth to me is  
 umame.

Owa zala umame umakulu, no-  
 ma ukulu.

She who gave birth to umame  
 is umakulu or ukulu.

Owa zala umakulu ukoko wami.

She who gave birth to umakulu  
 is my ukoko.

Owa zala ukoko wami ukulu-  
 kulu.

She who gave birth to my uko-  
 ko is ukulukulu.

Owa zala ukulukulu unku-  
 nkulu.

She who gave birth to ukulu-  
 kulu is unkulunkulu.

<sup>57</sup> This notion appears to be frequently intimated in the legends  
 of the origin of man,—that not only Unkulunkulu came out of the  
 bed of reeds, but primitive men also (abantu bendulo). Unkulunkulu  
 simply came out first; they followed with cattle, &c. The abantu  
 bendulo therefore were not his offspring, but came out as they were  
 from the same place as Unkulunkulu. An old Ikqwabi, in relating  
 the legend, said that Unkulunkulu was a great man; he sat in a hole,  
 somewhere near the Umtshezi, a river in Zululand, appearing with his  
 body only above the ground, and thus sitting moulded all things. By  
 this we are to understand that the Amakqwabi's traditional centre  
 from which they sprang is on the Umtshezi.

<sup>58</sup> By Uthlanga meaning apparently the place from which Unku-  
 lunkulu and all other things came.

<sup>59</sup> Milisa, lit., caused to grow; but = bumba, enza.

|   |  |
|---|--|
| Noma u indoda noma owesifazana, ku sa tiwa unkulunkulu naye no- wesidoda. | Whether it is man or woman we say unkulunkulu, both of the female and of the male. |
|---|--|

Thus, according to this native, the male and female heads of the fifth generation backwards are called Unkulunkulu. Thus:—

## MALE :—

Ubaba  
 Ubaba-mkulu  
 Ukoko  
 Unkulunkulwana  
 Unkulunkulu

## FEMALE :—

Uname  
 Umakulu, or Ukulu  
 Ukoko  
 Ukulukulu<sup>60</sup>  
 Unkulunkulu

I said to him, "Where now is the first unkulunkulu?" He replied :—

Okwetu sodwa tina, ku fa abacinane nabakulu, si muke ke isitunzi. Unkulunkulu wetu tina 'bantu u ye lo e si tandaza kuye ngenkomo zetu, si bongwe, si ti, "Baba!" Si ti, "Dhlamini! Hhadebe!"<sup>61</sup> Mutimkulu! Hlomo!

All we know is this, the young and the old die,<sup>61</sup> and the shade<sup>62</sup> departs. The Unkulunkulu of us black men is that one to whom we pray for our cattle, and worship, saying, "Father!" We say, "Udhlamini! Uhhadebe! Umutimkulu! Uthlomo! Let me ob-

<sup>60</sup> I had never before met with a native who thus separated Ukulukulu from Unkulunkulu. It is the reduplication of *ukulu* which is never, so far as I know, nasalised; and is equivalent to unkulunkulwana, the diminutive of unkulunkulu. Below we shall find another native making a similar distinction. But the majority of natives deny the correctness of this distinction.

<sup>61</sup> By this he means to say that Unkulunkulu no longer exists; that he has died like all others, young and old.

<sup>62</sup> *Isitunzi*, shade.—This is, doubtless, a word formerly used for the spirit of man, just as among the Greeks, Romans, &c. And scarcely any thing can more clearly prove the degradation which has fallen on the natives than their not understanding that *isitunzi* meant the spirit, and not merely the shadow cast by the body; for there now exists among them the strange belief that the dead body casts no shadow; and when they say, "*Isitunzi si muke*," The shade has departed, they do not mean that the soul has left its tenement, but that the body has ceased to cast a shadow.

<sup>63</sup> He said Uhhadebe was an Ithlubi, that is, one of the tribe of the Amathlubi.

Yebo, ngi tole, nkosi ! ngi nga fi, tain what I wish, Lord ! Let me  
ngi pile, ngi hambe kade." Aba- not die, but live, and walk long on  
ntu abadala ba m bona ebusuku. the earth."<sup>64</sup> Old people see him at  
night in their dreams.

I asked him if, when he was a boy in Zululand, the people ever  
said any thing about a heavenly lord. He replied :—

Mina si/lanu ngi ti, i b' i kona |  
indaba yenkosi e pezulu, ngi tsho  
ngemvula, ngi tsho ngemitandazo  
yetu uma si kcela imvula. A ku  
kqali na kutshaka ; na kwabendu-  
lo imitandazo yokukcela imvula  
ya i kona. Kepa Utshaka u fike  
wa d/lulisa eyake imitandazo. Wa  
mema abantu, umkand/lu omkulu,  
wa ba 'mnumuzana ; wa buta inka-  
bi ezimnyama nezimvu nezingcama  
ezimnyama ; wa za 'utandaza ; wa  
vuma ingoma, wa tandaza enkosini  
e pezulu ; wa ti kokoko bake, a ba  
kulekele imvula enkosini pezulu.  
La na izulu. Ingoma :—

*Ukuhlabelela—*

I ya wu ; a wu ; o ye i ye.

*Ukuvuma—*

I ya wo.

I, Usithlanu, for my part say  
there used to be something said  
about a heavenly lord, I mean as  
regards rain, and our prayers when  
we asked for rain. That did not  
begin even with Utshaka ; even  
the primitive men used to pray for  
rain. But Utshaka came, and  
made his prayers greater than  
those who preceded him. He  
summoned the people, a great as-  
sembly, consisting of the chiefs of  
villages. He collected black<sup>65</sup>  
oxen, and sheep and black rams ;  
and went to pray ; he sang a song  
and prayed to the lord of heaven ;  
and asked his forefathers to pray  
for rain to the lord of heaven.  
And it rained. This is the song :—

*One Part—*

I ya wu ; a wu ; o ye i ye.

*Second Part, or Response—*

I ya wo.<sup>66</sup>

<sup>64</sup> Compare this with the account given p. 84, which it entirely corroborates ; the Unkulunkulu of each tribe is the object of that tribe's veneration and worship. It may be as well also to note that, according to Burton, the Dahomans salute their king by crying, "Grandfather, grandfather."

<sup>65</sup> Black cattle are chosen because they wish black clouds, which usually pour down much rain, to cover the heavens.

<sup>66</sup> This song consists of musical sounds merely, but imperfectly represented by the above, without any meaning.

Leso 'zinkomo ezomzimu; za butana 'ndawo nye. Ukuhlinzwa kwazo ku be ku tatwa imintsha yamantombazana, i bincwe amalunga amakulu ezinkalweni; zi Alinzwe, zi tutwe ngabantu abanye abancinyane, zi tutelwe endlalunkulu, ezindalini zezalukazi, lapa ku nga yi 'kuya 'muntu. Ku ya 'kuze ku pume indoda enkulu e b' i zi Alinza nomuntu o be m bam-bela lap' e zi Alinzako; a zi Alalele kusasa, zi pekwe; zi pekwe ke 'ndawo nye ngembiza eziningi. Li muk' ilanga, a y opule ngezitebe, a u biza umpakati, a ti, a u kupuke umpakati. Ukukupuka umpakati u fike u pelele, i sa Alexi i nga dliwa 'muntu; ba pelele b' aluke ngezibaya ukuhlala; ba i nikwe kuhle inyama ezandleni, ba i nikwe, be i pata, ba nga i yisi emlonyeni, ba ze ba pelele bonke, ba i yise bonke kanye emlonyeni.

Loku be kgala ba i hhubela ingoma be nga ka i dli, ba vuma ke kakulu, ba vuma, kwa duma pansi. Ba y amukela ke emva kwokuhhuba, ba i yise kanye emlonyeni.

These cattle are the cattle of Umzimu;<sup>67</sup> they are collected into one place. When they are killed, the chief men gird themselves with the girdles of young girls; they are skinned and carried by other young persons and put in the chief village, in the huts of the old women, where no one enters. In the morning the great man who skinned them, and the man who helped him, go out, and divide them; and they are boiled together in many pots. When the sun is declining, they take them out and place them on feeding-mats, and tell the great men to come up. All the great men come up, the flesh not being touched by any one; all the people are made to sit down by their villages; they have the meat put in an orderly manner in their hands; they hold it without carrying it to their mouths, until all are given, and all carry it to their mouths at the same time.

They begin by singing the song before they eat; they sing it very loud, and the ground resounds with the noise of their feet. They take the meat after singing, and carry it all together to their mouths. If one has taken a long

<sup>67</sup> *Ezomzimu*. The cattle of Umzimu, that is, of the Itongo—especially dedicated to the Itongo. Captain Burton mentions a word very much like this, as being used for Ancestral Ghosts,—Muzimos,—among the people to the South-east of Dahome. (*Op. cit.* Vol. II., p. 20.)



|  |   |
|--|---|
| Wa ti ow epuze uku i kgeda, wa i beka pansi ; wa ngeza wa hhuba, ukuba i pele emlonyeni. | time in eating the meat, he puts it on the ground, and sings again, when he has swallowed what is in his mouth. |
|--|---|

During the conversation he remarked :—

|   |  |
|---|--|
| Nina 'balungu na sala kweliku-lu itongo letu. | You white men remained behind with our great Itongo. <sup>68</sup> |
|---|--|

I asked what he meant by "Itongo" here. Umpengula answered :—

|   |   |
|---|---|
| Lapa e tsho itongo, ka kulumi ngomuntu o fileyo wa buya wa vuka ; u kuluma ngesanda selizwe | When he says Itongo, he is not speaking of a man who has died and risen again ; he is speaking of the up-bearer of the earth, <sup>69</sup> which |
|---|---|

<sup>68</sup> Compare p. 80.

Lapa si ti, "Na sala." Futifuti ku tahiwo njalo abamnyama ; lapa be bona abalungu ba kgedela bona ukuhlakanipa, ba ti ke bona, ba sala etongweni elikulu ; tina a si hlalanga, sa puma, sa hamba si nge naluto. Tina si ti, ekwenziweni kwetu nani, nina na hlala, na kgedela ukuhlakanipa ; tina sa puma ngokungati si ya 'ku ku tola lapa sa ya kona.

Here we say, "You remained." Black men frequently say this ; when they see white men perfect in wisdom, they say they remained with the great Itongo, but we did not remain, but came out and went away without any thing. We say, at our creation together with you, you remained behind and perfected wisdom ; we went out as though we should find it where we were going.

<sup>69</sup> *Isanda selizwe*.—*Isanda* is breadth which supports something upon it. Thus a table, bed, or sofa may be called an *isanda*. But here it means not only breadth supporting ; but *the power underneath*, from which the support comes. The following was given as an explanation :—

|   |  |
|---|--|
| Isanda selizwe ku tiwa inkosi, ngokuba a ku ko lapo i nge ko ; y ande nezwe lonke ; ngaloko ke ku tahiwo ku tiwa isanda sezwe. Njengaloku zi kona izanda eziningi zamabele ; amabele a ya bekwa pezu kwesanda, ukuze amabele a nga boli ngokuhlala pansi, a hlale | The up-bearer of the earth is said to be the Lord, for there is no place where he is not ; he is every where ; he is therefore called the up-bearer of the earth. Just as there are many up-bearers of corn ; the corn is put upon the up-bearer that it may not rot by lying on |
|---|--|

es' emisa abantu nenkomo. Isa-  
nda umAlaba e si hamba ngawo ;  
isanda somAlaba e si hamba ngaso  
e nga si nge ko uma si nge ko, e si  
kona ngaso.

supports men and cattle. The  
up-bearer is the earth by which  
we live ; and there is the up-bearer  
of the earth by which we live, and  
without which we could not be,  
and by which we are.

He also related the following curious tradition :—

Indaba yetu yendulo. Kwa ke  
kwa ti kw' eAla izinto ezulwini  
pezulu. Yebo ; za bouwa enzansi  
kwomuzi enkosini, kungwana ;  
into zi nga zi mila uboya, zin'le,

One of our old traditions. It  
happened that some things came  
down from heaven. Yes ; they  
were seen at the lower part of the  
chief Ungwana's village ; they  
were as it were covered with hair ;  
they were beautiful, and had the

pezulu. Ngaloko ke nend'lu futi  
yabantu y enzelwa isanda sezinti,  
ukuze upaAla lu Alale pezu kwesa-  
nda, si paswe ukuze si nga wi.

the ground, but lie on a high place.  
For the same reason the native hut  
also has made for it an up-bearer  
of rods, that the roof may rest  
upon it, and be held up and not  
fall.

Inkosi ke ku tahiwo njalo ngayo  
ukuti i isanda sezwe, ngokuba izwe  
li paswa i yo.

In like manner, then, it is said  
the Lord is the up-bearer of the  
world, for the world is upheld by  
him.

E tsho na sala kwelitongo eli-  
kulu, u kuluma ngenkosi ; ngoku-  
ba kwabantu abamnyama lapa be  
ti, "Umuntu u bhekwe itongo," a  
ba tsho ukuti lelo 'tongo umuntu  
otile ; ngaloko leli 'gama lokuti  
itongo a li kulumi ngofileyo yedwa.  
Si ya bona izin'loko ezimbili, ngo-  
kuba abadala ba tsho ukuti, "Li  
kona itongo elikulu." Futi manje  
si y' ezwa futifuti ngale inkosi e si  
tshelwa ngayo. Abamnyama ba  
ya tsho ba ti, "Tongo elikulu lika-  
baba !" Omunye a buze ngokuti,  
"U tsho id'lozi na ?" A ti, "Kga.  
Ngi tsho itongo eli pezulu." Nga-  
loko ke itongo l' enziwa ukqobo  
olukulu.

When he says you remained  
with the great Itongo, he means  
the Lord ; for among black men,  
when they say, "The Itongo looks  
on a man," they do not mean that  
the Itongo is a certain man ; for  
the word Itongo is not used of a  
dead man only. We see it has  
two meanings, for the ancients  
said, "There is a great Itongo."  
And now we continually hear  
about that Lord which is mention-  
ed to us. Black men say, "Great  
Itongo of my father !" And an-  
other asks, "Do you mean the an-  
cestral spirit ?" He replies, "No,  
I mean the great Itongo which is  
in heaven." So then the Itongo  
is made a great person.

zi 'me'lo a nga ti umuntu, zi mili-se kwomuntu. Kwa tiwa, "Izi-lwane, a zi bulawe." Kwa tiwa za zimbili. Za bulawa. Izwe la fa ke; inkosi y' emuka nomoya, ngokuba ku bulewe lezo 'zilo; ne-zind/lu z' emuka. S' ezwa ke wa fika Ugodongwana kajobe.

eyes and form of a man. It was said, "They are wild beasts; let them be killed." There were two. They were killed. The whole country died; the chief was carried away by the wind, because those animals were killed; and the houses were carried away. And we hear that there then began to reign Ugodongwana, the son of Ujobe.

UGOFANA and Umyeni, two Amakuza, came to see me. I asked them to give me the names of the heads of generations on the female side. They agreed in the main, but Umyeni made Unkulunkulu the head of the fifth generation backwards, and Ugofana of the fourth; Umyeni inserting Ukulukulu as the fourth, like Usithlanu (see p. 91). I then asked them to give me the heads on the male side, in like manner. The result was as under:—

|                |             |
|----------------|-------------|
| Ubaba          | Uname       |
| Ubaba-mkulu    | Ukulu       |
| Ukoko          | Ukoko       |
| Unkulunkulwana | Ukulukulu   |
| Unkulunkulu    | Unkulunkulu |

I asked Ugofana what they said about the Unkulunkulu of all men. He said they knew nothing about him. They said he came out of a reed. He could not tell me any thing about that Unkulunkulu, nor any body else, for no one knew. All he could tell me was about his own Unkulunkulu, for said he, pointing to two others, "He has his; and he his; and I mine."

|  |  |
|--|--|
| Owa dabuka Umdanga (Umda-ka) wa zala Umsondo; Umsondo wa zala Uhlanguza; Uhlanguza wa zala Ujamo, owa zala mina. | Umdanga, who first broke off, begat Umsondo; Umsondo begat Uthlanguza; Uthlanguza begat Ujamo, who begat me. |
|--|--|

I asked them what they meant by "Owa dabuka," Who first broke off. Umyeni replied, "Kuyise," From his father. And Ugo-fana, after a moment's thought, gave his name, "Kudhladhla," From Udhladhla, the great ancestor of their house, who has given them their surname.

Two Amabakca, an old and young man, gave me the heads of generations as given above, p. 86.

"But," I said, "is there not another word, Ukulukulu or Unkulunkulu?"

They said, "He is further back (ngembili);" and went on to say that all who were heads of generations anterior to the okoko were called Ukulukulu, till they came to Umsondwo,<sup>70</sup>

owa vela kukqala, u lona uluhlana lwabantu; u lona olwa dala abantu, ba dabuke kulo, olu Umsondwo owa dabuka wa dabula abantu, umdali, umdali welive.

who came out first; he is the uthlanga of men; he is that uthlanga who broke off men, they having been broken off from him. The uthlanga is Umsondwo, who broke off, and then broke off men, the umdali, the umdali of the earth.<sup>71</sup>

I asked them what they said about the Okulukulu. They replied:—

Aba ngembili kwokoko ba okulukulu bokoko njalonjalo, ba za ba yofika kumsondwo, owa vela kukqala, umdali welive.

They who are anterior to the okoko are the okulukulu of the okoko in continuous retrogression, till they reach Umsondwo, who first appeared, the umdali of the earth.

<sup>70</sup> Or, Unsondo, see p. 13.

<sup>71</sup> *Umdali* is the same as *Umdabuli*, from *ukudala*, the same as *ukudabula*. The creator, in the sense understood by the natives. (See Note 3, p. 1.)

I asked what they meant by Uthlanga. They answered :—

|  |  |
|--|--|
| Uthlanga umuntu omdala owa dala izikci zonke nenkomo, nezinto, ne yonke impahla. | Uthlanga is an old man who made all things, both cattle and things, and all kinds of property. |
|--|--|

UMDUMO, an old man, one of Ukukulela's people, an Ikuza, being unwilling or unable to give me any account of the traditions of the people, I asked him to give me the names of the heads of generations backwards. He gave them thus :—

|  |   |
|--|---|
| Owa ngi zala Upotshiyana, ubaba ; owa zala Upotshiyana, Umzabani, ubaba - mkulu ; owa zala Umzabani, Uhlomo, uyise kababa - mkulu ; owa zala Uhlomo, Unsele, ukoko ; owa zala Unsele, Usivunga, ukoko kababa - mkulu ; owa zala Usivunga, Ulusibalukulu. Ulusibalukulu wa zalwa Udhlamini, ukulukulu owa dabula izizwe. Wa fika wa dabula Ubihlala, inkosi ; w' elekela Ukukulela nomaghaga. | He who begat me is Upotshiyana, my father ; he who begat Upotshiyana is Umzabani, my grandfather ; he who begat Umzabani is Uthlomo, the father of my grandfather ; he who begat Uthlomo is Unsele, my ukoko ; he who begat Unsele is Usivunga, the ukoko of my grandfather ; he who begat Usivunga is Ulusibalukulu. Ulusibalukulu was begotten by Udhlamini, the ukulukulu who broke off the nations. When he came he broke off Ubithla, the chief ; and afterwards Ukukulela and Umaghaga. |
|--|---|

I asked him if there was not an Unkulunkulu. He replied, "Unkulunkulu and Ukulukulu is one."

I again asked him who was the first man. He answered :—

|  |   |
|--|---|
| Udhlamini u yena owa dabuka kukqala, wa zala Ulusibalukulu, owa zala Usivunga. | Udhlamini is he who broke off first ; he begat Ulusibalukulu, who begat Usivunga. |
|--|---|

I again asked him still more pointedly, referring to their tradition of the origin of man. He replied :—

|  |   |
|--|---|
| Udhlamini ibizo lowokukgala, e<br>si ti Ukulukulu. | Udhlamini is the name of the<br>first man, whom we call Ukulu-<br>kulu. <sup>72</sup> |
|--|---|

I asked, "Wa dabuka pi?" Where did he break off? He said:

|  |   |
|--|---|
| Ku tiwa Udhlamini lowo wa da-<br>buka entabeni, engome, isidabuko<br>setu. | It is said that Udhlamini broke<br>off from the mountain Ingome, the<br>place of the origin <sup>73</sup> of our tribe. |
|--|---|

I asked him what were the nations he broke off (izizwe owa zi dabula). He mentioned several, but I did not succeed in writing the names; but among them were those of which Ukukulela, Uisidoi, and Ufodo are chiefs. The isibongo or surname of these chiefs is Udhlamini, he being their common ancestor.

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I OVERHEARD Uthlangabeza, one of Ukukulela's people, talking with some of the men of the village. He said Unkulunkulu and Ukulukulu is one; and Umvelinqangi and Unkulunkulu is one; that all things came out of a mountain in the north; and that Uthlabati<sup>74</sup> is the name of that Unkulunkulu owa dabuka eluhlangueni,—who broke off from Uthlanga.

<sup>72</sup> Here we have a native distinctly stating that the founder of his tribe was the first man,—that is, he confounds the first Unkulunkulu with the founder of his own tribe, who, he asserts was the creator of all things, in the native sense of creation. Let the reader consider how easy it is entirely to mistake the meaning of such statements. And how unmistakeably it proves that the natives believe that the Unkulunkulu of all men was himself a man.

<sup>73</sup> Comp. Umdabuko, p. 50, Note 95.

<sup>74</sup> *Uthlabati*, that is, Earth-man, as Adam means "earthy" or "red earth."

## APPENDIX.

## ADDITIONAL NOTES.

## Page 4, Note 11.

There is an interesting version of this legend given by Casalis as existing among the Basutos:—

“‘The Lord,’ they say, ‘in ages gone by, sent this message to men: Oh, men, you will die, but you will rise again. The messenger of the Lord was tardy in the performance of his mission, and a wicked being hastened to precede him, and proclaimed to men: The Lord saith, You will die, and you will die for ever. When the true messenger arrived, they would not listen to him, but replied, The first word is the first, the second is nothing.’ In the legend the first messenger of the Lord is designated by the name of the Grey Lizard, and the other who supplanted him, by that of the Chameleon.” (*The Basutos*, p. 242.)

The word here rendered by Casalis “Lord” is no doubt Morimo, the meaning of which see in the article on Utikxo.

Arbousset again gives another version “as current in South Africa,” and which connects in a curious way the Hottentot legend with that of the natives of these parts:—

“The Lord (*Morena*) sent in the former times a grey lizard with his message to the world, ‘Men die.....they will be restored to life again.’ The chameleon set out from his chief, and, arriving in haste, he said, ‘Men die.....they die for ever.’ Then the grey lizard came and cried, ‘The Lord has spoken, saying, Men die.....they shall live again.’ But men answered him, ‘The first word is the first; that which is after is nothing.’” (*Op. cit.*, p. 342.)

Campbell gives the following legend of the cause of death on the authority of a Mashow native:—

“Matoomo was the first man, and had a younger brother of the same name, and a sister whose name was Matoomyan. She was the first who came out from the hole, and had orders respecting the cattle, and was appointed to superintend them; but her brother Matoomo came out, and without leave went and led the cattle round the end of a mountain, which so enraged his sister, who possessed medicine for the preservation of life and health, that she returned to the hole, carrying with her the precious medicine; in consequence of which diseases and death came into the world, and prevail in it to this day.” (*Op. cit.* Vol. I., p. 306.)

## Page 65, Note 27.

The following extract from the Sire de Joinville's *Saint Louis, King of France*, is added as an interesting illustration of the existence of a custom similar to that of making the Isivivane:—

“He related to us yet another great marvel. While he was in

their camp a knight of much means died, and they dug for him a broad and deep trench in the earth ; and they seated him, very nobly attired, on a chair, and placed by his side the best horse and the best sergeant he had, both alive. The sergeant, before he was placed in the grave with his lord, went round to the King of the Comans, and the other men of quality, and while he was taking leave of them they threw into his scarf a large quantity of silver and gold, and said to him, ' When I come to the other world thou shalt return to me what I now entrust to thee.' And he replied, ' I will gladly do so.'

" The great King of the Comans confided to him a letter addressed to their first king, in which he informed him that this worthy man had led a good life and had served him faithfully, and begged him to reward him for his services. When this was done they placed him in the grave with his lord and the horse, both alive ; then they threw over the trench boards closely fitted together, and the whole army ran to pick up stones and earth, so that before they slept they had erected a great mound over it, in remembrance of those who were interred."

THE following letter is republished from the *Natal Courier* to establish the fact that Ukulukulu is only a dialectic pronunciation of Unkulunkulu :—

*To the Editor.*

SIR,—You have thought the discussion of the meaning of Unkulunkulu worth a place in the *Courier*. Will you grant me space for a few more remarks?

I have, for some years, been perfectly satisfied with the accuracy of my views on this subject. Yet I have not discontinued my researches. Every fresh objection, and even every old objection repeated by a new objector, has led to new investigations ; and every fresh investigation has led to a confirmation of my previous views, whilst it has at the same time extended them and made them more clear. This has been the case with A. B.'s objection, that I have confounded Unkulunkulu, the nasalized form, with Ukulukulu, the unnasalized word.

I have for a long time been aware of the use of the two words among the natives ; and although I copied without comment Dr.

Bleek's remark ;—" perhaps the unnasalized form is at present more usual in the signification of a great-great-grandfather, or the first ancestor of a family or tribe ;"—thinking he had authority for such a statement ; it did not tally with my own experience, my impression being very decided, that the nasalized form is by far the most common, I having very seldom heard the unnasalized word used by natives. The reason of this is now obvious. My investigations have been conducted for the most part among the Amazulu : whilst the unnasalized form, Ukulukulu, is a tribal pronunciation. So far as I at present know, it is pronounced thus especially by the Amalala ; but probably it is also in use among other tribes. The Amazulu, the Amakzosa, and the Amakuza use the nasalized form, Unkulunkulu.

It will perhaps help others to a





clear understanding of this matter, if I just detail some conversation on the subject with two sets of natives on two different occasions, since my last letter to the *Courier*.

There were three men working together. The eldest, Unggeto, some time ago gave me Dumakade as the name of the Unkulunkulu of his house. This word Dumakade is his isibongo, and all members of his house can be addressed by it. I addressed him by the name, "Dumakade!" The other two smiled at my knowing his isibongo; and he, laughing, said—"I told you that name a year ago, and you remember it now."—I said—"Yes; you told me Dumakade was the name of the Unkulunkulu of your house."—He said—"Yes."

I turned to another, and said—"Usibamu, what is the name of yours?"—He replied, without a moment's hesitation—"Ubaleni."

I turned to Utombo, and asked—"And of yours?" He answered—"Ukwele."

Another native here joined us, and I asked him—"Ulwati, what is the name of the Unkulunkulu of your house?"—He said—"Does he ask our isibongo?"—I replied—"I said nothing of isibongo. I asked the name of your Unkulunkulu."—He answered—"Uzimande."

At a short distance there was a fifth man, Ugovana, working. I had asked him a few weeks ago if he knew anything of Unkulunkulu; and he gave me the common version of the tradition of the origin of man. I went to him; and he, having overheard us, said—"O, you were asking of that! I thought you were asking me about the Unkulunkulu wabantu bonke (the Unkulunkulu of all men)."—I said—"Yes, I was,

when I asked you a short time since. But are there not many Unkulunkulu?"—He said—"Yes. Ours is Umdaka."

Thus in the space of half an hour I have the names of five different Unkulunkulu given to me. And be it remembered that these Unkulunkulu are the objects of worship in their respective houses.

I observed, on another occasion, Umpengula, a native Christian, standing by the side of three heathen natives. Their names are Udingezi, Ubulawa, and Umkonto. They are all probably more than sixty years old. I called Umpengula and said—"They say I have confounded Unkulunkulu with Ukulukulu. What do you say?"

He replied—"What do they mean? Why, it is one word. The Amazulu say Unkulunkulu; the Amalala say Ukulukulu."

I said—"I know. But what I want to ask is, whether you remember when Ukoto came, and I asked him about Unkulunkulu?"

He said—"Yes. I remember quite well."

"He told me that their Unkulunkulu was Usenzangakona."

"Yes."

"Do you remember my asking him whether he did not mean Ukulukulu, and his answering, 'We (viz, Amazulu) say Unkulunkulu. But it is all one?'"

He said—"Yes. I remember."

"And you agree with him?"

"Certainly."

I said—"Let us call Udingezi, and hear what he will say. Do you ask him, and I will be silent. Ask him what the heads of generations are called."

Udingezi came.

Umpengula put his question thus—"What is the name of your Ukulukulu (the unnasalized form)?"

I was vexed with this, because I had not wished any thing to be suggested; and said—"No; ask him thus, What is the father of your father called, and so on backwards."

He began—"He who begat ubaba is ubaba-mkulu, or ukulu; he who begat ubaba-mkulu is ukoko; he who begat ukoko is unkulunkulu." Thus using the nasalized form, though the unnasalized word had been suggested. An *experimentum crucis* this!

We then went to Ubulawa and Umkonto, who were still sitting on the grass at a distance. They gave the heads of generations in the same way as Udingezi, viz., Ubaba, Ukulu, Ukoko, Unkulunkulu: each using the nasalized form.

I asked them what the Amalala called the head of the fourth generation back?

They thought for a little while, and Ubulawa answered—"Ukulukulu."

I said—"Then Unkulunkulu and Ukulukulu is one."

They replied—"Yes. The Amazulu say Unkulunkulu; the Amalala Ukulukulu."

I asked—"Are you Amazulu?"

They replied—"No; we are Amakuza."

I continued—"Well, you speak of one Unkulunkulu of all men. What was his name?"

They replied—"We do not know him. We know nothing about him."

I said—"I mean him who first came out of the bed of reeds, and brought out all things."

They replied they knew nothing about him.

We are not to understand this answer absolutely. Had I wished it, I could have got each of them to relate a version of the tradition.

I said—"But some of the Onkulunkulu have names?"

They replied—"Yes."

I asked—"What is the name of yours, Ubulawa?"

"Umpungulo."

"And of yours, Udingezi?"

"Ujikitsi."

"And of yours, Umkonto?"

"Usoni."

"Has the Unkulunkulu of the Amakuza tribe a name?"

"Yes; Uthlomo."

And Udingezi added, without my asking—"Udhlamini is the name of him who divided the tribes."<sup>75</sup>

<sup>75</sup> We have met with this saying frequently in the previous pages. It has been understood to mean that *Unkulunkulu created the nations*. But it has no such meaning, and does not even allude to creation at all, as will be clear from the following explanation of the words:—

Ukudabula izizwe i loku ukwa-  
 Alukanisa indhlu etile netile, zi  
 hamba ngokwaAlukana, zi zibusela.  
 Ukudabuka ke loku; ngokuba a  
 zi sa yi 'kubuyela emuva, se zi ya  
 pambili njalo.

To divide (or break off) the nations is this, to separate house from house, that they may go in different directions, and have their own government. This, then, is division; for they will never again return to their first position, but separate further and further from each other.

Njengaloku ku tiwa ku kona  
 ukudabuka kwegode mla Udingane  
 ahlukana nompande. Kwa

For instance, it is said there was a division of the rope when Udingane separated from Umpa-

From these conversations we conclude that there are many who are called Unkulunkulu :—

1. Great-great-grandfathers, of whom eight are here named.

2. The heads of tribes, of whom one is named.

3. The dividers of tribes, of whom one is named.

4. The Unkulunkulu of all men, whose name is unknown.

This last I have been accustomed to call, for the sake of distinction, Unkulunkulu the First, and the others, Secondary Onkulunkulu. Dr. Bleek feels the need of a distinctive epithet, and says, the Unkulunkulu *par excellence*.<sup>76</sup> We find a native making the distinction of his own accord, by saying the Unkulunkulu *of all men*. We have also the separate testimony of several natives that Ukulukulu is all one with Unkulunkulu, and

that the former is a tribal pronunciation.

I think, Sir, that entirely independently of other materials in my possession, the position is fully established by what I have here written, that Unkulunkulu is, both on critical and religious grounds, an utterly unfit word with which to translate God. The error of supposing it to be, appears to me to have arisen from the fact that the natives ascribe in some sort the divine act of Creation to the first man. But I think I shall be able, at a future time, to show that their notions of creation are so widely opposed to ours, that most of the words they use to express it are unfit to be used for the purpose by the missionary, implying as they do a theory of creation utterly inadmissible in Christian theology, which is founded on the Word of God. H. C.

tiwa, "Umpande u dabukile kudingane, u se zihambela yedwa ; nodingane u se yedwa." Nako ukudabuka.

Ukudabuka kwezizwe kukgala ukuba inkosi yohlanga yahlukanise ezindalini zayo eziningi, i ti, "Bani, yaka ekutini, u pume lapa, u zimele." Na komunye, kubo bonke i tsho njalo.

I loko ke ukudabula izizwe ; se be izizwe labo aba kitshiwe nemizi. Njengaloku Umahhaule u dabuke embo, nonjan, nomunyu, nongangezwe. Bonke labo ba puma kuzi/lan/lo, inkosi yabo enkulu.

nde. It was said, "Umpande has broken off from Udingane, and goes by himself ; and Udingane too is by himself." That is to divide or break off.

The dividing (or breaking off) of the nations at first is this, that a primitive chief should make a division in his many houses, saying, "So-and-so, live in such a place. Depart from this place, and go and reign for yourself." He says the same to another, and to all his children.

This, then, is to divide (or break off) the nations. And those become nations who are taken out together with their villages. For example, Umahhaule broke off from the Abambo, and Unjan also, and Umunyu, and Ungangezwe. All these came from Uzithlanthlo, their great chief.

<sup>76</sup> Usithlann calls him "Unkulunkulu wamandulo," The most ancient Unkulunkulu, see p. 89.

## U T I K X O .

UTIKXO, the word adopted for God by the early missionaries among the Kzosa or Frontier Kafirs, was not a word known to the natives of these parts, but was introduced by missionaries and others. And it is generally supposed that the word does not properly belong to the Kzosa or any other of the alliterative dialects spoken in South Africa;<sup>1</sup> but has been derived from the Hottentots. The word Utikxo has the nearest resemblance to the Tikzwoa of the Cape Hottentot dialect.

We cannot doubt that this is the word which Kolb means to express as the Hottentot name for God.<sup>2</sup> Having declared his undoubting conviction that the Hottentots generally "believe in a supreme Being, the Creator of heaven and earth, and of every thing in them; the arbiter of the world, through whose omnipotence

all things live and move and have their being. And that he is endowed with unsearchable attributes and perfections," he goes on to say:—"The Hottentots call him Gounja Gounja or Gounja Ticquoa; that is, the God of all gods; and say he is a good man, who does nobody any hurt; and from whom none need be apprehensive of any; and that he dwells far above the moon."<sup>3</sup>

If the investigations of Moffat, Appleyard, Casalis, and others are correct, Kolb very much exaggerated the Hottentot notion respecting God, and substituted instead of what they really believed, the belief of a Christian man. Nothing is more easy than to enquire of heathen savages the character of their creed, and during the conversation to impart to them great truths and ideas which they never heard before, and presently

<sup>1</sup> Bleek. *Comparative Grammar*, p. 92, sec. 397.—Moffat. *Missionary Labours*, pp. 257, 258.—Appleyard. *Kafir Grammar*, p. 13.

<sup>2</sup> *The Present State of the Cape of Good Hope, &c.* Written originally in High German. By Peter Kolben, A.M. Done into English from the original, by Mr. Medley. Kolb's Work was published in German, Folio, 1729. I quote from the translation by Medley, 2 Vols. 8vo., published 1731.

<sup>3</sup> *Id.*, Vol. I., p. 93.

to have these come back again as articles of their own original faith, when in reality they are but the echoes of one's own thoughts. But even here in Kolb's statement we have the idea, more clearly and distinctly enunciated by after investigators, that great, and mighty and good, as, according to him, the Hottentots might have regarded their Tikxwoa, they believed that he was but "a good man."

And further on Kolb tells us they also "worship an evil deity whom they look upon as the father of mischief, and source of all plagues. They call him Touquoa; and say he is a little, crabbed, inferior captain, whose malice against the Hottentots will seldom let him rest; and who never did, nor has it in his nature to do, any good to any body. They worship him therefore, say they, in order to sweeten him and to avert his malice."<sup>4</sup>

The two words—Ticquoa and Touquoa—here given for a good and evil deity, are remarkably alike; and it is not improbable that Kolb mistook two words, identical in meaning, and applied to one imaginary being, for the name of two beings, a good and evil one. If not, then we must suppose that since the time of Kolb a great corruption has taken

place in the original creed of the Hottentots, and that the good and evil, which were formerly kept distinct and referred to different agents, have become confused, and are indiscriminately ascribed to one being.

Observing that Dr. Bleek speaks of Tikxwoa as being one with "Kolb's Tikquoa or touquoa," I supposed he might have more ample reason for thinking them identical than I had.<sup>5</sup> His reasons, however, are simply philological. I quote from his letter on the subject:—"By identifying this Tonkquoa with Tikquoa, the name for God found in the vocabulary (where Cham-ouna is that for the devil, who is called in Nama Hottentot Kau-ap), I do not think I exceeded the probability. But it may yet be that Kolb meant a different word. However, considering it fully, I have not much doubt it is really the same word, identical with the Nama Tsui-kxoap, which contain both the vowels in the first syllable of which the two renderings of Kolb give only each one."

I may add that whilst recently on a visit among the Griquas I met with several persons who were acquainted with the Hottentots, and understood their language. They told me that the

<sup>4</sup> Id., p. 104.

<sup>5</sup> Comparative Grammar, p. 92.

name they used for God was Tikqwa. They did not know any other name for an evil principle resembling it. They also understood the language of the Bushmen, and told me that their word for God was Ikqum'n; and that the meaning of the word was, "Father who is above."

Moffat quotes from Dr. Vanderkemp the following, which appears to justify the surmise that Kolb was mistaken in supposing the two words referred to two beings from not observing that he was dealing with a merely tribal difference of pronunciation:<sup>6</sup>—"A decisive proof of what I here say with respect to the national atheism of the Kafirs, is, that they have no word in their language to express the idea of Deity; the individuals just mentioned calling him 'Thiko, which is a corruption of a name by which God is called in the language of the Hottentots, literally signifying one *that induces pain*.'"<sup>7</sup>

But Moffat is equally decisive

that the Hottentots and Namaquas are just as ignorant of God, and their language just as devoid of a word for God, as Dr. Vanderkemp and others have represented the Kafirs. Whilst pursuing his investigations among the inhabitants of Great Namaqualand, he says:—"I met with an ancient sorcerer or doctor, who stated that he had always understood that Tsui'kuap was a notable warrior, of great physical strength; that in a desperate struggle with another chieftain, he received a wound in the knee, but having vanquished his enemy, his name was lost in the mighty combat which rendered the nation independent; for no one could conquer the Tsui'kuap (wounded-knee). When I referred to the import of the word, one who inflicts pain or a sore knee, manifesting my surprise that they should give such a name to the Creator and Benefactor, he replied in a way that induced the belief that he applied the term to what we should call the devil, or to

<sup>6</sup> Dr. Bleek gives the following variations of the Hottentot name of God, which, not having the requisite characters, I shall spell in accordance with the principles laid down in the Preface to Vol. I. of *Zulu Nursery Tales*:—

"I add here the Hottentot name for God, which is *Tsuikwap* (Schmelen's *Tsoeikwap*) or *Tsuigzoap* (Wallmann's *Zuigzoap*) in the Nama; and *Tshukzoap* in the *Kgora* dialect; *Thuikzwe* (Van der Kemp's *Thuickwe*) among the Eastern Hottentots; and *Tikzwoa* (Kolb's *Tikqwoa* or *Toukqwoa*) near the Cape." (*Comp. Gram.*, p. 92.)

It will be seen that most of these words differ from each other more than the two words of Kolb.

<sup>7</sup> Moffat. Op. cit., p. 257.

death itself; adding that he thought death, or the power causing death, was very sore indeed."<sup>8</sup>

And then he asks:—"May not the Tsui'kuap of these people be like the Thlanga of the Kafirs, an ancient hero; or represent some power which they superstitiously dread, from its causing death or pain?"<sup>9</sup>

We see, then, that Moffat comes to a conclusion somewhat similar to that of Kolb, that there is an evil principle or being, feared by the Hottentots, and which has received the name of Tsui'kuap, which is equivalent to Utikzo. But he does not appear to have heard any thing of the good principle or being, of which Kolb speaks.

Again, Casalis expresses an equally decided opinion as to the "endemic atheism" of the inhabitants of South Africa generally. He says:—"The tribes had entirely lost the idea of a Creator. All the natives whom we have questioned on the subject have assured us that it never entered their heads that the earth and sky

might be the work of an invisible being."<sup>10</sup>

Shaw also says:—"The Kafir nations cannot be said to possess any religion."<sup>11</sup> And again:—"Before Missionaries and other Europeans had intercourse with the Kafirs, they seem to have had extremely vague and indistinct notions of God. The older Kafirs used to speak of Umdali, the Creator or Maker of all things, and Uthlanga, which word seems to have been used to denote the source or place from which all living things came forth."<sup>12</sup>

A similar statement is made by Arbousset. He says:—"They have scarcely retained the idea of a Supreme Being. The more enlightened admit that there is a *Morena* in heaven, whom they call the *powerful master of things*, but the multitude deny that there is, and even this name of *morena* is the same as they give to the lowest of their chiefs. All the blacks whom I have known are atheists, but it would not be difficult to find amongst them some theists. Their atheism, however, does not prevent

<sup>8</sup> Moffat. Op. cit., p. 259.

<sup>9</sup> Id., p. 259.

<sup>10</sup> Casalis. The Basutos, p. 238.

<sup>11</sup> Story of My Mission, p. 444.

<sup>12</sup> Id., p. 451.—My reasons for thinking that these views require very considerable modification are given in another place.

their being extremely superstitious, or from rendering a kind of worship to their ancestors, whom they call *barimos*, or in the singular *morimo*."<sup>13</sup>

He says of the Mountain Bushmen's faith:—"They say that there is a *Kaang* or *Chief* in the sky, called also *Kue-Akeng-teng*, the *Man*, that is to say, the *Master of all things*. According to their expression, 'one does not see him with the eyes, but knows him with the heart.' He is to be worshipped in times of famine and before going to war, and that throughout the whole night, performing the dance of the *mokoma*."<sup>14</sup>

The same notion of malevolence is connected in the native mind among the Bechuanas with the word *Morimo*, which the Missionaries have adopted for God. The meaning of *Morimo* as given by Moffat,<sup>15</sup> and of *Molimo* as given by Casalis,<sup>16</sup> is, like that given to the Bushmen's *Ikqum'n*, "He that is in heaven." But, says Moffat, "*Morimo*, to those who knew any thing about it, had been represented as a malevolent *selo* or *thing*."<sup>17</sup> And again, "According to native testimony *Morimo*, as well as *man*,

with all the different species of animals, came out of a cave or hole in the Bakone country."<sup>18</sup>

"There is," says Casalis, "an obvious contradiction between the language and the received ideas."<sup>19</sup>

—That is, I presume, Casalis supposes that the word *Morimo* or *Molimo*,—a heavenly one,—is a testimony preserved in the language of the people against their present infidelity and corruption of faith. And Archbishop Trench, in his work on "The Study of Words," has brought this word forward as a remarkable instance of the disappearing of an important word from a language, and with it "the disappearing as well of the great spiritual fact and truth whereof that word was once the vehicle and the guardian."<sup>20</sup>

But Dr. Bleek has made it more than probable that Moffat and Casalis are mistaken in the derivation and meaning of this word; and that *Molimo* has a sound by accident only similar to *Moh'olimo*—"one who is in heaven." He says:—"In other South African languages, different words are found indicating the idea of a supreme being; but in *Se-tshuana* at

<sup>13</sup> Op. cit., p. 69.

<sup>15</sup> Op. cit., p. 260.

<sup>17</sup> Op. cit., p. 261.

<sup>19</sup> Op. cit., p. 248.

<sup>14</sup> Op. cit., p. 363.

<sup>16</sup> Op. cit., p. 248.

<sup>18</sup> Id., p. 262.

<sup>20</sup> P. 18.



least the word for 'God' has a similar reference to their ancestor worship as the Zulu *Unkulunkulu*. Thus in Se-suto *Mo-limo* means God, and *mo-limo* gods, but *mo-limo*, ancestral spirits, plur. *ba-limo*.<sup>21</sup>

This is a far more probable derivation. And when we remember that Morimo is supposed to have come out of the same hole that gave origin to man and beasts, as Unkulunkulu came out of the same bed of reeds; and that in the native mind there is no connection of thought between a heavenly being and this Morimo, there can be little doubt of the correctness of the view taken by Dr. Bleek.

Further, it may be added in corroboration that although the Amazulu do not say Unkulunkulu is an Itongo,—an ancestral spirit; they say he was an Ukoko,—an ancestor: and not only does it appear that they suppose that at one time he was regarded as an Itongo, and was worshipped among other Amatongo by his own laud-giving names, but we find them incidentally giving intimations of a belief in a great Itongo from whom all things proceeded. Thus they are heard to say in explanation of the superiority of the white man to the coloured that the former re-

mained longer with a great Itongo than the blacks, and therefore came into being more perfect, with better habits and accoutrements.<sup>22</sup>

This view brings the notions of different people of South Africa into a certain similarity and consistency. Whilst on the other view they are neither consistent with themselves nor with each other.

Appleyard gives a somewhat similar account to that of Moffat as to the meaning of Utikzo. He says:—"Tshoei'koap is the word from which the Kafirs have probably derived their Utixo, a term which they have invariably applied, like the Hottentots, to designate the Divine Being, since the introduction of Christianity. Its derivation is curious. It consists of two words which together mean 'the broken knee.' It is said to have been originally applied to a doctor or sorcerer of considerable notoriety and skill among the Hottentots or Namaquas, some generations back, in consequence of his having received some injury of the knee. Having been held in high repute for extraordinary powers during life, he continued to be invoked, even after death, as one who could relieve and protect;<sup>23</sup> and hence, in process of

<sup>21</sup> Op. cit., p. 91.

<sup>22</sup> See p. 80.

<sup>23</sup> That is, strictly in accordance with the custom of an ancestor-worshipping people.

time, he became the nearest in idea to their first conceptions of God."<sup>24</sup>

If this account be correct, and there appears no reason whatever for doubting its accuracy, it is clear that the early Missionaries, in using the word *Utikzo* for God, adopted an *isibongo*, or laud-giving name, of some old brave.

To my mind nothing here found conveys the idea that the notion of divinity was ever in the uneducated native mind connected with *Utikzo*; much less that *Utikzo* ever meant God: on the contrary that it meant something very different from God; in some instances, at least, an evil spirit, which was worshipped just on the same grounds as the *Yezidis* worship Satan, "because he must be conciliated and reverenced; for as he now has the means of doing evil to mankind, so will he hereafter have the power of rewarding them."<sup>25</sup> And it appears to me to have been unwisely and improperly adopted by the early Missionaries; to be explained and excused only on the ground that at first the teachers and taught were unable freely to communicate ideas one to the other.

The term *Molimo* or *Morimo*

appears equally improper. How very objectionable is it to use a word for God in teaching savages the doctrines of Christianity, to which they have a natural or rather educated repugnance, and of the Being whom it is meant to represent they can speak as a native chief spoke to Mr. Moffat:—"When we assured him that God (*Morimo*) was in the heavens, and that He did whatever He pleased, they blamed us for giving Him a high position beyond their reach; for they viewed their *Morimo* as a noxious reptile. 'Would that I could catch it, I would transfix it with my spear,' exclaimed S., a chief, whose judgment on other subjects would command attention."<sup>26</sup>

At the same time it is quite possible that the confusion of ideas between good and evil,—the association of the idea of evil with God,—which we here meet with, is a confusion of comparatively recent times; that originally there existed a defined belief in a good and an evil Being; but that the common multiform natural phenomena, which are constantly exhibiting the Creator's beneficence, were lost to these afflicted populations amidst phenomena of an ap-

<sup>24</sup> Grammar, p. 13.

<sup>25</sup> Layard's *Nineveh*. Vol. I., p. 298.

<sup>26</sup> *Op. cit.*, p. 265.

parently opposite character, and especially amidst the sufferings and wants of their daily life; until created things spoke to them only of suffering, and fixed their attention on a pain-creating being, whom they feared more than revered, and whom if they worshipped, it was to deprecate wrath, rather than to express their faith in his love.

And may not the legend,—so bizarre and bald,—given by Dr. Bleek in the “Hottentot Tales”<sup>27</sup> of a contest between Heitsi Eibip and Gqaggorip be a confused tradition of some old faith, the fundamental principle of which was that of a contest between good and evil in nature; but which in process of time has been lost, and the good and the evil come to be confounded, and referred alike to one fabulous being.

According to Du Chaillu, we find even at the present time among the inhabitants of the Western coast of Africa the worship of a good and evil spirit. He says:—

“Aniambia enjoys the protection of two spirits of very great power, named Abambou and Mbuirri. The former is an evil spirit, the latter is beneficent. They are both worshipped; and their accommodations, so far as I

was permitted to see, were exactly alike.

“Abambou is the devil of the Camma. He is a wicked mischievous spirit, who lives near graves and in burial grounds. He takes occasional walks through the country; and if he is angry at any one, has the power to cause sickness and death. In worshipping him they cry, ‘Now are we well! Now are we satisfied! Now be our friend, and do not hurt us!’

“Mbuirri, whose house I next visited, is lodged and kept much as his rival. He is a good spirit, but has powers much the same as Abambou, so far as I could see. Being less wicked, he is less zealously worshipped.”<sup>28</sup>

This coincides remarkably with Kolb's statement; and leads to a reasonable suspicion that his Touquoas,—probably only some local or tribal variation of the word now come down to the Kafirs as Utikzo,—and the Morimo of the Bechuanas and Basutos, is the same as the Abambou of the people of Aniambia. Yet what missionary would choose Abambou as the name for God, even though he should have ascribed to him, in addition to his own, the only “less wicked” attributes of Mbuirri?

Dr. Bleek's Hottentot legend just alluded to, begins with the

<sup>27</sup> P. 77.

<sup>28</sup> Op. cit., pp. 202, 203.

significant words, "At first there were two." And among the natives of these parts we have the two words Unembesa and Ugovana to express the good and evil hearts which are supposed to be contending within them. And they ascribe good and evil to the Amatongo which they worship, and worship more sedulously to avert evil than to acknowledge good.

Be this as it may, the impression so generally existing among those who have laboured long in South Africa of the "endemic atheism" of the different peoples, and the difficulty universally confessed of being able to determine whether the name, applied to some being to whom certain supreme acts are referred, is in the native mind any thing more than the name of their great forefather, or of some great hero-benefactor of times gone by, to whom with perfect consistency an ancestor-worshipping people would refer such acts, suggest that it would be both more wise and reverent, and more likely to be effectual in attempting to teach them a new faith, to introduce a new name,—a name not really newer to them than the idea of the supreme Being itself. I am myself persuaded that such a new name is very desirable, aye more,

very necessary. For there is no name, whether Utikzo, or Morimo, or Unkulunkulu, which, without possessing any primary signification referring to divinity, has not much, both etymologically and traditionally, which is highly objectionable, and calculated to mislead the young convert. Bishop Colenso felt this on his first introduction to mission work. And I do not doubt that his impression was the result of devout and intelligent thought, which is not at all invalidated by a change of opinion, which led him to attempt to introduce an equally objectionable word for God, and to which exception has been justly taken by many on grounds similar to those which may be taken against Utikzo.

In connection with the word Utikzo, "the broken knee," the following interesting and curious corroboration of the idea that Utikzo is but the isibongo or laud-giving name of some ancient brave, is well worth considering. Among the Amasulu there is a word, clearly an isibongo, *U-gukqa-badele*, which means, He kneels and they get enough of it. And the following explanations appear to show the character and circumstances of the conflict from which he obtained the name:—

U-gukqa-ba-dele, umuntu o Mlanganyelwe abantu abaningi, be zitemba ubuningi, be ya 'ku m enza amehlo 'mnyama ngoku m hahkqa, a fe e nga bonisisi loko a nga kw enzako. Ku ti ngesikati sokulwa nabo, 'emi. Ku ti ba nga m hlaba, noma be nga m hlabile, ba bone e ti kiti ngedolo, ba ti, "U ya wa; si m hlabile." Ba soudele kakulu, ku nga bi njengokuba be be soudele e s'emi, ku dhlulisise ukusondela kwabo kuye, e se wile, ngokuti; "E, manje ke, a si m kqede." Kepa ba ze ba dhlulwe isikati be nga m kqedi; e u yena yodwa o ba kqeda nganhlanye, be ng' azi uma ulukuni ngen dawo enjani; ba ze ba ti, "Hau! sa za sa pela umuntu emunye na? A si m shiye."

Ba m shiye ke, e se kuyo leyo 'ndawo lapa be fike e kona. Ngaloko ke lapa se be mukile be m shiya be m bona, ba hambe be bhoka, be m bona e sa gukqile, e ba lindile ukuti, kumbe ba ya 'utatela amaudhla okubuya. Ku ti, ngoku nga buyi kwabo, 'esuke, a hambe.

Kanti ke ba delile, ukuti b' esuti, a ba sa m funi. U lowo ke

We apply the name U-gukqa-ba-dele to a man who has been surrounded by many others, who trust to their number, and expect to be able to confuse him by surrounding him, and so kill him before he can well see what to do; and perhaps they stab him, or without having stabbed him, they see him sink on his knee, and say, "He is falling; we have stabbed him." And they draw near to him, no longer now as when he was standing; they go quite close to him now he has fallen, saying, "Ah, now then, let us make an end of him." But a long time passes without their killing him; it is he alone who kills them, they not understanding in what way he is so difficult to kill; until at length they say, "Hau! are we then at length all killed by one man? Let us let him alone."

And so they leave him still in the same place where they first found him. So then when they have left, going away with their faces towards him, they go on looking back and see him still kneeling and watching them, for he thinks they may take heart and come back to him again. But when they do not return he arises and goes away.

They have had enough of it forsooth, that is, they are satisfied,

U-gukqa-ba-dele. Leli 'gama lokuti U-gukqa-ba-dele, a si lo igama lomuntu nje; igama e si li zwe li fika nabantu ekufikeni kwamabunu, e vela emakzoseni; a fika nabantu basemakzoseni; be funga be ti, "Tikzo o pezulu. Gukqa-ba-dele." Kodwa lelo lokuti "gukqa" a li kqondeki kahle, uma la fika kanyekanye na, nelokuti "Tikzo" na. Sa li zwa ke ngamakzosa ukuba Utikzo inkosi e pezulu.

Ekuqaleni amakosi a e puma impi, a hlasele nayo; kepa ku ti, ngokukalipa kwezita, z'enze ikcobo lazo lokuti, "Ukuze laba 'bantu si ba ngobe, a si bulale inkosi yabo le, ukuze ba pele amandla." Nambala ke ku ti ba nga i bulala inkosi, ba i kcite leyo 'mpi; ugokuba amakosi lawo a e puma ngokuti, "Kona abantu bani be ya 'kuba nesibindi, be bona ngi kona."

Kwa yekwa ke loko; a ku sa vamile; se ku kona kwezinye izizwe; kwazulu, a ku se njalo.

and do not go after him any more. Such a man, then, is called U-gukqa-ba-dele. It is not the name of a common person. It is a name which we heard from people when the Dutch first came from the Kxosa tribes; they brought some Kxosa people with them; when they took an oath, they said, "Tikzo who is above. Gukqa-ba-dele." But it is by no means clear whether the word "gukqa" (kneel) came at precisely the same time as the word Utikzo. We heard from the Amakzosa that Utikzo is the Lord who is above.<sup>29</sup>

At first chiefs used to go out with the army, and invade other people with it; but it happened through their shrewdness that the enemy devised a plan, saying, "In order that we may conquer these people, let us kill their king, that they may be discouraged." And in fact they might kill the king and scatter the army; for the kings used to go out, saying, "Then my people will be brave, when they see me there."

So the custom of accompanying the army was given up; it is no longer usual; it may still be among some nations; it is no longer the custom among the Amazulu.

<sup>29</sup> Compare the Bushman word, which is said to have a similar meaning, p. 64; and the dispute between the two Kxosa natives as to the use of Utikzo and Unkulunkulu, p. 68.

Kwazulu inkosi i bongwa ngokwenza kwabantu bayo, a ba kw enze eziteni ; ba ngobe ; a ku tshiwo ukuti, kw enze abantu bayo. Njengokuba, uma impi e nama-ndla ya vela ngenla, enye i ngenzansi, i ti induna eAlakanipile, "O, indawo imbi ; si ya 'utateka ; a si mi ka/le ; gukqa ni ngamadolo, ni ba nqume amatumbu." Ngalelelo 'kebo, uma ba ngoba ngalo, inkosi yabo i nga tiwa i U-gukqaba-dele, njengokungati kw enze yona ; kanti kw enze abantu bayo ngesibindi sokukumbula inkosi yabo. Ku tshiwo njalo ke ukubizwa kwenkosi ; njengaloku ku tiwa ukubongwa kwenkosi yakwazulu, ku tiwe, "Wena, wa dila Ubani e be zalwa ng' Ubani ; a kwa ba 'ndaba zaluto." I bongwa ke ngokwenza kwempi yayo. Lawo 'mandla aw enziwa impi, i ye 'kutata izibongo zokuba ku bongwe inkosi ngazo. Ku njalo ke a ku bonakali ukuba kw enze yona ukqobo, noma kw enze abantu bayo na.

Among the Amazulu the chief is praised for the conduct of his people among the enemy ; they conquer, and it is not said that the conquest was made by the king's people. For instance, if a powerful army appears on the high lands, and the other army is below, a wise officer says, "O, the place is bad ; we shall be borne down ; our position is bad ; kneel, and stab them in the bowels." If they succeed by this stratagem, their chief may be called by the name U-gukqa-ba-dele, as though it was he who did it, when forsooth it was his people through the bravery which the recollection of their chief gave them. This is the manner, then, in which kings get names ; as it is said when lauding the king of the Amazulu, "You who ate up So-and-so, the son of So-and-so ; and it was nothing to you." So the chief is praised for the conduct of his army. The power which is exhibited by the army is the source from which the lands of the chief are taken. So it is that it is not clear whether it was done by him in person or by his people.

Hence it appears certain that the word Utikxo is the laud-giving name of an ancient hero, and that it was given in consequence of some conflict in which he repulsed enemies more powerful from numbers than himself by the stratagem of kneeling, and so causing them to approach him under the impression that they could make an easy prey of him.

## THE LORD OF HEAVEN.

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IN the previous pages we meet with frequent allusions to a lord above or heavenly lord. Thunder and lightning and aerial changes appear to be the only natural phenomena which have attracted the notice of the natives of this part of Africa, and led them to believe in a personal power above nature. Struck with terror by a thunder storm, they encourage each other by asserting that they have committed no crime against the powerful being in heaven who wields the lightning, and that he is not angry, but merely playing. But we shall be much mistaken if we hasten to conclude from this that because they speak of a heavenly lord, they have any conception of him which identifies him with God.

In almost every country there is some such notion of a heavenly being,—a relic possibly of heaven-worship; or it may be merely a natural suggestion of the human mind, springing up spontaneously among different peoples, and every where leading to a similar conclusion, that where there are such manifestations of power, there is also a personal cause.

There is the Indian Indra, called also “the lord of heaven;” the Zeus and Jupiter of the Greeks and Romans; the Esquimaux Pirk-soma; the Mau or Ye-whe of Whydah; the So or Khevioso of Dahome; the Kaang or chief in the sky of the Bushmen; and the Thor of our own ancestors.

We have already seen that the Dahomans speak of thunder in the same way as the natives of these parts; they do not say it is the sign of an angry chief, but of a chief who is rejoicing or playing. Arbousset says that among the Bechuanas, “when it thunders every one trembles; if there are several together, one asks the other with uneasiness, ‘Is there any one amongst us that devours the wealth of others?’ All then spit on the ground, saying, ‘We do not devour the wealth of others.’ If a thunderbolt strikes and kills one of them, no one complains, none weep; instead of being grieved, all unite in say-



ing that the lord is delighted, (that is to say, he has done right,) with killing that man." (*Op. cit.*, p. 323.) In like manner among the natives of Natal, if the lightning kills their cattle, they neither complain nor mourn, but say, "The lord has taken his own." Neither do they cry the funeral wail over those who have been killed in this manner, lest, as they say, they should summon the lightning to kill them too. It is not lawful for them to touch the body of a person killed with lightning, until the doctor has come and applied medicines to the dead, and to the living of the village to which he belonged.—Among the Romans those struck with lightning were not buried, neither are they among the Dahomans; but they cut from the corpse lumps of flesh, which they chew without eating, crying to the passers by, "We sell you meat!—fine meat!—Come and buy!" (*Burton. Mission to the King of Dahome. Vol. II., p. 142.*)

The following statement by an intelligent, educated Christian native will show how utterly indistinct and undeveloped is their notion respecting a heavenly lord:—

Indaba ngenkosi yezulu a ku bonakali kakulu okona ku tshiwo-yo ngayo. Ngokuba lapa izulu li tshaye kona, ku tiwa, "Inkosi i tukutele." Ku tshiwo ngokutshaya kwalo. A kw ahlukani swa kakulu ukuti e yona 'nkosi i tshayayo i i pi, noma unyazi, noma unyazi lu amandhla ayo. Ku tshiwo ngonyazi ku tiwe, "Inkosi i tshayile." Kepa maningi amakosi a tshiwo abantu, nezilwane amakosi, in/latu nebubesi; kepa loko noma ku tshiwo ku ya bula-wa; ku ya bonakala ukuti a ku lingani nenkosi yezulu.

It is by no means clear what is really said about the lord of heaven. For when the heaven [lightning] has struck any place, it is said, "The lord is angry." This is said because of the lightning stroke. It is not very clear which is the lord that strikes—whether it is the lightning, or whether the lightning is the lord's power. It is said of the lightning, "The lord has struck." But there are many who are called lords by men, and even beasts, as the boa and the lion; but although they are thus named, they are notwithstanding killed, that is, their being called lords is not the same as giving the name lord to the lord of heaven.

Ku kona inyani yezulu ; i ya bulawa nayo ; y ebla ngesikati sokutshaya kwonyazi, i sale pansi ; a ku tshiwo futi ukuti i yona i inkosi ; a kw alukile kakulu ngenkosi ukuba i i pi kunonyazi kunayo e sezulwini. Si zwa ku tiwa ku kona abantu nje ezulwini na pansi kwomhlaba futi. Kulukuni ke ukwazi labo 'bantu aba ngapansi kwomhlaba ukuba ukuma kwabo ku njani na, na ngapezulu futi a b' aziwa uma ba njani nokuma kwabo. Izwi lodwa eli tshoyo ukuti ba kona.

There is a bird of heaven,<sup>30</sup> it too is killed ; it comes down when the lightning strikes the earth, and remains on the ground ; but neither is it said to be the lord ; it is not very clear which is meant by lord, the lightning, or the lord which is in heaven. We hear it said there are men in heaven and under the earth. But it is hard to understand what is the condition of these underground men ; neither do we know what is the condition of those who are above. All we know is that it is said they are there.

Among the Amazulu, when there is a thunder storm, they say :

Li ya duma, li ya na likamjokwane, likapunga nomageba ; likagukqabadele.

The heaven of Umjokwane is thundering and raining, the heaven of Upunga and of Umageba ; the heaven of Ugukqabadele.

The first three of these names are izibongo of the Amazulu, that is, of the royal family, the names of ancient chiefs. But Ugukqaba-

<sup>30</sup> "The bird of heaven" is a bird which is said to descend from the sky when it thunders, and to be found in the neighbourhood of the place where the lightning has struck. The heaven-doctors place a large vessel of amasi mixed with various medicines near a pool such as is frequently met with on the tops of hills ; this is done to attract the lightning, that it may strike in that place. The doctor remains at hand watching, and when the lightning strikes the bird descends, and he rushes forward and kills it. It is said to have a red bill, red legs, and a short red tail like fire ; its feathers are bright and dazzling, and it is very fat. The bird is boiled for the sake of the fat, which is mixed with other medicines and used by the heaven-doctors to puff on their bodies (pepeta) and to anoint their lightning-rods, that they may be able to act on the heavens without injury to themselves. The body is used for other purposes as medicine. A few years ago some peacocks' feathers were sold at a great price among the natives of Natal, being supposed to be the feathers of this bird.

dele is said to be a new name, invented for that Lord of heaven of whom the white man speaks to them. It means the Unconquerable (see p. 114). This is explained in the following account :—

Le 'ndaba yokuti, "Izulu likapunga nomageba nomjokwane," a ku vunywanga ukuba ku be kona into enkulu kunenkosi. Ubukulu bezulu kwa tiwa obukapunga, yena e inkosi enkulu yakwazulu; ngokuba u nga bona ngaloku ukuba into yokukukumeza ununtu a bizwe ngokutiwa nezulu elake.

Ku be ku ti uma ku kona umhlola o vela pakati kwomuzi, w'enziwa inkosi. Njengaloku Utshaka wa ka wa fafaza igazi lenkomo esigodhlweni ebusuku, e ti i kona e ya 'kubona uma izinyanga zi kqinile ini ngokunuka abantu. Kepa a zi nukanga kahle; wa zi bulala zonke, kupela ya ba nye eya ti, "Kw enziwe izulu." Loko ke ukuti, "Ngi za 'kunuka izulu na?" Kupela ke; abantu b'azi ukuba u tsho izulu njalo, u tsho Utshaka; ngokuba nezulu ku tiwa elake. Loko a ku 'siminya; ukukuliswa kwenkosi nje. Ngokuba ku tshiwo ku tiwa, i ngangezintaba, ku tshiwo izintaba ezinkulu. Kepa ku be ku nge njalo, ngokuba uma

As regards the saying, "The heaven of Upunga and of Umageba and Umjokwane, it is not permitted that there should be any thing greater than the chief. The greatness of the heaven was said to belong to Upunga, who was a great Zulu chief; for you can see by this that it is merely something done for the purpose of exalting a man when it is said that the heaven too belongs to him.

It used to be said if any omen happened in a village, that it was occasioned by the chief. For instance, Utshaka once sprinkled the blood of a bullock in the royal house during the night, saying by that means he should know if the diviners were true when they pointed out offenders. But they did not divine rightly, and he killed them all but one, who said, "It was done by the heaven," and asked, if he could point out the heaven as the offender? That was all he said; and the people understood that by the heaven he meant Utshaka; for the heaven too was said to be his. This is not true; it is a mere exaltation of the chief. For they say he is as big as the mountains, meaning great mountains. But it is not so; for if he is standing or sitting at the foot of

e pansi kwaleyo 'ntaba, 'emi noma e Alezi, i nga m fihla, a nga bona-kali. Ukukuliswa kwomuntu nja.

Futi, leli 'zwi lokuti Ugukgabadele, a si lo igama likatahaka noma Usenzangakona. Leli 'lizwi li vele lapa esilungwini ; kwa tiwa igama lenkosi e pezulu. Ngokuba kukqala, lapa kwa fika Amabunu, kwa ba kona ukufunga ngokuti inyaniso, si fungiswa abalungu ; ngokuba awakiti amakosi a ba w' azi noma umuntu u ti ni. Kwa ba kona nokuti, "Tikzo o pezulu ;" nokuti, "Ngi funga inkosi e pezulu," nokufela umunwe ngamate a kombe pezulu a ti, "I nga ngi tabata, a ngi kw azi loko." Izwi lokuti Ugukgabadele, ku tashiwo inkosi e pezulu. Kepa ukugukqa isibonakalisosamandhla, ngokuba ku tiwa uma indoda i funa ukuba i zipase impela, i tate amandhla onke, i ya gukqa ngedolo, ukuze i nga suswa kuleyo 'ndawo ; lowo 'muntu o lwa nayo u ya 'ku i shiya. I lona ke izwi lokuti "ba-dele," ukuti, ba m shiya lapo e gukqa kona.

the mountain it would hide him, and he could not be seen. It is the mere exaltation of a human being.

Further, the word Ugukgabadele is not a name of Utshaka or Usenzangakona. It is a name which has arisen here among the English, as a name for the lord of heaven. For at first when the Dutch came, the white men used to make us swear to the truth of what we said ; for they did not understand what a man said when he swore by our chiefs ; so the oath was, "Utikzo o pezulu," God of heaven ; or, "I swear by the Lord of heaven," and one spat on his finger and pointed towards heaven and said, "May He take me if I know this thing." The word Ugukgabadele means the Lord of heaven. And kneeling is a sign of strength ; for it is said, if a man wish to make himself very firm, and avail himself of all his strength, he kneels, that he may not be moved from his place ; and the man who is fighting with him will go away. That, then, is what is meant by "ba-dele," They pass on or have enough, that is, they leave him when he has knelt.

AN old native, in expressing his gratitude for some act of kindness, said, pointing towards heaven, "Nkosi, elako ilanga," Sir, the sun is yours. On asking the meaning of this, I received the following explanation :—

Kwazulu kwa tatwa igama lezulu ; uma li duma, kwa tiwa, "La duma izulu lenkosi." Ku nga tshiwo umninilo owa l' enza-  
yo ; ku tshiwo umuntu o inkosi nje ; wa kuliswa ngokuti izulu elake. Abantu abanengi se be kuleka kwabanye ngokuti, "Wena wapakati, nezulu elako ; konke okwako."

Be tsho ngokuba ngapambili kwabo be nga boni 'mumbe, kupela inkosi leyo, e yona i nga ti uma i tsho ngaleso 'sikati ukuti, "Ubani ka fe manje," nembala ku be njalo. Ba tsho ke ba ti, "Lowo 'muntu umninizulu ; konke okwake." A kw anele kubo ukudumisa omkulu uma be ng' etulanga izulu li be pezu kwake ; a ba kolwa ; ba ya tanda ukutola ubukulu bonke, ba bu beke pezu kwalowu 'muntu.

Ku njalo ke ukukuleka kwabantu abamnyama ; ngokuba inkosi i b' i nga tsho ukuti, "Ai ; ni y' eduka ; a si lo lami izulu nelinga ; ku nomniniko ; ngi mncinane mina." I b' i bheka ukuba ku

Among the Amazulu they use the name of heaven ; and when it thunders they say, "The heaven of the chief thundered." They do not mean the owner of the heaven who made it, but a mere man who is a chief ; he is exalted by saying the heaven is his. And many are now in the habit of making obeisance to others, saying, "Thou of the inner circle of greatness, the heaven is thine ; all things are thine."

They say thus because they see no one else but the chief himself, who if he choose can command any particular person to die, and he will die at once. And so they say, "That man is the owner of heaven ; and every thing is his." It does not suffice them to honour a great man, unless they place the heaven on his shoulders ; they do not believe what they say ; they merely wish to ascribe all greatness to him.

Such, then, is the reverence of black men ; for the chief did not say, "No ; you are ascribing to me what does not belong to me ; the heaven and the sun are not mine ; they have their own owner ; for my part I am insignificant." He expected to have it said always

tiwe elayo njalo ; se be taho njalo abakwiti kwabamalo.

Ku kona indaba pakati kwabantu abamnyama. Ku ti ngosuku lapa ku puma impi ngalo, lokupela inkosi se i Alanganise amaband/la onke ayo, i kuluma nawo ; ngemva kwaloko kw enziwe ihhubo eli vusa usikisiki lokuba izinhliziyo zi fudumale ngokunga impi i nga ba kona ngaleso 'sikati ; lokupela izulu li kwebile, li pendule ngomoya omubi, ku tiwe, " Izulu lenkosi li y' ezwa ukuba inkosi ibulungu." Ngalo ke kwa kqiniswa ngokuti, " Izulu elenkosi," emakosini amakulu ; ngokuba lapa i Alanganise impi yayo, nezulu li ya pendula, noma li be li sile.

that the heaven was his ; and now our people address white men in the same way.

It happens among black men when the chief calls out an army and he has collected all his bands, he addresses them, and then they sing a song which excites their passions, that their hearts burn with the desire of seeing their enemy ; and though the heaven is clear, it becomes clouded by a great wind which arises. And the people say, " The heaven of the chief feels that the chief is suffering." Therefore it was affirmed among great chiefs, that the heaven is the chief's ; for when he assembles his troops the heaven clouds over, although it had been quite bright.

ANOTHER native, named Ududula, who was a great courtier, whose highest notion of politeness was the highest hyperbole of praise, wished to borrow half-a-crown, which I had no wish to lend. At length he said, " Mfundisi, u ng' ubaba," Teacher, you are my father. I asked, " How ?" He replied, " Wa dabuka emlabeni, wa kula, wa ba ngaka ; mina be ngi ngaka nje," You broke off from the earth, and grew as big as this, (placing his hand six feet above the ground ; ) but for my part I only grew as high as this, (placing his hand about a foot and a half from it.) By this he meant to say that I was not born like other men, but came out of the ground, like Unkulunkulu.<sup>31</sup>

<sup>31</sup> Arbusset appears to have noticed a similar custom. Yet his statement may have been made from not understanding the meaning of such phrases as " Inkosi yolanga " (see Note 30, p. 14) :—" They

It appears, therefore, that in the native mind there is scarcely any notion of Deity, if any at all, wrapt up in their sayings about a heavenly chief. When it is applied to God, it is simply the result of teaching. Among themselves he is not regarded as the Creator, nor as the Preserver of men; but as a power, it may be nothing more than an earthly chief, still celebrated by name,—a relic of the king-worship of the Egyptians; another form merely of ancestor-worship.

A lad of the Waiuu or Ajawa tribe, living on the Eastern coast of Lake Nyassa, informs me that among them the Rainbow is called Umlungu, that is, God; for Umlungu is the word they there use for the Supreme Being and supernatural powers. They also call the Supreme Being *Lisoka*, the Invisible, when they wish to distinguish him from the Rainbow.<sup>32</sup>—Among the Dahomans, the Rainbow is wor-

have no idol but he; it is before him, literally, that they prostrate themselves. He grants them permission to live, or he slaughters them according to his caprice. Can the devil really have whispered to the Zula (the celestial) that he is a god? Be this as it may, many of the Matebeles, of the same people, believe, on the word of their princes, that the ancestors of these have sprung from the reeds of a fountain, instead of being born of a woman, as other men are." (*Op. cit.*, p. 231.)—But the Amazulu are so called, not because they have arrogated to themselves the title of "Celestials," but from Uzulu, an ancient chief. He, however, may have obtained that name from the ascription to him of heavenly power. U-izulu, Thou art the heaven, became soon converted into the proper name, Uzulu.

<sup>32</sup> In Rowley's *Story of the Universities' Mission to Central Africa* we find the following account of the religion of the people in the neighbourhood of Lake Nyassa:—

"Both Manganja and Ajawa seemed to have a better idea of the Deity than most savage tribes. The Manganja called God, Pambi, or Mpambi; the Ajawa, Muluugu. Neither, as I have elsewhere said, looked upon Him as a God of wrath; indeed, they did not appear to assign any wrathful attribute to Him, nor did they in any way make Him the author of evil; they supposed evil to proceed from malevolent spirits—the Mfiti. We never, therefore, found them offering up human sacrifices in order to avert God's anger. If great danger, either famine or war, threatened them, they would assemble at an appointed place, and in an appointed way, offer up prayer to God to deliver them from the famine, or to give them the victory in the war. We saw instances of this. At Magomero, soon after the commencement of the first rainy season after we were in the land, there was a solemn assem-

shipped under the name of Danh, the heavenly snake. (*Burton. Op. cit.*, p. 148.)

blage for prayer. The ground had been prepared, the seed sown ; the rains came, the corn sprang up—all seemed as we desired it ; and then the rains ceased : day by day, week by week, and no rain ; the fierce sun seemed withering the young corn, famine appeared imminent. Chigunda assembled his people in the bush outside the village, then marched with them in procession to the appointed place for prayer, a plot of ground cleared and fenced in, and in the middle of which was a hut, called the prayer hut. The women attended as well as the men, and in the procession the women preceded the men. All entered the enclosure, the women sitting on one side of the hut, the men on the other ; Chigunda sat some distance apart by himself. Then a woman named Mbudzi, the sister of Chigunda it was said, stood forth, and she acted as priestess. In one hand she had a small basket containing Indian corn meal, in the other a small earthen pot containing the native beer, pombi—the equivalent, doubtless, to the ancient offering of corn and wine. She went just into the hut, not so far but what she could be seen and heard. She put the basket and the pot down on either side of her. Then she took up a handful of the meal and dropped it on the floor, and in doing this called out in a high-pitched voice, 'Imva Mpambi ! Adza mvula !' (Hear thou, O God, and send rain !) and the assembled people responded, clapping their hands softly, and intoning—they always intone their prayers—'Imva Mpambi !' (Hear thou, O God !) This was done again and again until the meal was expended, and then, after arranging it in the form of a sugar loaf, the beer was poured, as a libation, round about it. The supplications ceased, Mbudzi came out of the hut, fastened up the door, sat on the ground, threw herself on her back ; all the people followed her example, and while in this position they clapped their hands and repeated their supplication for several minutes. This over, they stood up, clapped hands again, bowing themselves to the earth repeatedly while doing so ; then marched to where Chigunda was sitting, and danced round about him like mad things. When the dance ceased, a large jar of water was brought and placed before the chief ; first Mbudzi washed her hands, arms, and face ; then water was poured over her by another woman ; then all the women rushed forward with calabashes in their hands, and dipping them into the jar threw the water into the air with loud cries and wild gesticulations. And so the ceremonies ended."

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## NOTE.

SINCE writing Note 62, p. 91, on the Shade or Shadow of a man, I have found that many of the natives connect the shade with the spirit to a much greater extent than I supposed.

Their theory is not very consistent with itself nor very intelligible, neither is it easy to understand on what kind of observation it is founded. It is something of this kind. They say the shadow—that evidently cast by the body—is that which will ultimately become the *itongo* or spirit when the body dies. In order to ascertain if this was really the meaning, I asked, “Is the shadow which my body casts when I am walking, my spirit?” The reply was, “No; it is not your *itongo* or spirit,”—(evidently understanding me to mean by “my spirit” an ancestral guardian spirit watching over me, and not my own spirit)—“but it will be the *itongo* or ancestral spirit for your children when you are dead.” It is said that the long shadow shortens as a man approaches his end, and contracts into a very little thing. When they see the shadow of a man thus contracting, they know he will die. The long shadow goes away when a man is dead; and it is that which is meant when it is said, “The shadow has departed.” There is, however, a short shadow which remains with the corpse and is buried with it. The long shadow becomes an *itongo* or ancestral spirit.

In connection with this, the natives have another superstition. If a friend has gone out to battle, and they are anxious about him, they take his sleeping-mat and stand it upright in the sun. If it throws a long shadow, he is still living. If a short one, or none at all, he is dead!



**PART II.**

**AMATONGO ;**

**OR,**

**ANCESTOR WORSHIP.**



# AMATONGO ;

OR,

## ANCESTOR WORSHIP.



Ba ti amatongo into a ba vela nayo kukqala ekuveleni kwabo. Ba vela se ku tiwa, "Ku kona amatongo;" kwa ba ukuba nabo b' a-zi ukuti ku kona amatongo. A ku 'nto a ba vela nje ba se be ya bona ukuti amatongo.

A si 'nto e velayo ngasemva kwokuvela kwabantu, uma ba wa bone ba ti, "Nank' amatongo." Izinkomo kambe za vela, ba zi bona, ba ti, "Nazi izinkomo," si vela ngemva kwabo. Ku ya bonakala ukuba a si kulumi ngokuvela kwomuntu wokukqala; lapa

Men say they possessed Amatongo as soon as they came into being.<sup>1</sup> When they came into being, men already spoke of there being Amatongo; and hence they too knew that they existed. It is not something which as soon as they were born they saw to be Amaton-go.

It is not something which came into being immediately after men, which when they saw they said, "Those are Amatongo." They saw cattle indeed, which came into being, and said, "Those are cattle," they having come into being immediately<sup>2</sup> after themselves. It is evident that we are not speaking of the origin of the first

<sup>1</sup> Not at the time of the creation, but of their own birth. There is no one now who can remember when the Amatongo were first spoken of. As soon as he came to years capable of understanding, he heard others speak of the Amatongo, as they had heard others who were older than themselves.

<sup>2</sup> Note the distinction between *ngasemva* and *emva*.

si ti ukuvela kwabantu si kuluma ngemva kwake, ngokuba a kwaziwa ukuma kwowokukqala. Si tsho ke ukuti sa vela nawo tina 'ba vele se ku tshiwo ukuti amatongo, ku tshiwo abapambili.

Kwa tsho abokukqala bonke ke ; kwa ba aba velayo ba se be vela se be ba tshela wona amatongo, ba w' azi ke ukuti a kona amatongo. Kw azise futi ukuti kona kukqala ba ti be vela nje, ba be vela kanye nezinyanga ezona za ba kcansisela ukuti a kona. Ba ti ke, 'abiwa umuntu wokukqala, owa ti, "Ku kona amatongo a inyoka." Umu-ntu wokukqala Umvelinqangi, Unkulunkulu. 'Aziwa ke izizwe zonke. A kwa ba ko 'sizwe esa ti, "Tina 'basekutini ka li ko kwi-ti itongo."

Izizwe zonke za bonga amato-ngo, ngokuba kwa tsho Umveli-

man : when we say the origin of men we speak of those who came after him, for the standing of the first man is unknown. So we, who came into being when men who preceded us already spoke of there being Amatongo, say, "We came into being possessed of them."

All the first men, then, spoke of the Amatongo ; and they told those who came into being after them, as soon as they came into being, that there are Amatongo. And further in the beginning, as soon as they came into being, they had doctors<sup>3</sup> who taught them that there are Amatongo. And so they said that the Amatongo were created<sup>4</sup> by the first man, who said, "There are Amatongo who are snakes." The first man is Umvelinqangi, Unkulunkulu. And thus all nations knew of the Amatongo. There was not a single nation which said, "We people of such a country have no Itongo."

All nations worshipped the Amatongo, because Umvelinqangi

<sup>3</sup> The izinyanga or doctors are thus represented as the appointed teachers of the people. They are, no doubt, the relic of an ancient priesthood.

<sup>4</sup> The native who relates this does not, he says, mean that when Unkulunkulu was speaking to primitive men, Amatongo were already in existence ; but speaking of the future as already present, he appointed the spirits of the dead to be the protectors and helpers of the living :—that he said, "There are Amatongo," but the people looked around, but were unable to see them until death had deprived them of their parents, and then they addressed prayers to them, received visits from them in dreams, or in the form of snakes ; and sacrificed to them.

ngangi, owa ba tshelako, wa ti, "Ni bona nje, into e ngi ni tshela yona; ngi ni tshela amatongo, ni bongwe wona; ngi ni tshela izinyanga zokubula, ni bule kuzo, zi ni tshela uma umuntu e gula, e guliswa amatongo; zi ya 'ku li zwa ukuti u gula nje, u guliswa amatongo."

Zonke ke izizwe ke za se zi ti, noma be ya 'kuhlasele empini; noko i ba bulala, ba ti, abakubo labo abafileyo be bulewe impi, ba ti, "Li si fulatale elakwiti itongo." Ba ti, "Ini ukuba abantu ba ze ba pele bonke, impi ku nga buyi noyedwa na, nomuntu na?"

A ti um' e kona osindileyo, a ti, "Mina, ngi kqabuke, ngi sinda ke; ku be se ku tiwa nje, ma si pele sonke; kw ale umuntu wa ba munye; ngabe si te si kqedwa impi nje, yena owa be pi na? Ngi kqabuke, ngi sinda; ngi be ngi nga s' asi uma ngi za 'usinda, ngi bona abantu bonke bakwiti se be pelile."

commanded them to do so, saying, "You see, then,<sup>5</sup> I tell you about the Amatongo, that you may worship them. I tell you about divining Izinyanga,<sup>6</sup> that you may enquire of them, and they tell you when a man has been made ill by the Amatongo; they shall hear the Itongo declaring that he has been made ill by the Amatongo."

So all nations used to think when they were about to attack an army, that they should be assisted by the Itongo; and although they were killed by the army, the friends of those who were killed said, "The Itongo of our people has turned its back on us." They asked, "How is it that all our people have at length come to an end, and not one man come back from the army?"

If there is one who has escaped, he says, "As for me I escaped I know not how. The Amatongo had decreed that we should all die; one man<sup>7</sup> would not assent; when we were destroyed by the enemy, where was he I wonder? I escaped I know not how; I no longer expected to be saved, when I saw all our people destroyed."

<sup>5</sup> A mode of claiming attention, or commanding silence.

<sup>6</sup> *Izinyanga*.—It is, perhaps, better to retain the native word than to translate it by a word which does not fairly represent it. *Inyanga*, generally rendered *doctor*, means a man skilled in any particular matter = *magus*. Thus, an *inyanga yokubula* is a doctor or wise man of smiting, that is, with divining rods—a diviner. *Inyanga yemiti*, a doctor of medicines. *Inyanga yensimbi*, a smith, &c.

<sup>7</sup> That is, one man among the Amatongo—one of the Amatongo.

Ba ti ukukgala kwabo, ba ti, "Amadhlolzi akwiti mabi! Ini ukuba umuzi u pelele empini wonke na? Amadoda angaka na! Impi ukupela na i kgedwe impi na! Kangaka a be fulatele, kw e-nze njani? Into a be nga i tsho ei zwe uma kw' enza njani na? A ze a kgede umuzi na? u pele wonke na? Yena o kqabuke e sindisa ubani lo, u be ye ngapi na? U be nga hambu ini pakati kwamanye amadhlolzi na?" Ba tsho njalo abakalayo.

Na labo abafayo empini se be ya 'kuba a wona amadhlolzi futi.

Ba ti abasindileyo ab' amadhlolzi akubo e ba bhekile, ba sinde, ba ti, "Si sindiswe amadhlolzi akwiti." Ba fike ba buye, be vela empini, ba fike, ba wa gwazele izinkomo; ba bongela ukuba be ti a ba pilisile; ba zitele ngenyongo emzimbeni, be ti, "Ma kakcambe, a be mhlolpe, a nga bi mnyama," ukuze a ba pilise ngolunye usuku futi. Ba bongela ku be kulale.

Ku be ku kalwa ngalapa be file,

At first the people say, "The Amatongo of our people are good for nothing! Why has the whole village perished in the fight? So many men as there were! Our whole army destroyed by the enemy! How did it happen that they turned the back on so many! How is it that they never mentioned any thing to us that we might understand why they were angry? Have they at last destroyed the whole village! has it come utterly to an end! Where had the Itongo who saved So-and-so gone! Why was he not among the other Amatongo!" Those who weep for the dead say thus.

And those who died in the fight will now become Amatongo.

And those who escaped, whose national Amatongo looked on them and saved them, say, "We have been saved by the Amadhlolzi of our people." When they come back from the army, they sacrifice cattle to the Amatongo; they return thanks because they think they have saved them; they pour the gall of the sacrifices on their bodies, saying, "Let the Amatongo be bright and white, and not dark, that they may save us on another occasion." They return thanks with glad hearts.

And there is funeral lamenta-

ku tiwe, idhlozi labo limnyama. Ba ze b' enzele ukuze ba ti noko nga inkosi yabo i ba pindelisa empini, i ti, ma ba hlasele, amadhlozi akubo a nga soli 'luto, ngokuba ba wa lungisile, ba wa koakambisa; se be ya 'kuti noko be fika kuyo impi se b' asi ukuti, "Umakazi loku sa wa lungisa amadhlozi, a ya 'kuti s' ona ngani na?" Lapa se be bona impi a ba ya 'kulwa nayo, ba kumbule amadhlozi, ba koabang' isinto a ba s' ensayo, be wa koola um' a be malle; ba ku bone loko enAlisiyweni zabo, b' as' ukuti, sa wa lungisa amadhlozi akwiti; noko si fa, ka si yi 'kutaho ukuti i kona into a wa be e i ka-lela.

Mbala ba tukutele ke, ba ti, "A ya 'kuba a si fulatele nje." Ngokuba uma be ya empini, ba ti, "Si hamba nawo amadhlozi akwiti," ba lwe ke nenye impi. A ti um' amadhlozi akubo emalope, 'ale ukuba ba fe, ku be i bona be bulala abantu ngan'anye, ba bone ke ukuti si be si hambe namadhlozi

tion where they have lost their people; they say, their Idhlozi is dark. At length they sacrifice, that if perchance their chief lead them again to attack the enemy, the Amatongo of their people may have no cause of complaint, because they have made amends to them, and made them bright; and now when they reach the enemy they know what they have done, and say, "Can it be, since we have made amends to the Amadhlozi, that they will say we have wronged them by anything?" When they see the enemy with which they are about to fight, they remember the Amadhlozi, and think of what they have done for them, by sacrificing to them that they may be propitious; they see that in their hearts, and know that they have made amends to the Amadhlozi of their people, and that though they die they cannot say there is any thing of which the Amadhlozi have reason to complain.

So truly they are very brave, saying, "The Amatongo will turn their backs on us without cause." For when they go to the enemy they say, "The Amadhlozi of our people go with us;" and so they fight with the enemy. And if their Amadhlozi are white and do not allow them to die, and they kill on their side only, then they see that their Amadhlozi go with



akwiti. Ku ti kulabo abafileyo ba pike abaseleyo, ba ti, "A si namadhlózi. Ini uma si fe si pele na? Amadhlózi akwiti 'ahlulwe amadhlózi akwabanye abantu na?" Ngokuba be ti aba nga fanga, ba ti, "'Ahluliwe amadhlózi akwabani, 'ahlulwe akwiti."

Ku njalo ke kubantu abamnyama; a ba velanga nje ukuba be ti, "Amatongo ka wa ko." Ba vela se ku tiwa, "Amatongo a kona." Kodwa ke nati ke ka s' azi uma lowo 'muntu owa vela kukqala wa za wa ti nje, "Ku kona amatongo." U kona ini umuntu owa ke wa ti e hamba wa be inyoka na? Ngokuba nati si ya kolwa lapo, uma Umvelinqangi wa za wa ti, idhlózi li inyoka nje, ngani. Loku umuntu e suka a fe nje e nge namsila; nati lapo ka si kolwa enyokeni; loku noma abantu be lele, u ti a nga pupa inyoka, a papame masinyane, 'etuke; a ti uma e pupa umuntu owa sayo, a kulume naye izindaba ekupupeni; inyoka umuntu e i pupa ka kalumi nayo izindaba, u y' etuka. Ngi ti mina, amadhlózi ka wa ko a nemi-sila. Umvelinqangi tina si ti w' eduka yena um' a t' abantu ba izinyoka. Ngokuba nabantu aba-

them. But on the part of those who are conquered, those who survive say, "We have no Amadhlozi. Why have we died utterly? Why have our Amadhlozi been conquered by the Amadhlozi of other people?" For those who have not died say, "The Amadhlozi of So-and-so have been conquered by the Amadhlozi of our tribe."

Thus it is with black men; they did not come into being when it was said, "There are no Amatongo." They came into being when it was already said, "There are Amatongo." But we do not know why the man which first came into being said, "There are Amatongo." Was there ever a man who whilst living said he was a snake? For we too do not understand why Umvelinqangi said, "The Idhlozi is a snake." For a man dies having no tail; and even we in that respect do not believe in a snake; for if a man is asleep, and dreams of a snake, he awakes immediately and starts; but if he dream of a dead man, he speaks with him of affairs in a dream; but if he dream of a snake, he does not talk with it; he starts. For my part, I say there are no Amadhlozi with tails. And we say Umvelinqangi made a mistake when he said, "People are snakes." For old men, when we ask why it

dala aba 'madoda si ti lapa si bu-  
zayo si ti, "Amadhlōzi lawa ku  
tiwa a izinyoka nje ngani?" ba ti,  
"Ngoba kw amadhlōzi." Si buse  
tina, si ti, "Ake ni si tsheli aba-  
ntu abafa be nemisila na?" Ba  
kohlwe lapa, ba nga si tsheli. Si  
ti ke, "O, ini ukuba ni nga si  
tsheli amadhlōzi a izinyoka na?"  
Ba tsho njalo ke; ba kohlwa, ba  
nga si tsheli uma si zwa. Si y' e-  
zwa uma be tsho amadhlōzi enyo-  
keni; ka si zwa uma inyoka i  
idhlōzi.

is said that the Amadhlōzi are  
snakes, say, "Because they are  
Amadhlōzi." And we ask saying,  
"Just tell us if dead men have  
tails." They are puzzled there,  
and cannot tell us. And so we  
say, "O, how is it that you do not  
tell us whether the Amadhlōzi are  
snakes?" So they repeat the same  
words; they are puzzled and do  
not tell us, that we may under-  
stand. We understand if they  
say, "The Amadhlōzi are in  
snakes;" we do not understand if  
they say, "The snake is an Idhlo-  
zi."

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*Ukwaba equivalent to Create.*

NJENGALOKO lapo inkosi ya tsho,  
ya ti, "A ku be kona ukukanya,"  
kwa ba kona njengokutsho kwayo  
inkosi; si ti, "Kw' abiwa inkosi  
ukukanya." Ku njalo ke abantu  
ba ti, "'Abiwa amatongo Umveli-  
ngangi." Ba ti futi, "Umuntu  
wokukgala w' aba amatongo, uku-  
ti, wa wa vaza." Ba ti, "Zonke  
izinto z' abiwa umuntu wokukga-  
la, Unkulunkulu; z' enziwa nye;"  
ngokuba ku ya lingana ukwabiwa  
nokwenziwa.

JUST as when the Lord said, "Let  
there be light," and there was  
light in accordance with the word  
of the Lord; we say, "The light  
was created [abiwa] by the Lord."  
So the people say, "The Amato-  
ngo were created [abiwa] by Um-  
velingangi." So they say, "The  
first man created [aba] the Ama-  
tongo, that is, he gave them be-  
ing." They say, "All things were  
made by the first man, Unkulu-  
nkulu; they were made by him;"  
for ukwabiwa and ukwenziwa has  
one meaning.

Lapa tina ke, tina 'bantu si ve-  
layo, si ti, "Abantu abamnyama

We then, who come into being  
at the present time, now say,

ba laAleka. Ini ukuba ba ti ka ba m azi Umvelingangi na? Abantu abaziyo abafundisi; bona be kulu-ma ngemiteto yenkosi. Yona si i zwayo igama layo, nendodana ya-yo. Si ya kohlwa uma yena umuntu wokukgala wa be ubani; loku si zwa Unkulunkulu Umvelingangi; si ng'azi uba yena Unkulunkulu lo wa zalwa ubani.

Loku abelungu ba fika nje naba-fundisi, sa si li zwa igama lokuti, u kona Utikxo. Ku ya s' ahlula okutshiwo abantu, uma ku nga bi ko umuntu o ti Unkulunkulu wa dabuka kukgala nje, umfazi wake kwa ku ubani, nendodana yake. Loku indodana katikxo si ya i zwa ngabafundisi ukuti Ujesu. Si y' ahluleka; tina si ti ba laAleka. Ini uma ba si tshele Unkulunkulu? Si zwe ukuti be ti wa dabula izizwe zonke ezimnyama; si nga i zwa indawo lap' e kona a zi dabulela kona.

Si kohlwe ke lapo kulabo bantu uma be ti s' enziwa Unkulunkulu, Umvelingangi, (ukuti Umvelingangi nje, ngokuba a vela kukgala

“Black men are mistaken. Why do they say that they do not know Umvelingangi! The people who know are the missionaries, who speak of the commandments of the Lord. We hear His name, and that of His Son. We do not know who the first man was; this only we hear, that Unkulunkulu is one with Umvelingangi; not knowing who was the father of Unkulunkulu.

But since the white men came and the missionaries we have heard it said that there is God. We cannot understand what the black men say, for there is no one who tells us that Unkulunkulu first came into being, and what was his wife's name, and that he had a son. But we hear the missionaries say that Jesus is the son of God. We do not understand what the black men say. We say, “They are mistaken. Why do they tell us about Unkulunkulu? We hear them say that he created all the black nations; but we do not hear of the place where he created them.”

So we do not understand what these people mean, when they say we were made by Unkulunkulu, Umvelingangi. He is called Umvelingangi for no other reason but because he came into being first

ngapambili kwabantu.) Ba ti ke, "Wa memeza, wa ti, 'Ma ku vele abantu, ku vele izinto zonke, nezinja, nezinkomo, nezintete, nemiti, notshani.'" Kepa ke si ng' eze s' azi ezinAliziyweni zetu uma si zwa be taho njalo, be ti izinto z' enziwe Unkulunkulu; si nga u zwa umfula owa be zi dabulela kona iziswe a z' aba Unkulunkulu.

Si ti into e ize leyo kankulunkulu. B' eduka nobuula. A si i zwa into eyona y' enziwa Unkulunkulu. Tina si velayo si vela se be si tshela be ti s' enziwa Unkulunkulu. Si ti, "Into e ize. Ka i ko into yekqiniso lapo; ngoba a ba ko aba ti si y' azi lapa Unkulunkulu a dabulela kona abantu."

Si ti tina si zwa abelungu,—zo na izindaba zenkosi zi sezincwadini. Si ti, "Nampa abakuluma ikqiniso, be ti, 'Inkosi i kona.'" Na manje inkosi i kona. Nati si ti si vela kwa ku tiwa i kona inkosi; i sezulwini, ukuti Utikzo. Indaba

immediately before men.<sup>8</sup> So they say, "He shouted saying, 'Let men come forth; let all things come forth,—both dogs and cattle, and grasshoppers, and trees and grass.'" But we could never understand in our hearts when we heard them say that all things were made by Unkulunkulu; and did not hear the name of the river where Unkulunkulu broke off the nations which he created [aba].

We say this matter about Unkulunkulu is a vain thing. They wandered with folly as a companion. We do not know a single thing that was created by Unkulunkulu. As soon as we were born they told us we were made by Unkulunkulu. We say, it is a vain thing. There is no truth in it; for there are none who say, they know the place where Unkulunkulu broke off the people.

We say we understand the white men,—the true accounts of the Lord which are in books. We say, "Behold the men who speak the truth, when they say, 'The Lord is.'" And even now the Lord is. And we too say that from our birth it was said, the Lord is; He is in heaven; that is,

<sup>8</sup> Note again the force of *nga* before *pambili*: *pambili*, before—any indefinite time before; *ngapambili*, just before, immediately or a short time before.

kankulunkulu a si y azi ; a i kqo-  
ndeki kahe ; insumansumane nje.  
Loku noma be ti, Unkulunkulu  
wa tuma unwaba, wa ti, a lu yo-  
kuti ezizweni zabantu, lu yokuti,  
abantu ma ba nga fi ; ba ti, kwa  
ti ngasemva kwonwaba wa tuma  
intulwa ngasemva kwonwaba, u-  
nwaba se lu hambile ukuya 'kuti,  
abantu ma ba nga fi ; ya hamba  
ngasemva intulo ukuya 'kuti, ma  
ba fe. Kwa za kwa fika intulo  
kukqala ; ya fika, ya ti intulo,  
abantu ma ba fe. Kanti unwaba  
lu libele ubukwebezane, ya za ya  
buya intulwa ; kanti unwaba olu  
tunywa ukukqala, ka lu ka fiki, lu  
libele ubukwebezane. Lu te se lu  
ya 'kufika kubantu, se lu fika lu  
ti, "Ku tiwa, abantu ma ba nga  
fi." Ba se be ti abantu, kqede lu  
memeze unwaba, lu tsho njalo, lu  
ti, "Abantu ma ba nga fi," b' ala  
abantu, ba ti, "Si bambe elentulo ;  
se u kuluma ize wena ; izwi e si li  
bambileyo, si bambe elentulo, yona  
i fike ya ti, 'Ku tiwa, Abantu ma  
ba fe.' Nant' igama e si li bambi-  
leyo. A si y azi leyo 'ndaba o i  
tshoyo, lunwaba." Tina ke si ti  
ke, mfundisi, si ti, izindaba zama-  
nga ; leyo 'ndaba i nge ko. A-  
bantu b' enziwa inkosi. Unku-  
lunkulu si ti wa kw azi ngani uku-  
tuma izilwane ezihhukqezela nge-  
sisu pansu, a ti i zona z' emuka za  
ya 'kukuluma kubantu indaba na ?  
Si ti, ba ko/lwa.

God. We do not understand the  
account of Unkulunkulu ; it is  
not easily understood ; it is a mere  
fable. For although they say,  
Unkulunkulu sent a chameleon  
to go and tell the nations of men  
that men were not to die ; and  
that after the chameleon he sent a  
lizard to tell men that they were  
to die ; and the lizard arrived first  
and said that men must die. The  
chameleon forsooth loitered at a  
bush of ubukwebezane, until the  
lizard came back again, and the  
chameleon which was sent first  
had not yet arrived, stopping to  
eat the ubukwebezane. And when  
it came to men it said, "Unku-  
lunkulu says that men are not to  
die." And when the chameleon  
had made this proclamation, men  
refused to listen, and said, "We  
have received the word of the  
lizard ; what you now say is vain ;  
the word which we have received  
is that of the lizard, which came  
and said, 'Unkulunkulu says,  
Man must die.' That is the word  
which we have accepted. We do  
not understand the matter, Cha-  
meleon, of which you speak." We  
thus say, Teacher, that these are  
false accounts ; the tale is not real.  
Men were made by the Lord.  
We ask how could Unkulunkulu  
send animals which creep on their  
bellies, to take a message to man ?  
We say they are deceived.

A si y azi indawo lapo Umvelingangi abantu a ba vezela kona, uma ba be kona nje. I ya s' ahlula nati le'ndaba; nabadala abafayo ba fa be nga l' azi lelo 'zwe lapa Unkulunkulu a dabulela kona abantu uma ba be kona; nabadala abasala kwabafayo ka ba tsho ukuti, si ya l' azi lelo 'zwe lapa Unkulunkulu a dabulela abantu; nabo ba ya dinga nje ukuba nabo b' ezwe ngendaba ukuti, Unkulunkulu wa dabula izizwe. A b' ezwakali abanye Onkulunkulu balezo 'zizwe a nga dabulanga Unkulunkulu wakubo. Tina se si ti uma si ba buza si ti, "Ake ni si tshale Unkulunkulu, si zwe," ba ti, "Ka s' azi." Si ti, "N' ezwa kanjani na ukuti kwa ku kona Unkulunkulu na?" Ba ti, "S' ezwa ngabantu abadala aba ngapambili kwetu." Si ti, "Labo aba be ngapambili kweni b' ezwa ngobani na?" Ba ti ke lapo, "Si ya koahlwa; ka s' azi." Si ti, "Unkulunkulu wa be into e ize nje. Ini uma si ng' ezwa izindaba zake Unkulunkulu uku zi tshela zona izizwe a be s' enza Unkulunkulu na? Ku be i loku ni pika ngokuti kwa ku kona Unkulunkulu

We do not know the place where Umvelingangi gave men being, that they might have life. Neither can we any more than our fathers understand this matter; and the ancients who are dead died without knowing the country where Unkulunkulu created men that they might have life; and the old people who are still living do not say they know the country where Unkulunkulu created men; and they too want to be told about the creation of the nations by Unkulunkulu. Other Onkulunkulu of those nations are not heard of, whom their own Unkulunkulu did not create.<sup>9</sup> And if we say to them, "Just tell us about Unkulunkulu, that we may understand," they reply, "We do not know." We say, "How did you hear that there was Unkulunkulu?" They reply, "We heard it of old men who were before us." We ask, "Of whom did those who were before you hear?" They say, "We cannot tell. We do not know." We say, "Unkulunkulu was a mere vanity. Why do you not understand the accounts of Unkulunkulu, which he told the nations which he made? Since you only assert continually that Unkulunkulu was, how can we understand

<sup>9</sup> He means that there is one supreme Unkulunkulu, from whom all other Onkulunkulu sprang.

njalo na? Si nga zi zwa izindaba  
zake na? Ka si kolwa."

UMPENGULA MBANDA.

what relates to him? We do not  
believe."

ABANTU ba ti ku kona amadhlozi  
abo. Ba ya kolwa kuloko, ngo-  
kuba ka b'azi ukuba umuntu u ya  
ngapi ekufeni kwake. Ba fumana  
ukuti ukupenduka inyoka ngoku-  
kcabanga kwabo. Ba ti umuntu  
u ya fa; ngemva kwaloku, uma e  
se file, a buye a penduke inyoka;  
ba ti ibizo lenyoka, ba ti, itongo;  
ba kuleka kulo ngoku li Alabisa  
izinkomo, ngokuba ba ti izinkomo  
futi ezalo, ba zi piwa ilo; futi ba  
ti, ba pila ngalo; ku ngaloko be li  
Alabisa izinkomo. Ba ti, uma be  
za 'ku li Alabisa, ba buyise izinko-  
mo en'ile, uma be se z' alukile;  
noma zi se sekaya, ba zi butela  
'ndawo nye noma zintatu noma zi-  
ne; ka ba zi buti zonke; ba leta  
lezo ezi neyakuhlathiswa itongo,  
ba zi'ngenise esibayeni; ba gakxe  
imvalo esangweni, be se be zi kgo-  
kqela. Umnikaziyo e se kuleka  
ematongweni, e ti, "Nansi inkomo  
yenu, nina 'bakwiti;" e se kuleka,  
e ba balisa oyise noninakulu a se

THE people say their Amadhlozi  
exist. They believe in that, for  
they do not know where men go  
when they die. When they  
thought of the matter they dis-  
covered that they turned into  
snakes. They say a man dies,  
and when he is dead, he turns  
into a snake; and they gave that  
snake the name of Itongo, and  
they worship it by sacrificing cat-  
tle, for they say the cattle too be-  
long to it; it is it that gives them  
cattle; and they say it is by it  
they live; therefore they sacrifice  
cattle to it. When they are going  
to sacrifice, they bring home the  
cattle, if they have been driven  
out to pasture; or if they are still  
at home, they drive three or four  
together; they do not collect them  
all; they select those which are  
with the one they are about to  
sacrifice to the Itongo, and drive  
them into the pen; they close the  
gateway with poles, and then drive  
the cattle together in one place.  
The owner of the bullock having  
prayed to the Amatongo, saying,  
"There is your bullock, ye spirits  
of our people;" and as he prays  
naming grandfathers and grand-

ba fa, e ti, "Naku ukudlala kwen-  
nu; ngi ya keela umzimba onana-  
ndi, ukuba ngi hambe kafile; na-  
we, banibani, u ngi pate kafile;  
nawe, banibani," e taho njalo, e  
balisa ngabo bonke bakwabo a se  
ba fa. Emva kwaloko e be e se  
tata umkonto omunye o za 'ku i  
Alaba, e se nyonyoba, e se i gwaza  
emAlabankomo, ukuti eluAlangoti-  
ni; i be se i kala, i ti, "Eh;" e  
be e se ti umniniyo, "Kala, nko-  
mo yamadhlizi." E se pinda e  
balisa futi ngaloko, ngokuba e ti  
ba m nikela abakubo ukuba a  
hambe kafile ngaloko 'kukala  
kwenkomo. I be se i Alinza, se  
i pelile, umniniyo e be e se ka iga-  
zana elincinyane, e se sika um-  
AlweAlwe futi, e se u tshisela nga-  
sese negazana, e se li beke ngasese  
futi, e se tata impepo e se basa  
yona, e se beka umAlweAlwana  
pezu kwempepo, e ti, u pa aba-  
kubo usi olumnandi. Emva  
kwaloko ba be se be i dila ke  
inyama. Ku pela.

mothers who are dead, saying,  
"There is your food; I pray for a  
healthy body, that I may live  
comfortably; and thou, So-and-so,  
treat me with mercy; and thou  
So-and-so," mentioning by name  
all of their family who are dead;  
and then the one who is going to  
kill the bullock takes an assagai  
and goes cautiously towards it,  
and stabs it in the place where the  
ox is usually stabbed, that is, in  
its side; and then the ox bellows,  
and the owner says, "Cry, ox of  
the Amadhlozi." And then he  
again mentions the Amatongo by  
name, because he thinks they have  
given him health, because of the  
cry of his ox. It is then skinned.  
When the skinning is completed,  
the owner takes a little blood, and  
cuts off a portion of the caul, and  
burns it in a secret place with the  
blood, which also he places in a  
secret place; and he takes incense  
and burns it, having placed the  
caul on the incense, thinking, he  
is giving the spirits of their people  
a sweet savour. After that they  
eat the flesh. That is the end.

Ku ti uma ku fe umuntu kubantu  
abamnyama a fulelwe ngamaAlaAla.  
Ku zinge ku Alolwa njalo umnini-  
ye lowo 'muntu ofileyo. Noma

WHEN a man dies among black  
men the grave is covered over  
with branches. The person to  
whom the dead man belongs  
watches the grave continually. If



ku fe indodana uyise a linde njalo iilaŋla, ukuze ku ti se be bona ukuba iilaŋla li bunile ba dele, b' azi a ku ko 'luto olu nga m ki-pako, ngokuba u se bolile. Kapa uma e fumana inyoka ngapezulu, a tsho uma e se buyile lowo 'muntu o be yoŋlola, a ti, "O, ngi m fumene namŋla nje e tamele ilanga ngapezulu kweliba."

Ngaloko ke uma e nga buyi ukuya ekaya, be nga m pupi, ku Alatahwe inkomo noma imbuzi, ku tiwe, u ya buyiswa enŋle ukuba 'eze ekaya; ku ti uma be nga m pupi noma ku njalo, ba Alupeke ngokuti, "Lo 'muntu wa fa kanjani? a si m boni; itongo lake li mnyama." Ku yiwe enyangeni yobulawo uma ku umuntu womuzi

a son has died, his father watches the branches constantly, that when they see that the branches are rotten they may be satisfied, knowing that nothing can now disturb the remains, for they are rotten. And if he observe a snake on the grave, the man who went to look at the grave says on his return, "O, I have seen him to-day basking in the sun on the top of the grave."

So then if the snake does not come home, or if they do not dream of the dead, they sacrifice an ox or a goat, and it is said he is brought back from the open country to his home. And if they do not dream of him, though the snake has come home, they are troubled and ask, "How did this man die? we do not see him; his Itongo is dark." They go to a doctor of ubulawo,<sup>10</sup> if it is the chief man

<sup>10</sup> *Ubulawo*, A class of medicines, used for cleansing and brightening. Medicines used with the view of removing from the system something that causes dislike, and introducing into it something that will cause love.

There are two kinds used in each case—black ubulawo and white ubulawo; the black "washes," the white "wipes;" the black takes away the "blackness"—"the evil,"—which causes a man to be disliked; the white makes him "white"—causes him to be "bright"—gives him a "beauty,"—which causes him to become an object of love and admiration.

Both black and white ubulawo are roots of plants.

The black is first used. The roots are bruised, mixed with water, and "churned:" when a great deal of froth has been produced by the churning process, it is drunk and the body is washed with it. It is used for about a month. The first time of using it, the medicines are taken to some place where the aloe is abundant; there a large fire is kindled of aloe; and the medicine being prepared is drunk in large quantities; it is emetic, and the contents of the stomach are ejected

omkulu ; ai, a ku tshiwo ngabantu kazana nje. Inyanga i fike i peñle ubulawo, ku Alatahwe imbuzi, yona i nomsindo nokukala ; imvu a i Alatahwa ngokuba ku tiwa itongo li ya 'kuba mnyama, ngokuba imvu i isiula, a i namsindo ; a ku vamile ukuba ku Alatahiswe itongo ngemvu ; itongo li Alatahiswa ngembuzi, yona ku ti umuntu e sa i ti kchu ngosungulo, i be se i bangalasa, ba tokoze ke kakulu, ba ti, "Kala, nkomo kabani, owa ti, wa ti, wa ti" (be tsho izenzo zake). Ba ti, "Si ti, Buya u ze 'kaya, si ku bone namñla nje. Si ya ñlu-

of a large village ; but nothing is done as to the poor. The doctor comes and mixes ubulawo, and a goat is killed, it being an animal which makes a great noise and cries ; but a sheep is not killed, because it is said it will cause the Itongo to be dark ; for a sheep is foolish and makes no noise, and therefore it is not usual to sacrifice a sheep to the Itongo. The Itongo has a goat sacrificed to it ; when a man pricks it with a needle, it at once makes a great noise ; and so they rejoice greatly and say, "Cry, beast of So-and-so, who did such and such and such things" (mentioning the things he did). "We say, Come home again, that we may now see you. We are trou-

into the fire so as to quench it ; the object being that the "badness," which is cast off, may be burnt up and utterly consumed. On subsequent occasions the contents of the stomach are ejected on pathways, that others may walk over it, and take away the "insala" or filth that is the cause of offence which has been cast out.

When the treatment by the black ubulawo has been continued for the proper period, the white is used much in the same way. The roots are bruised, mixed with water, and churned. If the man is using it because he has been rejected by some damsel, he adds to the medicine something belonging to her which has been worn next her skin, especially beads ; whilst churning the medicines he praises the Amatongo, and prays for success. When the froth is produced and rises high above the mouth of the pot, he allows it to subside ; and then takes some of the froth and puts it on his head and sprinkles it over his body ; and then drinks the contents of the pot. It has an emetic effect. But the contents of the stomach are ejected in the cattle-pen. This place is selected because the white ubulawo is a "blessing."

The special circumstances under which such medicines are used are when a youth has been rejected ; or when a man wishes to obtain a favour from a chief or great man ; or when he has been summoned by the chief to answer a charge brought against him ; or under the circumstances narrated in the text. But in the case of "bringing home" the Itongo, the white ubulawo only is used.

peka, uma si nge ze sa ku bona, si ti, u si sola ngani na? loku izinkomo ezako zi mi nje; uma u biza inyama, u nga tsho zi hlatahwe, ku ng' ali 'muutu."

Y elape ke inyanga leyo yobulawo, i bu pehle i m biza, bu bekwe emsamo. I tsho ukuti, "Ngi ti u za 'ku m bona namhla nje, u kulume naye; noma kade u nga m boni, namhla nje u ya 'u/ambuluka.

Ku njalo ke ukuyiswa kwesituta, si buyiswa ngenkomo na yobulawo.

bled if we never see you, and ask, why you are angry with us? for all the cattle are still yours; if you wish for meat, you can say so, and the cattle be slaughtered, without any one denying you."

So the doctor of ubulawo practises his art; he mixes the ubulawo, calling the dead man by name, and puts the ubulawo in the upper part of the hut, and says, "I say, you will see him to-day, and talk with him; although you have not seen him for a long time, to-day he will be clear."

Such then is the means employed to bring back a ghost; it is brought back by sacrifice and ubulawo.

*The people do not worship all Amatongo indifferently.*

ABANTU abamnyama a ba kuleki ematongweni onke, abantu abafayo bakubo; kakulu ku kulekwa enhlokweni yalowo 'muhi kulabo 'bantwana balowo 'muhi; ngokuba abadala abafako a ba b' azi nezibongo zabo uma kwa ko obani na. Kepa uyise a ba m aziko u in/loko yokuba ba kqale ngaye, ba gcine ngaye ekukulekeni, ngokuba ba ya m azi yena kakulu, na ngoku ba tanda kwake abantwana bake; ba ya kumbula uku ba pata kwake e se kona, ba linganise loko 'ku ba

BLACK people do not worship all Amatongo indifferently, that is, all the dead of their tribe. Speaking generally, the head of each house is worshipped by the children of that house; for they do not know the ancients who are dead, nor their laud-giving names, nor their names. But their father whom they knew is the head by whom they begin and end in their prayer, for they know him best, and his love for his children; they remember his kindness to them whilst he was living; they compare his

pata kwake e se kona, ba ku mise nokuti, "U sa 'ku si pata kanjalo noma e file. A s' azi uma u ya 'kubuye a bheke aobani ngapandhle kwetu na; 'kupela u ya 'kubheka tina."

Ku njalo ke noma be kuleka kwamaningi amatongo akubo, b' e-nza ugange olukulu lwoku ba vika; kepa uyise u dhlulisiile ekupatweni kwamatongo amanye. Uyise u igugu kakulu kubantwana bake noma e nga se ko. Ku ti labo a se be kulile be m azisisa kakulu ukuba-mnene kwake nobukgawe bake. Ku ti uma ku kona ubu/hlungu pakati kwonuzi, indodana enkulu i m bongwe ngezibongo zake a zi zuka umhla e lwa empini, a wa weze ngamazibukwana onke; i m tetisa ngokuti, "Ku nga ze ku fe tina nje. U se u bheke 'bani? A si fe si pele, si bone uma u ya 'ungena pi na? U ya 'judhla izintete; ku sa yi 'kubizwa 'ndawo uma u bulale owako umuzi."

treatment of them whilst he was living, support themselves by it, and say, "He will still treat us in the same way now he is dead. We do not know why he should regard others besides us; he will regard us only."

So it is then although they worship the many Amatongo of their tribe, making a great fence around them for their protection; yet their father is far before all others when they worship the Amatongo. Their father is a great treasure to them even when he is dead. And those of his children who are already grown up know him thoroughly, his gentleness, and his bravery. And if there is illness in the village, the eldest son lauds him with the laud-giving names which he gained when fighting with the enemy, and at the same time lauds all the other Amatongo; the son reproves the father, saying, "We for our parts may just die. Who are you looking after? Let us die all of us, that we may see into whose house you will enter.<sup>11</sup> You will eat grasshoppers; you will no longer be invited to go any where, if you destroy your own village."

<sup>11</sup> That is, they suggest to the Itongo, by whose ill-will or want of care they are afflicted, that if they should all die in consequence, and thus his worshippers come to an end, he would have none to worship him; and therefore for his own sake, as well as for theirs, he had better preserve his people, that there may be a village for him to enter, and meat of the sacrifices for him to eat.

Ngemva kwaloko ke ngoku m bonga kwabo, b' em' isibindi ngokuti, "U zwile ; u za 'kwelapa, izifo zi pume."

Ku njalo ke ukutemba kwabantwana etongweni eli uyise.

Futi uma ku kona inkosikazi yomuzi eyona i zala abantu, noma indoda i nga file, itongo layo li ya patwa kakulu indoda yayo nabantwana bonke. Leyo 'nkosikazi i itongo lokubonisa umuzi. Kepa kakulu uyise njalo o yena e inkhloko yomuzi.

UMPENGULA MRANDA.

After that, because they have worshipped him, they take courage saying, "He has heard ; he will come and treat our diseases, and they will cease."

Such, then, is the faith which children have in the Itongo which is their father.

And if there is a chief wife of a village, who has given birth to children, and if her husband is not dead, her Itongo is much revered by her husband and all the children. And that chief wife becomes an Itongo which takes great care of the village. But it is the father especially that is the head of the village.

Ku tiwa ku kona itongo, inyoka. Ba pupe. Ba ti, ba nga pupa, a be se u ya gula ; a ti, "Ngi gula nje, ngi pupile." Ba buze abanye, ba ti, "U pupe ni na?" A ti, "Ngi pupe umuntu." Uma kwa buba umfo wabo, a ti, "Ngi bone umfo wetu." Ba buze, ba ti, "U be e ti ni na?" A ti, "Ngi m pupe e ngi tshaya, e ti, 'Kwa be u sa ng' azi na ukuti ngi kona na?" A ti, "Ngi m pendulile, nga ti, 'Uma ngi ya kw azi, nga u bona, ng' enze njani na? Ngi ya kw a-

It is said that there is the Itongo,<sup>12</sup> which is a snake. Men dream. A man dreams perhaps, and is then ill ; he says, "I am ill for no other reason than because I have dreamed." Others ask him what he has dreamed. He tells them he has dreamed of a man. If his brother has died, he says, "I have seen my brother." They ask what he said. He says, "I dreamed that he was beating me, and saying, 'How is it that you do no longer know that I am?' I answered him, saying, 'When I do know you, what can I do that you may see I know you? I know that you

<sup>12</sup> The *Itongo*,—a collective term meaning the inhabitants of the spirit-world, or abapansi.

zi, uma umfo wetu.' Wa ngi pendula, kqede ngi taho njalo, wa ti, 'U ti uma u hlaba inkomo, u nga ngi pati ini na?' Nga ti, 'Ngi ya ku pata, ngi ku bonge ngezibongo zako.' Nga ti, 'Ake u ngi tafele inkomo e ngi i hlaba, a nga ku pata. Loku nga i hlaba inkabi, nga ku pata; nga i hlaba inyumakazi, nga ku pata.' Wa pendula, wa ti, 'Ngi ya i tanda inyama.' Nga m pikisa, nga ti, 'Kqa, mfo wetu, a ngi nankomo; u ya zi bona ini esibayeni na?' Wa ti, 'Neyodwa, ngi ya i biza.' U ti, nga ba se ngi ya papama, kwa se kubuhlungu esikaleni; nga ngi yati ma ngi pefumule, kw'ala; kwa ngamuka umoya; nga ngi yati ma ngi kulume, kw'ala; kwa ngamuka umoya."

Wa kqiniselela, ka vuma uku i hlaba inkomo. Wa gula kakulu. Wa ti, "Kona ngi gula nje, ngi ya si bona isifo esi ngi gulisayo." Ba ti abantu, "U si bona njalo, ku si lungisi na? Umuntu a ng' enza ngamabomu isifo esi mu gulisayo; e si bona, a tande ukuze a fe na? Lok' umhlaba, uma se u tukutelele umuntu, u ya mu taponisa na?"

are my brother.' He answered me as soon as I said this, and asked, 'When you sacrifice a bullock, why do you not call upon me?' I replied, 'I do call on you, and laud you by your laud-giving names. Just tell me the bullock which I have killed without calling on you. For I killed an ox, I called on you; I killed a barren cow, I called on you.' He answered, saying, 'I wish for meat.' I refused him, saying, 'No, my brother, I have no bullock; do you see any in the cattle-pen?' He replied, 'Though there be but one, I demand it.' When I awoke I had a pain in my side; when I tried to breathe, I could not; my breath was short; when I tried to speak, I could not; my breath was short."

The man<sup>13</sup> was obstinate, and would not agree to kill a bullock. He was very ill. He said, "I am really ill, and I know the disease with which I am affected." The people said, "If you know it, why do you not get rid of it? Can a man purposely cause the disease which affects him; when he knows what it is, does he wish to die? For when the Itongo<sup>14</sup> is angry with a man, it destroys him."

<sup>13</sup> The narrator from this point appears to relate something he has actually known, and not any hypothetical case.

<sup>14</sup> *Umhlaba*, the earth, is a name given to the Amatongo, that is,

A ti, "Amanga, madoda; ngi njenje; ng' enziwa umuntu. Ngi ya m bona ebutongweni, ngi lele; u ti, ngokuba u tanda inyama, u ngi kwele ngamakcebo; u ti, ngi be ngi sa hlaba inkomo, ngi nga mu pati. Ngi ya mangala ke mina, loku izinkomo ngi zi hlaba kangaka; a ku ko inkomo e nga i hlaba, a nga za nga m pata; zonke izinkomo e ngi zi hlabayi, ngi ya mu pata; noma ngi hlaba imbuzi, ngi ya m pata; ngi be ngi ya hlaba imvu, ngi m pate. Ngi ti kodwa mina, u y' ona; a nga ti, uma e zibizela inyama, a ngi tshale nje, a ti, 'Mfo wetu, ngi tanda inyama.' A ti kumina, a ngi ze ngi nga m bonga. Mina ngi tukutele, ngi ti, u tanda uku ngi bulala nje."

He replied, "Not so, Sirs; I am thus ill; I have been made ill by a man. I see him in sleep, when I am lying down; because he wishes for meat, he has acted towards me with tricks, and says that when I kill cattle, I do not call on him. So I am much surprised for my part, for I have killed so many cattle, and there is not one that I killed without calling on him; I always called on him when I killed a bullock. And if I kill a goat, I call on him. And whenever I kill a sheep, I call on him. But I say, he is guilty of an offence; if he wished for meat, he might just tell me, saying, 'My brother, I wish for meat.' But he says to me that I never laud him. I am angry, and say he just wants to kill me."

the Abapansi, or Subterraneans. We find such expressions as these:—"U guliswa umhlaba," The Itongo has made him ill. "U bizwa umhlaba," He is summoned by the Itongo,—that is, he will die. "U petwe umhlaba," He has been seized by the Itongo. "U tshaywe umhlaba," He has been smitten by the Itongo. "U nomhlaba,"—"U netongo," An Itongo has entered into him and is causing disease.

*Umhlaba* is said to be an *ukuhlonipa* word. The following words are also applied to the Ancestral Spirit:—Itongo, Idhlozi, Isituta. We also have *Izinkomo zomzim*. Among the Amazulu, *Umzimu* is a word used only in this connection, and appears to be a collective term for the Amatongo. But on the Zambesi, *Azimo* or *Bazimo* is used for the good spirits of the departed. (*The Zambesi and its Tributaries*. Livingstone, p. 520.) Compare also Note above, p. 93. There is also another word, *Unyanya*, which is used in the same way as *Itongo*. Thus a man who has been fortunate says, "Ngi bhekwe Unyanya," I have been regarded by Unyanya. Among the Amalala, we meet with another word, *Undhlalane*, pl. *Ondhlalane*. Thus they say, "Undhlalane u ngi bhekile," Undhlalane has regarded me, that is, the Itongo. "Ondhlalane ba ngi bhekile," The Ondhlalane have regarded me.—These words are probably the names of some great ancestors, who, though now forgotten, were formerly especially remembered and worshipped for their great and good deeds whilst living.

Ba ti abantu aba m bonayo lapa e gulayo, ba ti, "Au! Lo 'muntu, u ti, u sa ku kqonda ini ukukuluma na? Si kuluma nawe nje ke; u pi na, kona nati ugapana si m buza na? Loku nati ku se u /laba izinkomo; lapa u bonga, si kona u bonge, u m bonge, u m pate ngezibongo zake zobukqawe; nati si zwe. U ti, uma ku be, wena kabani na, uma ku be umfo wenu lona na, noma umuntu u fa kqede, a buye a vuke, nga si nga m buzi na, ukuti, 'U taho ngani na?—loku Ubani u /leze e /laba izinkomo izikati zonke, ku se e ku bonga, a ku bonge ngezibongo zako zobudoda; nati si zwe."

A ti "Ehe!" o gulayo; "a ti u gabe ngokuba e ti umfo wetu omkulu; ngokuba mina ngi muncinyane. Ngì ya mangala uma u ti, ma ngi kqede izinkomo nje. Yena wa fa e nge nazo ini na?"

Ba ti, "Au, umuntu wa fa, wena kabani. Tina si ti, uma si kuluma nawe nje, amehlo ako e sa

The people who see him when he is ill say, "Au! Do you mean to say that the man<sup>15</sup> still understands how to speak? We speak with you now; where is he, that we too might take him to task? For we too were present at all times when you slaughtered cattle; and when you lauded, you lauded him, and called upon him by the laud-giving names which he received for his bravery; and we heard. And, Son of So-and-so, if it could really be that that brother of yours, or any other man who is already dead, should rise again, could we not take him to task, and ask, 'Why do you say so?—since So-and-so is continually killing cattle, and lauds you with the laud-giving names which you received for your manliness; and we too heard.'"

The sick man replies, "Eh! My brother acts in this boastful way because he says he is oldest; for I am younger than he. I wonder when he tells me just to destroy all the cattle. Did he die and leave none behind?"<sup>16</sup>

They say, "Au, the man died, Son of So-and-so. For our parts we say, when we are really speaking with you, and your eyes are

<sup>15</sup> That is, he who is dead.

<sup>16</sup> "Did he die and leave no cattle behind?"—Since he did not sacrifice all his cattle to the Amatongo, but left some when he died, why should he be so unreasonable now he is an Itongo as to demand that I should sacrifice all mine?



bhekile nje,—tina si ti, lo'muntu u nga u kuluma nje; noma u nem-buzi, u m bonge. Kodwa si ti, u nehlazo um' a be se u ya ku bulala, a nga ku tsheli ka'le, nawe u kgo-nde; u be u sa nga m pupa izikati zonke, u be se u za 'kugula na. Ipupo libi. Ini umfo wenu u b' u sa nga m bona u lele, u be se u ya gula na? Ku nani umuntu e pu-pe umfo wabo, a vuke umzimba umnandi, a tshale abantu a ba lauzele ukuti, 'Umzimba wami u polile, umnandi.' A ti, 'Ngi pu-p' umfo wetu e kuluma izindaba ezin'le kumina.' A ti, a nga fika izikati zonke kuwe, u fika ngempi, se u ya gula; se s' azi ukuti u gula nje ke, u ya 'kuba u pupe umfo wenu nje."

A ti, "Ehe, madoda, mina se ngi za 'ku mu nika inyama yake a i tandako; lokw e ti kumina ngi nga m pupa; u ya i pata inyama; u ya ngi bulala; ngi ti, ku nani uma a fike kumina ebusuku, ngi lele, a ngi tshale ka'le, a ti, 'Mfo wetu, ngi tanda ukuti,' si kulume naye ka'le, ku bonakale ukuti ngi pupe umfo wetu? U y' ona, ku

still really looking upon us,—we say, as regards that man, you should just speak quietly with him; and if you have a goat only, worship him with it. But we say it is a shame in him to come and kill you, without telling you properly, that you may understand. But you are dreaming of him constantly, and are then ill. It is a bad dream. Why do you constantly see your brother in your sleep, and become ill? It were well that a man should dream of his brother, and awake with his body in health, and tell the people his dream, saying, 'My body is now restored to health; it is without pain. I have dreamed of my brother, telling me pleasant news.' But now he comes to you at all times with hostile intent, and you are ill; and so we know that you are ill on that account, because you dream of your brother."

He says, "Eh, Sirs, I will now give him the flesh he loves; for he speaks to me when I dream of him; he demands flesh; he kills me; I say, what prevents him from coming to me by night when I am asleep, and telling me quietly, saying, 'My brother, I wish so-and-so,' that we may talk pleasantly with each other, and it be evident that I have dreamed of my brother! He wrongs me; daily I

ya sa ngi ya m pupa, ngi vuke ngi nenzeba; ngi ti, ka 'muntu; into e ya be ishing, i tanda ukulwa nabantu. Kodwa, madoda, si be si da si zwa ni ti, 'Umuntu owa fa e ishing eli nga kulumiswayo abantu, idhlozi lake li be lihle na? Si be si da si zwa ni tsho njalo, ni ti u t' a nga fa, itongo lake li lunge, li be lihle. Kanti ku lunga umuntu owa be lunge kade. Umhlambe a ti nowa be lungile, a fike a be mubi uma e file; nowa be ishing, a ti uma 'se file, a lunge, a be umuntu o 'tongo lihle. Ku ya fana loko kokobili. Si ya ni pikisa nina, nina ni ti umuntu owa fa e ishing e nga kulunyiswa, a ti a nga fa, a be nedhlozi elihle. Tina si ti ku ya fana nje; nowa be lungile, u ya vuka a be uhlanya lapa 'se file; ka ku muki ngokulunga kwake um' e sa hamba ngapezulu; nohlanya lu fa kgeda, lu lunge, lu be idhlozi elihle."

Ba ti, "Ehe, si ya ku vumela; u kpinisile. Ku ya fana kokobili."

A ti, "Ngi ti ke, umfo wetu u

dream of him, and then awake in suffering; I say, he is not a man; he was a thing which was a wretch, which liked to fight with people. But, Sirs, we have been accustomed to hear you say, 'As to a man who died being a wretch, one of a word and a blow, is the Idhlozi of such an one good? We have been accustomed to hear you say thus, that when he is dead his Itongo becomes right and is good. But forsooth that man is good who had been good long before his death. Perhaps he too who was good becomes bad when he is dead; and he who was bad, when he is dead, is good, and becomes a good Itongo. Both are alike. We deny the truth of what you say, when you assert that a man who died being a wretch of a word and a blow, when he is dead, may have a good spirit. We maintain that the two things are alike; both he who was good will be a wrathful man when he is dead; it does not turn out in accordance with his righteousness which he had when he was still living on the earth: and the wretch when he is dead becomes righteous and becomes a good spirit."

They say, "Ehe, we agree with you; you speak the truth. The two things are alike."

He replies, "I say then, my

muke nobushinga bake uma e sa hamba ngapezulu kwomhlaba ; no- ma e se file, idhlozi lake li fana naye e sa hamba ngapezulu, ngo- kuba yena u be nga kulumiswa. U be ti umuntu a nga kuluma na- ye, a tande ukuba a be se u ya lwa naye. Ku be ku nga fika ikcala ; l' enziwe uye, a be se u ya lwa, a nga ku boni ukuti, 'Konje nje leli 'kcala l' enziwe umina ; a ku fanele ukuba ngi lwe nabo laba 'bantu ;' esuke a tande yena uku ba bulala abantu. Nedhlozi lake li njalo ; libi ; li ya tukutela ; u ti uma 'se tukutele a lete izilwane. Kodwa mina ngi ya 'ku mu nika inyama yake a i funa kumina. Ngi lele ebutongweni, ngi ya vuka, e se ngi nike isifo emzimbeni wami. Ngi za 'ku mu nika. Uma ngi bo- ne ke, ma ngi yeke, ngi pile, ngi ya 'ku zi hlaba izinkomo kusasa ; uma e nga ngi yekile, ngi ya 'ku zi yeka, ngi ya 'kuti, 'Ka si yena umfo wetu.' Uma ku uyena, ma ngi pile, ngi pefumule, ku yeke ukungamuka umoya, njengaloku ngi ngamuka umoya nje."

brother has gone away with his wickedness which he exhibited whilst living on the earth ; and though he is dead, his spirit re- sembles him whilst he was alive, for he was a man of a word and a blow. If a man spoke to him, he used to wish at once to fight with him ; and then a dis- pute might arise ; it was caused by him, and then he would fight, and did not see it nor say, 'So then the fault was committed by me ; I ought not to fight with these peo- ple ;' but he started up and wish- ed to injure the people. And his spirit is like him ; it is wicked ; it is constantly angry ; and when it is angry it sends animals.<sup>17</sup> But I will give him his flesh which he demands of me. I sleep, and when I awake find that he has affected my body with disease. I will give him ; if I see that he leaves me and I am well, I will kill some cattle in the morning ; if he does not leave me, I will have the cattle, and say, 'It is not my brother.' If it is he, let me get well and breathe, and my breath no longer cut me, as it cuts me at the present time."

<sup>17</sup> *A lete isilwane.*—Ukuleta isi- lwane, ngesinye isikati amatongo a zibonakalisa ngemihlo, ku nge- ne isilwane ; amagama ezilwane ku kona isalukazana nentulwa ; ngo-

*They bring Animals.*—As re- gards bringing animals, sometimes the Amatongo manifest themselves by signs, and animals enter the village ; the names of the animals are isalukazana and other lizards ;

Ba vuma ba ti, "Ehe, wena kabani na; ma ku se kusasa se u sindile, s' and' uma si bone uma ilona idlalozi lomfo wenu; uma ku sa u sa gula, a si yi 'kutsho ukuti

They assent and say, "Yes, yes, Son of So-and-so; if in the morning you are well, then we shall see that it is indeed the spirit of your brother; if in the morning you are still ill, we will not say it is

sinye isikati inyoka e nge si lo itongo; kumbe ku fike inyamazane ekaya; ku tatwe izibulo, ku yiwe enyangeui ngokwetuka ukuba ku bonwe into e umlola; inyanga i tsho ukuti, "Loko e ni ku bonile Ubani, itongo lakwini. U ya zibonakalisa ngako. Bonga ni, ku muke."

A lete izilwane kwowakwabo ukuti ka fe, loku e nga vumi uku wa nika into etile a wa i bizayo; noma ku nge njalo e lungisa, e ng'oni nganto kuwo; ku ya vela ububi kuye lo 'muntu. A s' azi uma kw enza njani ukuti a ti pela 'umuntu o Alabisa njalonjalo amadlalozi, a banjwe inyoka, noma isilo, noma 'emuke namanzi, noma a kalakatele esiwini, noma a Alatahwe umuntu enkqineni, noma a Alatahwe inkomo; lezi 'zinto zi m velele. Uma e se file, abantu abaseleyo ba buzane omunye nomunye, ba ti, "Au, pela, ini ukuba Ubani a fe, loku ngensuku zonke si dila inyama yezinkabi kuye, noma imbuzi, noma imvu, noma utshwala? Loko konke ku be kw enza ni na? Si be si nga ti tina u bonga Amadlalozi akubo na? Ini ukuba a fe pezu kwaloko na? O, kanti, nongabongo k' enzi 'luto; nongabongiyoyoyay kolisa. Nga se ku yekwanje."

sometimes a snake which is not an Itongo; perhaps an antelope comes to the house; the people then take divining-rods, and go to a diviner, being afraid because an omen has appeared; the diviner says, "That which ye have seen is So-and-so, the Itongo of your house. He reveals himself by it. Worship, that it may depart."

The Amatongo bring animals to some one belonging to the village that he may die, because he has not been willing to give them a certain thing which they demand; or on the contrary when he worships them, and has in nothing sinned against them; yet mischief befalls the man. We do not understand how it is that a man who constantly sacrifices to the Amadhlozi should be seized by a snake, or a leopard, or be carried away by a stream; or fall over a precipice, or be stabbed by a man in a hunt, or be gored by a bullock; these things happen to him. When he is dead, those who are living ask one another, saying, "Oh, then, how is it that So-and-so is dead, when we daily ate the flesh of bullocks at his house, or of goats or of sheep, or drank beer? What effect had all that? Did we not think he was worshipping the Amadhlozi of his people? How is it that he is dead notwithstanding? O, forsooth, the worshipper gains nothing by his worship; and the man who does not worship does well. Let it be left alone entirely."

uyena umfo wenu ; si ya 'kuti, isifo nje."

La tshona ilanga, e sa ti kubu-  
langu ; kanti ukusengwa kwezinkomo wa ti, "Ngi pe ni ukudhla, ngi dhle." Ba buza abafazi bake, ba ti, "Ku njani na?" A ti, "Ni zwa ngi ti ni na?" Ba ti, "Si zwa u funa ukudhla."

A ti, "Amanga, banta bami ; nami ngi zwa inhliziyo ; ku nga ti ni nga ngi pa ukudhlana ; ni nga ngi pi kakulu ; ngi pe ni ingcozana ; ke ngi zwa."

Ba mu pa abafazi bake, ba mu pa amasi. Wa ti, "Ni nga wa teli umkcaba kakulu ; u tele ni u be muncinyane, ku be 'manzana, ku nga jii, ku tambe ; ke ngi zwa uma ku sa 'uvuma uma kw ehle na sempinjeni na."

Ba mw enzela njengokutsho kwake ; kwa ba 'manzi, ka kwa jia, kwa ba 'manzi. Ba mu nika, wa dhla. Kw' ehla loko 'kudhla, ku be ku nga sa vumi uma a ku dhle. Ka z' a dhla kakulu ; wa dhla ingcozana ; wa nika abantwana bake. Wa ti, "Ake ni ng' enzele utshwala, ng' omile." Ba bu tata utshwala, ba mu nika. B' etemba abafazi bake enhliziyweni zabo, be bona indoda yabo i

your brother ; we will say it is a simple disease."

When the sun went down he was still complaining of pain ; but at the time of milking the cows he said, "Give me some food, that I may eat." His wives asked how the pain was. He replied, "What do you hear me say?" They said, "We hear you asking for food."

He replied, "I don't know, my children ; even I<sup>18</sup> feel an inclination for food ; it is as though you might give me a little ; do not give me much ; give me a little ; let me just try."

So his wives gave him amasi. He said, "Do not put much crushed corn in it ; put a little only, that it may be waterish, and not thick—that it may be soft ; let me just try if the disease will now allow it to descend by the swallow."

They did for him as he asked ; the food was fluid, not thick. They gave him and he ate. He was able to swallow, although he had been unable to eat. He did not eat much ; he ate a little ; he gave his children. He said, "Just give me some beer ; I am thirsty." They took beer and gave him. His wives had confidence in their hearts when they saw their husband

<sup>18</sup> *Nami*, even I who have been so ill.

funda ukudlala; ba tokozela enaliziweni zabo, loku be be se be Alexi be novalo ukuti, "Umakazi, ka ku dli nje ukudlala, isifo sikulu!" Ba ba nokujabula enaliziweni; ka ba pumisela emlonyeni, ba bhekana kodwa ngamehlo. Wa bu puza utshwala, wa kcela uguai, wa ti, "Banta bami, ngi shiyele ni noguai, ke ngi bema." Ba m shiyela, loku noguai e be e nga sa m bemi. Abafazi baka ba bhekana, ba mangala ukubona umuntu e se bema uguai, loku idlalozi li be li m vimbele na kuguai, e nga sa m bemi. Abafazi be pika enaliziweni zabo, ukuti, "Elinjani idlalozi e se li m vimbele na kuguai na?" Ba be nokwesaba, be ti, "Isifo; a si lo itongo."

Wa m bema uguai, wa lala; u te uma a lala, bwa fika ubutongo, wa lala. U ti pakati kwamasuku wa fika umfo wabo, wa ti, "Mfo wetu, konje u tize izinkomo! u ya ku zi Alaba kusasa na!" Wa vuma oleleyo, wa ti, "Ehe, ngi ya ku i Alaba. Ini wena, mfo wetu, u ti kumina a ngi ze nga ku pata; si be zonke izinkomo, ngi zi Alaba nje, ngi ku pate ngezibongo zako; ngokuba wa be u ikgawe, u Alabana!"

taking a mouthful of food; they rejoiced in their hearts, for they had been fearful, saying, "Is it then that the disease is great, since he does not eat?" They rejoiced in their hearts; they did not speak out their joy, but looked at each other only. He drank the beer, and asked for snuff, saying, "Give me some snuff too, my children; let me just take a little." They gave him some, for he had left off taking snuff too. His wives looked at each other, and wondered to see the man now taking snuff; for the Itongo had restrained him also from taking snuff. His wives had disputed in their hearts, saying, "What kind of an Itongo is this that restrains him even from snuff?" They were afraid, thinking it was disease and not an Itongo which was affecting him.

He took snuff, and lay down; and when he lay down, sleep came. And in the middle of the night his brother came and said, "So then, my brother, have you pointed out the cattle? will you kill them in the morning?" The sleeper assented, saying, "Yes, yes, I will kill one. Why do you, my brother, say to me I never call on you, whilst whenever I kill cattle I call on you by your laud-giving names; for you were a brave, and stabbed in the conflict!"

Wa ti, "Ehe; ngi taho ngakona, ngi funa inyama. Mina pela se nga fa, nga ku shiya nomuzi; wa ba nomuzi omkulu."

Wa ti, "Ehe, mfo wetu, wa ngi shiya nawo umuzi, wa ngi shiya nawo nje ke; wena wa fa, u zi kqedile ini izinkomo na?"

Wa ti, "Kga, nga ngi nga zi kqedile."

A ti, "Po, wena kababa, u ti, mina ma ngi zi kqedile ini na?"

A ti, "Kga, a ngi taho ukuti, zi kqedile. Ngi ti, i kona ngi tanda uma umuzi wako u be mukulu."

Wa papama. Wa ti uma a papame, w' ezwa 'se sindile; ubu-  
hlungu o be bu sesikaleni, se bu pelile. Wa papama, wa vuka, wa hlala; wa mu zamazisa umfazi, wa ti, "Mwabani, vuka, u kanyise eziko." Wa vuka umfazi, wa vutela, wa kcataz' uguai, wa bema; wa buza umfazi, wa ti, "Ku njani na?" Wa ti, "Au, ak' u tule; ngi papama, umzimba wami se u lula; kade ngi kuluma nomfo wetu; ngi papama, se ngi sindile nje." Wa m bema uguai ezimpumulweni zake, wa lala ubutongo. La pinda la fika futi lona lo 'mfo wabo, idhlozi. Wa fika wa ti, "Au, se ngi ku sindisile. Inkomo zi hlabe kusasa."

He replied, "Yes, yes, I say it with reason, when I wish for flesh. I indeed died, and left you with a village;<sup>19</sup> you had a large village."

He said, "Yes, yes, my brother, you left me with a village; but when you left me with it, and died, had you killed all the cattle?"

He replied, "No, I had not killed them all."

He said, "Well then, child of my father, do you tell me to destroy them all?"

He replied, "No, I do not tell you to destroy them all. But I tell you to kill, that your village may be great."

He awoke. When he awoke he felt that he was now well; the pain which was in his side being no longer there. He awoke, and sat up; he jogged his wife, and said, "So-and-so, awake, and light a fire." His wife awoke and blew up the fire; she poured snuff into her hand and took it, and asked him how he was. He replied, "Oh! just be quiet; on awaking my body was feeling light; I have been speaking with my brother; on awaking I was quite well." He took some snuff, and went to sleep. The Itongo of his brother came again. He came saying, "See, I have now cured you. Kill the cattle in the morning."

<sup>19</sup> *Nga ku shiya nomuzi*, I left you with a village, that is, I died, leaving you to inherit the property which I possessed.

Kwa sa kusasa wa vuka, wa ngena esibayeni. Loko be kona abafu wabo abanye abancinyane, wa ba biza, wa ngena esibayeni, nabo ba ngena abafu wabo esibayeni. Wa ti, "Ngi ni biza nje, se ngi sindile. Umfo wetu u t' u se ngi pilisile." Wa ti, "Kupula ni inkabi." Ba i kupula. Wa ti, "Kupula ni inyumbakasi leyo." Ba zi kupula zombili. Za fika pambi kwake enala nesibaya, z' e-ma. Wa bonga, wa ti :—

"Ehe, yidala ni, nina bakwiti. Idlalozi eliale, uma ku pile nezingane, imizimba i be mnandi! Ngi ti, ini wena ukuti u ng' umfo wetu, u da u ti u nga fika kumina ngi lele, ngi ku pupe, ngi be se ngi za 'kugula na? Idlalozi eliale eli fika kumuntu li kulume izindaba ezinale. Indaba se ngi ya i kuluma, se ngi ya gula. Ezinjani izinkomo eziti zi dala uma umninizo, zi be zi dala ngokugula na? Ngi ti mina, Peza, ngi yeke uku ngi gulisa. Ngi ti, Fika kumina ngi lele, u ngi tahale indaba, u ti, 'Mfo wetu, ngi tanda ukuti.'—U ya fika kumina, u fika ngoku ngi bulala. Ku ya bonakala uma wa be umuntu o ishinga: u s' u be ishinga na ngapansi emalabeni na?

In the morning he arose and went into the cattle-pen. But he had some younger brothers; he called them, and went into the pen, and his brothers went in with him. He said, "I just call you, for I am now well. My brother says he has now cured me." Then he told them to bring an ox. They brought it. He said, "Bring that barren cow." They brought them both. They both came to him to the upper part of the pen, and stood there. He prayed, saying :—

"Well then, eat, ye people of our house. Let a good Itongo be with us, that the very children may be well, and the people be in health! I ask, how is it that you, since you are my brother, come to me again and again in my sleep, and I dream of you, and am then sick? That Itongo is good which comes to a man and tells him good news. I am always complaining that I am constantly ill. What cattle are those which their owner devours, devouring them through being ill? I say, Cease; leave off making me ill. I say, Come to me when I am asleep, and tell me a matter, and say, My brother, I wish so-and-so.—You come to me, coming for the purpose of killing me. It is clear that you were a bad fellow when you were a man: are you still a bad fellow under the ground? I



Nga ngi nga ti mina, ku ya 'kuti itongo lako li fike ka/le kumina, li ngi tshale izindaba. Ini wena, u ng' umfo wetu omkulu wokulungisa umuzi, ku nga veli indaba embi ngapakati kwomuzi, ngoba mina ng' azi ukuti u ng' umnika-ziwo !"

U teta nazo ke, u ya bonga, e ti :—

"Nazi izinkomo e ngi ku nika zona—nansi inkabi ebomvu, nansi inyumbakazi encokazi. Zi Alaba. Mina ngi ti, Indaba ngi tshale ka/le, ngi vuke umzimba wami umnandi. Ngi ti, A ba pelele bonke abakwiti, ba butane lapa kuwena, wena u tanda inyama."

A be se ti ke, "Zi gwaze ni." A u tate umkonto omunye umfo wabo, a be se i gwaze inyumbakazi, i we pansi. A i gwaze inkabi; zi bod/le zombili; a zi bulale, zi fa. A ti, "Zi Alinze hi." Ba zi Alinze ke; zi pele izikumba; ba i d/le ke esibayeni. Amadoda e butane onke e zokelela inyama; a w esuse ngezito; a d/le, 'esute, a bonge, a ti, "Si ya bonga, wena kabani. Si kulekela id/lozi eli/le. Uma si bone pela, uma, bala, id/lozi eligulisayo, si ya 'ubona ukuti, bala, i lona ishingane eli umfo

used not to think that your Itongo would come to me with kindness, and tell me good news. How is it that you come with evil, you, my eldest brother, who ought to bring good to the village, that no evil might come to it, for I know that you are its owner !"

He says these words about the cattle, and returns thanks, saying :—

"There are the cattle which I offer you—there is a red ox, there is a red and white barren cow. Kill them. I say, Tell me a matter kindly, that on awaking my body may be free from pain. I say, Let all the Amatongo of the people of our house come here together to you, you who are fond of meat."

And then he says, "Stab them." One of his brothers takes an assegai, and stabs the barren cow; it falls down. He stabs the ox; both bellow; he kills them—they die. He tells them to skin them. So they skin them; the hides are taken off; they eat them in the cattle-pen. All the men assemble to ask for food; they take it away joint by joint; they eat and are satisfied, and give thanks, saying, "We thank you, Son of So-and-so. We pray that the Itongo may be propitious. When we see indeed that it is an Itongo which makes you ill, we shall see that that Itongo

wenu. Si be si ng' azi uma inya-  
ma si za 'ku i dāla nawe ngoku-  
gula kwako okukulu kangaka. Si  
ya bona ukuti leli ishinga li ya ku  
bulala; se si y' etokoza ke ngoku-  
ba si ku bona u pilile."

UGUAISE MDUNGA.

is the wretch which is your bro-  
ther. We did not know if we  
should eat meat with you through  
your very severe illness. We now  
see it is the wretch which is kill-  
ing you; and so we now are glad  
because we see you are well."

*The Amatongo are felt in the Shoulders.*

AMAHLOMBE omuntu o inyanga  
indawo yokuzwa. Konke a ku  
zwayo ku vela kuleyo 'ndawo ya-  
mahlombe. Amahlombe indawo  
yamatongo kubantu aba izinyanga.  
Uma umuntu o inyanga e bambe-  
lwa omunye u ya zonda; ngoku m  
pata lapo ku nga ti u m gwaza  
ngomkonto; u y' ezwa masinyane  
njengokungati ku kona isilonda.  
Nabanye aba nge 'nyanga a ba  
vumi ukubanjelwa emahlombe;  
ngokuba ba ti ku kona oku ba  
alupayo ngokubanjelwa. Futi  
uma umuntu 'emi emva kwenya-  
nga i ya m susa masinyane ngo-  
kuti, "Suka, u ya ng' apula; nje-  
ngokungati u alezi pezu kwami."

Lapa si ti, a li ko itongo kuyena  
enzimbeni, si kuluma ngokuba o  
be ku tshiwo, ku tiwa ku funwa  
amatongo, se kw ensiwe; kepa  
ukufa ku ng' esuki; si ti ke, ka  
natongo; a li ko itongo kuye.

THE sensitive part with a doctor is  
his shoulders. Every thing he  
feels is in the situation of his  
shoulders. That is the place where  
black men feel the Amatongo. If  
a doctor is touched by another per-  
son he is in pain; if he touches him  
there it is as if he stabbed him  
with an assegai; he feels at once  
as though there was a sore place  
there. And others who are not  
doctors do not allow another to  
take hold of them by the shoul-  
ders; for they say it causes them  
pain to be laid hold of. And if a  
man stands behind a doctor he  
makes him go away directly, say-  
ing, "Get away, you are hurting  
me; it is as if you sat upon me."

When we say there is not an  
Itongo in his body, we say so be-  
cause when that has been done  
which it was said the Amatongo  
wished, the disease remains; there-  
fore we say, he has no Itongo;  
there is not an Itongo in him.

*Laying the Itongo, or Spirit.*

Ku ya bizwa inyanga uma ku  
kona umuntu o gulayo, kepa e ka-  
tarwa umuntu emunya. Ku ti a  
nga m pupa lowo 'muntu owa fayō,  
umzimba wake u nga lungi ; ku se  
e wa lauza lawo 'mapupo ngokuti,  
"Au, ngi ya Alupeka. Uma ku  
fika ubani ebusuku ngi lele, um-  
zimba wami a u lungi. Ngi ko-  
Aliwe ukuba ngi nga ze ng' enze  
njani."

Kepa uma nembala loko 'ku m  
pupa kwake se ku m gulisa, ku  
bizwe inyanga e za 'ku m vimba.  
I ti, "Bheka ke ; a ko ti ngamla  
u m pupayo, u tate lo 'muti, u u  
dāle ; u tate netshe noma isikuni,  
u si fele ngalawo 'mate e u m pupe  
e semlonyeni ngokuhlanganisa a-  
mate na lo 'muti ; u wa fele esiku-  
nini, noma itshe ; u si jigijele nyo-  
vane u nga bheki. Uma u bheka  
a ya 'kubuya lawo 'mapupo."  
Nembala 'enze njalo.

I loko ke ukwelatahwa kwepu-  
pa. Uma ku dālula, amapupa e  
buya futi, inyanga y enze okunye,  
i li vimbe lelo 'pupa lalowo 'mu-  
ntu. Ku tatwe umuti o hlangani-  
swe neminye ngokwedukisa ukuba  
a nga be e sa m bona. A ye 'ku

A DOCTOR is summoned when a  
man is ill, he being troubled by  
one man.<sup>20</sup> He dreams perhaps  
of the dead man, and then has  
pain in his body ; in the morning  
he tells others his dreams. He  
says, "O, I am troubled. When  
So-and-so comes to me by night,  
my body is in pain. I cannot tell  
what to do."

And if his dreaming makes him  
ill, they summon a doctor to come  
and close up the way against him.  
The doctor says to him, "Look ;  
when you dream of him, take this  
medicine and chew it ; then take  
a stone or a piece of firewood, and  
spit on it the spittle which is in  
your mouth when you dream of  
him, mixed with this medicine ;  
spit it either on a piece of firewood  
or on a stone ; and throw it be-  
hind your back without looking.  
If you look the dreams will recur."  
And he does so.

This is the way dreaming is  
treated. If the thing goes on, and  
the dreams come back again, the  
doctor adopts another plan of  
treatment, and closes the way  
against the man's dream. Several  
medicines are mixed together for  
the purpose of misleading the Ito-  
ngo, that he may see it no more.  
He goes to a distance to shut him

<sup>20</sup> That is, one of the Amatongo.

m vimba kude, noma esidulini ; loko a ku peteyo a ku fake kona, a goduke ke, a nga be e sa bheka ngemuva.

Ku njalo kubantu abamnyama. Ku tiwa, "Idl'lozi eli katazayo uma li gulisa abantu ngoku li bona, li ya vinjwa." Kakulu lezi 'zinto zokuhlupa umuntu zi vela kwabesifazana aba felwe amadoda, ba ngenwe abafu wabo, kumbe abanye abantu. Kepa itongo lalo 'muntu o fileyo li ya landela njalo-njalo umfazi wake. Ku ti uma e se e miti, uma li fika itongo lake, a be se u ya gula, si ze si pume leso 'sisu ; ku ze ku vele nokuba li vinjwe ngaloko 'kwenza kwalo.

Uma li m hlupa e kwenye indoda e nga ngenwanga ; uma lowo 'mfazi wa shiya abantwana baleyo 'ndoda efileyo, efileyo i ya m landa ngokuti kuya, "Abanta bami wa ba shiya kubani na ? U zokwenza ni lapa na ? Buyela kubanta bami. Uma u nga vumi, ngi za 'ku ku bulala." Li vinjwe masinyane kulowo 'muzi ngokuhlupa lowo 'wesifazana.

Kumbe elinye nembala a ze a buye kulowo 'mendo wake, a nga be e s' enda, a buyele ekaya, a ye 'kulonda abantwana. Ku tiwe wa buyiswa uyise wabantwana. Ku njalo ke ukuvimba itongo izinyanga.

UMPENGULA MBANDA.

up there, perhaps in an ant-heap ; what he has in his hand he puts into the heap, and goes home, and he never sees it again.

Such is the custom with black men. It is said, "A troublesome spirit which appears to a man and makes him ill, is laid." These troublesome things occur most commonly in women who have lost their husbands, and are taken to wife by his brothers or by others. But the spirit of the dead husband follows the wife continually. If she is pregnant, and the spirit of her husband comes to her, and she is ill and miscarries ; the Itongo is at length laid because it has acted thus.

If it trouble her when she has gone to another man without being as yet married ; if she has left her husband's children behind, the dead husband follows her and asks, "With whom have you left my children ? What are you going to do here ? Go back to my children. If you do not assent I will kill you." The spirit is at once laid in that village because it harasses the woman.

Perhaps another spirit never leaves her until she returns to the village of her dead husband ; she never marries again, but remains at home and takes care of her children. It is said the children's father brought her back again.

This is how doctors lay a spirit.

*The Amatongo reveal Medicines, &c., in dreams.*

NGESINYE isikati kubantu abapata imiti ba y' ahlukana imiti yabo nemiti a ba i boniswa aba nga se ko. Njengaloku Undayeni u b' e kolise ukwazi imiti enjalo: ku tiwe kuye ebusuku, "Hamba, u ye endaweni etile, u fike u mbe umuti otile; lowo 'muti w elapa ukufa okutile." Undayeni wa e nemiti kakulu enjalo a i boniswa abakubo e lele. Leyo 'miti wa y ahlukana, nemiti a y aziyo na leyo 'miti a i boniswayo.

Futi a ku si ye yedwa kuloko. Baningi. Ngi be ngi ke ngi bone nobaba futi, Unkomidhlilale; lo-kupela u be inyanga enkulu yokwelapa izinkomo uma zi fa; futi e inyanga neyemiti. Ngi be ngi hamba naye uma e bizwa umuntu, ku fa izinkomo zake lowo 'muntu. Ngi zwe e se ngi tshela lapa si mba imiti, u ti, "Yimba lo 'muti; ngi u piwe ebusuku; kwa tiwa, ngi ya 'ku u hlanganisa nemiti etile." Nembala ke kwa ba njalo;

SOMETIMES men who have medicines distinguish between their own medicines, and those they have been shown by the dead. For instance, Undayeni was frequently given the knowledge of such medicines: it used to be said to him in a dream, "Go to such a place, and when you get there dig up a certain medicine; that medicine is the remedy for a certain disease." Undayeni had very many such medicines, which he was shown by the spirits of his people whilst he slept. He made a distinction between the medicines he knew, and the medicines which were revealed to him.

And Undayeni was not alone in this respect. There are many like him. I have seen my father also, Unkomidhlilale;<sup>21</sup> for he was a great cattle doctor; and he also had many medicines for men. I used to go with him when he was called by any one whose cattle were ill. I heard him say as we were digging up medicines, "Dig up that; I had that revealed to me in a dream; I was told to mix it with certain other medicines." And so it was continually; there

<sup>21</sup> *Unkom'i-dhl'i-lale*, The-bullock-which-eats-and-lies-down. Implying that as a bullock in abundant pastures eats and lies down, so he shall have abundance of food and freedom from care,—that he shall "dwell in a large pasture."

a ku pelanga loko 'kupupa imiti ; wa se wa ba nemiti eminingi. Ngako loko izinkomo uma zi fa u be e zi siza, a s' elape, a zi ngumisela ilanga li be linye, a ti, "A zi nga wa pusi amanzi ; a so puza intelezi ku be ukupela." Nembala ku bekwa imbiza enkulu esibayeni, i gwale imiti namanzi ; lapo amanzi e se kwebile, imiti i buyele ngapansi, si puze ezinye ; ezinye zi banjwe zi puziswe. Ku ti ngamla e se zi nika amanzi, ku letwe leyo 'miti, ku yiwe emfuleni nayo, a fike a i tele emanzini, zi puze ngenzansi izinkomo.

U ke wa zi dala izinkomo zabantu ngaloko 'kwelapa kwake. Wa duma wa ba inyanga. Uma za sinda lezo 'zinkomo, u se u puma nenkomo pakati kwazo. Uma e fika, ku kona e se zi lele pansi, a ti, "I nga fa la. Ngi ya 'kuba ng' ahlulekile." Nembala a zi vuse, a ngene pakati kwazo kusihlwa e pete isihlanti, e mumata amafuta, a si vutele isihlanti pakati kwezinkomo. Izinkomo z' etuke kakulu zi bona ilangabi elisabekayo e gijima nesibaya sonke a kgedede ; a ti, "Ku nga buye ngi zwa, ku tiwa i kona inkomo e sale ya fa, ni nga be ni s' eza kumi ; ku ya 'kuba ng' ahlulekile."

was no end of his dreaming of medicines, until he had a great many. Therefore he was useful to cattle when they were ill ; he gave them physic ; he ordered them for one day to drink no water, but only that into which he had put his medicines. And a large pot was put in the cattle-pen full of medicines and water ; when the medicines had sunk to the bottom and the water was clear, some drank ; others were drenched. When they were allowed to drink water, the medicines were taken to the river and put into the water, and the cattle drank lower down.

He obtained many cattle from people for doctoring their cattle. He became a celebrated doctor. If the cattle got well he had one given him. If when he came some were lying down, he said, "That one may die. [But if it die] I shall cure none of them." And so he roused them up, going into the midst of them in the evening, carrying in his hand a torch, pouring fat on it, and kindling it when in the midst of the cattle. The cattle were much frightened when they saw the great flame, as he ran through the whole cattle-pen ; and he said, "If I hear that one of these cattle has died, never come to me again ; I shall not be able to do anything."

Ngesinye isikati ku kona umuntu o hamba ngasese komunye e nga m boni ; kepa omunye e ng' a-zi 'luto ngaye lowo 'muntu, e umngane wake. Kepa uma w' ezwa ebusuku ukuti, "Ubani lo u m e-nza umngane wako nje. A u boni ini ukuba u ya 'ku ku bulala na? U ti ku ngani uma u ti u ti?" (e taho indaba,) nembala lowo 'muntu u ya 'ku i kumbula ukuti, "Hau. Nembala, uma ku njalo Ubani a nga ngi zonda ngendaba leyo." A kgale ukupuma kuye ngoku m kzwaya. Kepa lelo 'pupa u ya 'ku li lauza, a ti, "Ngi ya mangala uma ngi bone Ubani e ngi bulala ngendaba etile." U se hambele kude naye. Noma lowo e ti, "Bani, manje wa hambela kude nami. Ini na? Si pambene ngani?" Kepa lowo u ya 'ku m pendula ngezwi loku m dukisa ngokuti, "O, wena kabani, kanti u ti nga ba ku kona indaba e ngi pambene nawe ngayo na? Kga. A ku ko 'luto. Ngi libaziswa ukutinitini, kupela," e taho izinbangca-bangca nje.

UMPENGULA MBANDA.

Sometimes there is a man who is acting with a secret intention of injuring another without his suspecting it, and without his knowing any thing about him, he being his friend. But if he hears in a dream a voice saying to him, "So-and-so is pretending merely to be your friend. Do you not see that he will kill you? What do you think he means by saying such and such things?" (alluding to something he has said), he remembers it and exclaims, "Yes, surely. So-and-so may hate me on that account." And he begins to separate from him and to be on his guard. And he tells the dream and says, "I wonder that I have seen So-and-so killing me about such and such a matter." And he keeps at a distance from him. And if he says to him, "So-and-so, now you keep at a distance from me. What is it? What difference has arisen between us?" the other puts him off by saying, "O, Son of So-and-so, can you think there is any thing which has made me quarrel with you? No. There is nothing. I am occupied with such and such concerns. That is all," saying what is really mere subterfuge.

*A man's Itongo resembles him in character.*

UNJIKIZA kakcuba, Undhlebekazizwa, Unotshelwaezitshela, kwa ku ikgawe elikulu e namandhla kakulu, e nomzimba omkulu; ku isijakgaba sendoda e lukuni; e sukile e u dedele umhlaba.

Kwa ti kwancolosi lapa a e konza kona, kwa fika Amazulu e ishumi e hamba e bulala lapa e tunyelwe kona. Kepa a nga yi ngomteto wenkosi; a zenzele pakati kwemizi lap' e nga tunyelwe kona, a pate kabi abantu, e dhlala 'magula nokudhla ngokuti, "Loku si abantu bakomkulu, amapandhla a ya 'kubaleka si sa vela nje. Ubani wasemapandhleni o ya 'kuya kwomkulu, a ye 'ku si mangalala na? Si ya 'kuzenzela nje, si diye ngefusi letu." Nembala ke

UNJIKIZA, the son of Ukcuba, Undhlebekazizwa,<sup>22</sup> Unotshelwaezitshela,<sup>23</sup> was a celebrated brave, of great strength, and huge body; all his muscles were prominent and hard; and his head was high above the ground.<sup>24</sup>

It happened among the Ama-ncolosi with whom he was living, that there came the Amazulu going and killing wherever they were sent. But they did not act in accordance with the chief's law, but acted after their own heart in villages to which they had not been sent, treating the people cruelly, eating their milk and other food, saying, "Since we are the people of the chief, the rustics will fly as soon as they see us. Who among them will lay a charge against us before the chief? We will do just as we like, and set ourselves our own limit."<sup>25</sup> And

<sup>22</sup> *U-ndhlebe-ka-zi-zwa*, He-is-ears-which-hear-not, or The-ears-which-hear-not-man. Implying a man who refuses to listen to any counsel or explanation, but at once attempts to conclude a matter by fighting.

<sup>23</sup> *U-notshelwa-e-zi-tshela*, When-he-has-been-told-he-tells-the-news. That is, he pays no attention whatever to what is said to him, but at once gives his own account of the matter, and insists upon his own opinion.—These two names are izibongo given to him on account of his character.

<sup>24</sup> That is, he was very tall.

<sup>25</sup> This is a proverbial saying. "You shall set for yourself your own limit at my village,"—that is, you shall do just as you like.



'enza njalo, a z' a fika kwowakiti umuzi. A fika kwa 'besifazana bodwa, ku nge ko 'mlisa. A zenzela ekudhlani, a kalisa abantwana e b' amuka ukudhla, nabesifazana ba kala be ti, "Uma u kona Undhlebekazizwa nga ni ng' enzi nje. Yenza ni belu; u za 'ufika."

Nembala kwa ti ku 'sikati wa fika, w' ezwa umsindo wokukala e sesangweni. Wa tshaya ngewisa lake elikulu, e ti, "U lambile ke Unodhlolamazibuko. U za 'kwe-suta ke namhla."

indeed they acted thus, until they came to our village. When they came, there were none there but women; there was not a single man there. They did as they liked with the food; they made the children cry by taking away what they were eating; and the women cried saying, "If Undhlebekazizwa were here, you would not do so. Go on then; he will be here presently."

And indeed after a time he came, and heard the noise of crying whilst he was at the gateway. He smote the ground with his huge club, saying, "Unothlolamazibuko is hungry.<sup>26</sup> It shall have its fill to-day."

<sup>26</sup> *U-nothlola-mazibuko*. The name of his club. It means, He-who-watches-the-fords, that is, to prevent an enemy crossing to do damage.—There is a terrible threat in his words.—It is common for braves among the natives to give names to their clubs, spears, &c. Thus, one calls his assagai which he uses for the purpose of getting food for his household *U-simbela-banta-bami*, He-digs-up-for-my-children. Another calls his *Imbrubuzi*, The-groan-causer, because when it stabs men or cattle their groans are heard. *Igumgehle*, the glutton, is the name of a club, because when used in fighting, the opponents are destroyed with as much rapidity as a glutton swallows his food. *U-silo-si-lambile*, the name of an assagai, meaning the-hungry-leopard, is so called because its owner attacks the enemy like a hungry leopard. *U-dhl-ebusuku*, The-eater-in-the-dark; the name of a club, so called because it is used to destroy secretly and by stealth; the owner of it coming on his victims by night, or rushing on them from an ambush.

This custom of naming their choice weapons is met with among other people in olden times. Thus Arthur commenced his career of greatness by obtaining the miraculous sword Escalibore, which could

"Kerve steel, and yren, and al thing."

(*Ellis's Specimens*. Vol. I., p. 243.) He gave names also to his shield, sword, and spear. Thus:—"Over his shoulders he threw his shield called Priwen, on which a picture of holy Mary, mother of God, constantly recalled her to his memory. Girt with Caliburn, a

'Ezwa Amazulu; lokupela a ya m asi; kwa ti nya uma indo. A puma ngokunyiba, e baleka, 'emuka. Kwa ti kusa a e banjwa kwomunye umuzi ngokuhlupa kwawo; a botshwa, a yiswa emhumeni, a ngeniswa kona. Wa ti Undhlebekazizwa, "A ba tahiwe, ku gaulwe izinkuni." Ba ngena emhumeni, kwa fakwa izinkuni, kwa baswa umlilo, kwa bebezela ngamahhau, kwa ngeniswa umusi. Ba futelana, ba fa bonke. Ku ze ku be namhla nje a kw aziwa kwazulu ukuba ba ya ngapina.

Kwa ti ke ekukciteni kwezwe li kcitwa Amazulu, kwa balekwa, kwa ngenwa emahlatini nezinkomo. A zi fumana zakwiti. Ya hlabana, y'ahlulwa yakwiti; kwa sala yena Undhlebekazizwa. A ti Amazulu, "Namhla ku namuhla! Si ya 'ubona ukuba u za 'u s'ahlulana. Loku kade u si hlupa, nza si suke si hambele emapandhleni." Ba m hlabana ngemikonto kulelo 'hlati. Wa bulala amashumi ama-

The Amazulu heard; for they know him; the noise was at once hushed; and they went out stealthily and fled away. In the morning they were caught at another village because of the trouble they gave; they were bound and carried to a den and confined in it. Undhlebekazizwa told the people to fetch firewood and burn them. The people went into the cave and put down the firewood and lit a fire, and fanned it with their shields, and drove the smoke into the cave. They were unable to breathe, and all died. And it is not known to this day by the Amazulu what became of them.<sup>27</sup>

It happened when the land was desolated by the Amazulu, the people fled into the forests with their cattle. The Amazulu found ours. We fought with them, but our people were conquered; and Undhlebekazizwa alone remained. The Amazulu said, "To-day is to-day! We shall see if you will conquer us. For for a long time you have plagued us when we have gone to the outer districts." They stabbed him with their assagais in the forest. He

most excellent sword, and fabricated in the isle of Avalon, he graced his right hand with the lance named Ron. This was a long and broad spear, well contrived for slaughter." (*Id.*, p. 60.)—Roland had his terrible sword Durindale. (*Id.* Vol. II., p. 304.) Otuel, the Saracen champion, had his sword Corrouge. (*Id.*, p. 317.) Charlemagne had his good sword Joyeuse. (*Id.*, p. 346.)

<sup>27</sup> That is, the matter was kept a secret, and the Amazulu did not know what had become of their soldiers.

bili. Wa ti, "Ngi bulale ni ke manje. Se ngi zendhlalele. Ngi za 'kulala pezu kwabantu." Ba m gwaza indawo zonke zomzimba. Kwa ba njengokumila kwomhlalanga inikonto emzimbeni. Wa pela ke. I leyo ke indaba yake.

Isilo u be si bambisa kwengane nje e yedwa ehlalini; a hambe e kala njengengane, e gakga ngamadolo. Isilo si fike kuye, si kwele, a si tate njeugempukane, a si bulale.

U be sabeka. U be nge naluto lo 'muntu lu luhle e hlangane naye endhlaleni, u be m bulala, a tate loko a ku tandayo. Ba jabula abaningi ngokufa kwake, ngokuba wa e hlupa kakulu; konke u be kw enza ngenhluzula; inyewe ya i nge ko. Ikcala li be li nga tetwa omzini wakwiti e se kona; u be li kqeda ngenduku. Li tetwe e nge ko; e kona kga. Ku njalo ke.

Netongo lake libi. Ka patwa na namhla nje emzini wakwiti. Uma ku kona o m patayo, u tuliswa masinyane, ku tiwa, "Ka patwa lowo pakati kwomuzi. A nga u bubisa." U patwa ngamhla kw enziwe ukudhla kupela. Ka patwa ezindabeni.

UMPENGULA MBANDA.

killed twenty of them. He then said, "Kill me now. I have now spread out a mat for myself to lie on. I shall lie on men." They stabbed him in every part of his body. Their spears stuck in him as thick as reeds in a morass. So he died. This is his history.

He would lay hold of a leopard by himself in the forest, as though it was a mere child; he would go along crying like a child, crawling on his knees. The leopard would leap on him, and he seize it as though it was a fly and kill it.

He was much dreaded. Every one who had any thing pretty whom he met with in the way, he would kill and take what he liked. Many were glad at his death, for he gave much trouble, and did every thing in an arbitrary way; he had no patience. No matter was discussed in our village when he was there; he would bring it to a conclusion with a stick. It was discussed when he was absent, but not when he was at home.

And his Itongo is wicked. His name is never mentioned to this day in our village. If any one mentions him, he is at once silenced, and told not to mention his name in the village, for he might destroy it. He is mentioned only when any cattle are killed. He is not mentioned at other times.<sup>28</sup>

<sup>28</sup> This modern Samson has all the characteristics of the cham-

*A Doctor of Medicine deceived by the Itongo.*

Ku te ngezinsukwana ezi dAlulileyo, kwa ku kona umuntu emakuzeni; w ake enAlavini ngakusigwili kamsengana. Lowo 'muntu u inyanga yemiti. W' esuka ku-mahaule ngeminyaka edAlulileyo; u yena Omahaule nomazwana nofaku ba pambana ngaye, ukuze ba kcitane nje. Umahaule wa m krotsha; kepa Umazwana nofaku ba m pikela, ngokuba umukwe kamazwana; igama lake Ungangaza. Wa fika ke lapa emakuzeni kusigwili, w' aka.

Naku ku ti ngamhla ku vela ukufa okukulu kwembo, se ku ngene kwasigwili, kwa susa abantu ababili. Usigwili e nga ka bi nakala, wa fika ke Ungangaza e pete umuti; wa ti kusigwili, "Sigwili, ngi za lapa nje kuwe, ngi letwa itongo; li ti, a ngi zoku kw elapa." Usigwili lowo isidukwane lapa emakuzeni, kubo inkosana kwam-banjwa, mukulu kutoi lo kwabakambanjwa.

A LITTLE while ago there was a man among the Amakuza; he lived on the Inthlavini near Usigwili, the son of Umsengana. He was a doctor of medicine. Some years ago he left Umahaule; it is he on account of whom Umahaule quarrelled with Umazwana and Ufaku, until they separated one from the other. Umahaule drove him away, and they defended him, for he is Umazwana's father-in-law; his name is Ungangaza. So he came here among the Amakuza, and lived with Usigwili.

At the time when severe epidemic dysentery prevailed, and attacked the household of Usigwili, it carried off two people. Whilst Usigwili was as yet free from disease, Ungangaza came to him with medicines, and said to him, "Usigwili, I come to you because the Itongo told me to come and treat you." That Usigwili is a great man here among the Amakuza; among his own people, the house of Umbanjwa,<sup>29</sup> he is a petty chief, the elder brother of Utoi among the descendants of Umbanjwa.

pions of old legends. It is difficult to conceive such a description as is here given to refer to a man of a generation just passed away. He was the uncle of the narrator.

<sup>29</sup> Umbanjwa, the Unkulunkulu of that family.

Usigwili naye wa y azi indaba yetongo, wa kolwa ; ka buzanga ukuti, "Ku ngani uma itongo li ze kuwe, ngangaza, li nga tsheli mina ukuba ngi za 'ugula, ngi fanele ng' elatahwe masinyane uwe ?" Ka buza 'luto ngaleso 'sikati ngovalo lokuba nembala idhlozi li kqinisele ; loku impi naku se i ngene emzini wami ukufa.

Wa vumela pezulu ukuti, "Yebo, yelapa." Lokupela lo 'muntu u y' etembeka ngobunyanga bake. Wa kolwa ukuba kumahaule u krotshwe ngokutakata : ngoku m pikela kwabo kwa fipaza ukukcaba ngakwake ngaloko 'kutukwa kwake. Wa u puza ke umuti lowo. Wa ti, "Ngi ku puzise wona nje ; u ya 'upuma ngendhlela e ngapansi, a u z' ukubuya ngengapezulu ; u ya 'kuya ngengapansi." Kepa umuti wa pambana nokutsho kwake. Wa hamba ngendhlela zombili nengapansi ; wa kqinisa kuzo zombili ; wa tsho ngapezulu na ngapansi ; kwa kqina kwa ti nkqi loko 'kuhamba kwawo.

Se be twal' amehlo, ba ti, "Ngangaza, lungisa ; umuntu wa

Usigwili too knew what the Itongo had said,<sup>30</sup> and believed ; and so did not ask, "How is it that the Itongo comes to you, Unqangaza, without telling me that I am about to be ill, and it is proper that I at once put myself under your care ?" He asked no question at the time because he was afraid that the Itongo had spoken the truth, and said, "See, death has come like an army into my village."

He assented at once, saying, "Yes, take me under your care." For the man is trusted much for his knowledge of disease. He forgot that he was driven from Umahaule's tribe for sorcery : because he had been defended by Umazwana and Ufaku, he had no thought of the bad name which he had had. So he drank the medicine. Unqangaza said, "I give you this medicine ; it will act as an aperient, not as an emetic." But the medicine did not act in accordance with his word. It acted both as a purge and an emetic in an excessive degree.

The people now began to stare, and said, "Unqangaza, correct the effects of your medicine ; is the man dead whilst you are looking

<sup>30</sup> He knew because he too had dreamed a dream similar to that of Unqangaza.

fa na!" Kepa u se ko'liwe noku u buyisa umuti wake, u s' a'hluleka; u se putuzela; ka sa k'gondi a kw ensayo. Umuti lowo se u uku-fa; u se u funa ukutabata isidumbu.

Se ku mangelwe ngaloko 'kwe-nza kukangangaza. Nam'la lesa 'situko sokuti u umtakati si ya kula kubo bonke, ukuti, "Nembala, ubani o nga ti ku nga gulwa e nga biziwe, a sibize na! Umtakati impela."

Ku se njalo ke. A kw asiwa uma i za 'uzala 'nkonyana ni na.

UMPENGULA MRANDA.

at him!"<sup>31</sup> But he was now unable to regulate the action of his medicine; he was quite beaten; and acted without reason, no longer knowing what to do. The medicine became poison, and now wished to take away the dead body.<sup>32</sup>

People began to wonder at what Ungangaza had done. And now the word which pronounced him a sorcerer is heard every where, and people say, "Who ever went to a man who was not ill, without being called by him, of his own accord to treat him for disease? He is indeed a sorcerer."

Thus the matter stands at present. We do not know what the result will be.<sup>33</sup>

### *How the Amatongo are worshipped.*

ITONGO kakulu li vama ukuzibonakalisa kwalo li ngena ngomuntu, li m bambe endaweni etile yomzimba, a be se u ya gula. Kepa ku tiwe, "Bani, u njenje, u nani na?"

THE Itongo for the most part when it reveals itself enters a village through some individual living there, and seizes on some part of his body, and so he is ill. And his friends ask him, "So-and-so, since you are in such a state, what is the matter with you?" He

<sup>31</sup> "Umuntu wa fa na!"—We cannot render this literally. The saying casts the responsibility of death, if it takes place, on Ungangaza.

<sup>32</sup> Medicine is here personified. The medicine is now Death; and is working for the purpose of getting a corpse.

<sup>33</sup> Lit., It is not yet known what calf the cow will bring forth. A proverbial saying.—This account was given to me in 1865. Uai-gwili died. And Ungangaza died soon after, probably privately murdered.

A ti, "O, nam/la nje a ngi tokozi, ngi vuka umzimba wami u shiyene; ku zonde kakulu kuleyo 'nda-wo." A bonakale noma e zikginisa ukuti, "Kga, lo 'muntu, noma e zikginisa, u ya fa; si ya m bona."

Kepa ngoku nga peli masinyane loko 'kufa, ku ze ku yiwe enyangeni yokubula. I fike inyanga, i ku tsho loko a gula iko. Kanti naye lowo 'muntu o gulayo ka tshongo 'luto ngaloko 'kufa; ngokuba ku vama ukuba labo 'bantu, noma be pupile, kwa sa umzimba ubu/lungu, a ba tandi ukuveza indaba bona; ngokuba kubantu abamnyama uku/laba izinkomo kw ande kakulu, kwa tiwa zi biza idhlozi; kepa ku buye ku tiwe kwomunye, "Hai! loku ku s' and' uku/latahwa, idhlozi eli ti ni

replies, "O, to-day I am not happy, having woke with my body well in one part and unwell in another;"<sup>34</sup> it is very painful in this place." And it is clear that he is ill, though he makes the best of it, and they say, "No, the man, though he makes the best of it, is ill; we see that he is not well."

And because the disease does not cease at once they at length go to the diviner. The diviner comes and tells them the cause of the illness. But the sick man himself had said nothing about his illness; for it is generally the case that such people, although they have dreamed and in the morning awoke in pain, do not like to talk about it themselves; for among black men slaughtering cattle has become much more common than formerly, on the ground that the Idhlozi has demanded them; but they make reply to one who says so, "No! since a bullock has just been slaughtered, what does the Itongo say?"<sup>35</sup> O, people are

<sup>34</sup> "Umzimba wami u shiyene."—Lit., My body has left itself,—is affected differently in different parts. "Amasimu a ya shiyana," The fields are not all ripe at the same time. "Obani ba shiyene," Those men have gone one farther than the other.

<sup>35</sup> "Idhlozi eli ti ni na?"—This Zulu idiom, which places the relative in the interrogative sentence, implies what cannot be expressed in a translation, that the person who asks the question does not believe that the Idhlozi has said any thing.—Idhlozi li ti ni na? is a simple enquiry for information.—Again, a person may say, Abantu a ba ka pelele, The people have not yet all arrived. If a man replies, O pi na o nge ko? Who is absent? it is understood at once that he sees that all are present; and the person who asserted that they were not

leli! O, abantu se be tanda inyama nje, umuntu a ti, 'Ngi pupe idhlozi,' kanti w enzela ukuze a ddle inyama." Kepa loko ku nga tshiwo obala, ku tshiwo ngasesa. Ku ngaloko ke abantu be nga sa tsho ukuti, "Ngi gula nje, ngi pupe idhlozi." Se be yeka, ngokuti, "O, lo zi kona izinyanga ezi ya 'kutaho na loko e ngi ku bonileyo." Noma e buzwa ku tiwa, "Ku bonanga 'luto ekulaleni kwako na!" Kepa a landule. Kanti w' ahluleka ukuti itongo li biza inkomo, a ti, a ku nga pumi emlonyeni wake loko. A ku pume enyangeni.

Ngokuba itongo a li bambi umninimuzi yedwa; li bamba nabantu nje bomuzi. Kepa umuntu nje, e nge si ye umninimuzi, ka nama ndhla okuti, "Ku tiwa abapansi, 'A ku hlatahwa.'" Umninimuzi yedwa o nga yi 'kuvuma, uma ku banjwe yena ngesifo, ukuti a ku yiwe enyangeni; u ya 'kuti yena, noma ku patwa inyanga, a landule, a ti, "Ai! Ngi zwile. Hlaba ni inkomo etile; ngi za 'ululama." Ngokuba yena izinkomo ezake nomuzi owake; kubantwana bake a

now very fond of meat, and a man says he has dreamed of the Idhlozi, and forsooth he says so because he would eat meat." But this is not said openly, but secretly. Therefore a man no longer says, "I am ill. I have dreamed of the Idhlozi." They have left off saying so, and a man says, "O, since there are diviners who will say what I have seen," [why should I say any thing?] And even though they ask him, "Have you not seen something in your sleep?" he denies. For he is unable to say that the Itongo demands a bullock, determining not to mention such a thing; but to let the diviner mention it.

For the Itongo does not choose the head of a village only, but also common people. But a mere man who is not the head of a village is not able to say, "The Amatongo command a bullock to be slaughtered." It is the head of the village alone who, if he is seized by disease, will not allow them to go to the diviner; if a diviner is mentioned, he will refuse, saying, "No! I have heard. Kill such and such a bullock, and I shall get well." For the cattle and the village are his; there are none among his children who can

all there looks again, and says, Nembala, So they are. If he says, Umu pi na! or Aba pi na! the other mentions the person or persons not yet come.



ba namandla okuzigabisa ngokuti a ku alatahwe inkomo etile ezin-komeni sikayise, ngokuti i bizwe itongo. Ai; nowesifazana ka namandla; noma e bonisiwe, ka yi 'kutsho; noma e se gula kakulu, ka yi 'kutsho 'luto ngenkomo; kupela u gabe ngenyanga yodwa.

Ku ti ke uma se ku yiwe enyangeni, inyanga i ku tsho konke loko a ku bonayo lowo 'muntu. Uma se ku buyiwe, ba m tetise lowo 'muntu ngokuti, "Ku ngani ukuba loku ukufa wa ku bona, si ku busa kangaka, u nga ze wa si tshela na? Wa w esaba ni? Kw' enza wena ini, lo kw' enza abapansi nje na?" A ti, "Nga ngi ti, 'Yizwa ni ngenyanga.'" A ku vume loko 'kutsho kwenyanga, a ti, "O, eh; i tsho konke e nga ku bonayo."

I alatahwe ke inkomo. Ku tiwe lapa i nga ka alatahwa, a pume umninimuzi, a ngene esibayeni e pete impepo. Uma ku inkomo e isidanda, a i pulule ngempepo njalo emalana, a ti, "Yeti, nina 'basekutini," (lelo 'zwi lokuti yeti, izwi leli lokuti abantu a ba lalele loko oku za 'utashiwo ngaleso 'sikuleko e ku kulekwa ngaso ematongweni;

take upon themselves to say, "Let such and such a bullock among the cattle of my father be killed, for the Itongo has demanded it." No; neither can a woman; even though the Itongo has made it most evident to her, she will not say any thing about it; even though she is very ill, she will not say any thing about a bullock; she trusts only to the diviner.

When they have gone to the diviner, he will tell them every thing which the man has seen. When they come back again, they scold the man, saying, "Why, when you knew the disease, and we asked you so much, did you not tell us? What were you afraid of? Did you make yourself ill? was it not the Amatongo only?" He replies, "I said, 'Hear the diviner.'" And he assents to what the diviner has said, saying, "Yes, yes; he says all that I saw."

And so the bullock is killed. Before it is killed, the head of the village goes into the cattle-pen, carrying incense in his hand. If the bullock is tame, he gently rubs it again and again with incense on the back, and says, "All hail, Spirits of our tribe" (the word "All hail" tells all the people to listen to what is about to be said in the prayer which is made to the

nembala ke ku tule, ku ti nya ekaya, ku nga bi ko umainde wo-  
kukuluma; ku kulume yena lowo  
'muntu yedwa; abantu be lalele, e  
kuluma namad/lozi, e ti,) "Ku/le  
ini, abantu be njengani nje, ukuba  
ni zinge ni ti lapa nga ni kcela  
ukud/la; kepa ni zinge ni fika  
ngokufa ngesikati zonke na? Ku-  
le loku na? Ai! A ni boni ke  
nam/la ni /lazezile, ni nukiwe  
inyanga? Loku ku fanele ukuba  
uma ni biza ukud/la, a ngi yi 'ku-  
ngaba. Nako ke ukud/la kwenu.  
Bisana ni nonke nina 'bakwiti.  
A ngi zi 'kutsho ukuti, 'Bani, na-  
nk' ukud/la kwako,' ngokuba ni  
nomona. Kodwa wena, 'bani, o  
gulisa lo 'muntu, mema bonke, ni  
ze 'kud/la loku 'kud/la. Uma ku  
uwena ngi sa 'ubona pela ngalo  
'muntu e ku tiwa u patwe uwe.  
A ng' azi ke loko e u ku bizayo.  
Se ngi ku nikile. Ka sinde lo  
'muntu. Ni /langane nonke, nina  
'basekutini, e na ti na ti" (e tsho  
e ba weza ngamazibuko e bala  
ubukgawe babo uma be sa hamba).

Amatongo; and truly they are  
silent—not a sound is heard, nor  
the least talking; the chief man  
only speaks, and the people listen  
whilst he is speaking to the Ama-  
tongo, saying) "Is it proper that  
people like you should habitually,  
instead of asking for food in a  
proper manner,—should habitually  
come to us at all times in the form  
of sickness? Is that proper?  
No! Do you not then see that  
you are disgraced this day, having  
been smelt out by the diviner?  
For it is proper if you demand  
food, that I should not refuse it.  
There then is your food. All ye  
spirits of our tribe, summon one  
another. I am not going to say,  
'So-and-so, there is thy food,' for  
you are jealous.<sup>36</sup> But thou, So-  
and-so, who art making this man  
ill, call all the spirits; come all  
of you to eat this food. If it is  
you I shall then see by the  
recovery of this man whom, it is  
said, you have made ill. I now  
no longer know what you can de-  
mand. I have already given you  
what you ask. Let the man get  
well. Come together all of you of  
such-and-such a people, which did  
so-and-so and so-and-so" (that is,  
he lauds them by recounting the  
mighty actions which they did  
whilst living). He is very earnest,

<sup>36</sup> So other heathens represent their gods as jealous. The Iliad is but a history of the results of the jealousy of two goddesses.

A tukutale ngokuti, "Se ngi ya mangala nawe, 'bani, o te wa ti, u se u zinge u fikisa kwesela ; lapa u sa hamba kwa ku nge njalo ; wa u kw enza konke obala. A ku pele uku ngi nyenyela. Hamba ni obala, ngi ni bone ; loko e ni ku bizayo a ngi yi 'kungaba nako ; ngokuba nga ku piwa ini konke—izinkomo nabantwana namabele. Nesalukazi sakiti ni si bize, si ze 'kudhla ; nengane eya fayoy, a i ze 'kudhla ; si jabula."

Nako ke ukubonga kwabantu, be bongala idhlozi ; i Alatsheke.

Ba ba hlenganisa ngoku ba biza, ngokuba abanye a ba sa b' azi amagama abo ; kepa bona abangapansi ba ya b' azi bonke, ba sa ba siza, a ba ba yeki ; kepa ngaloko abangaphezulu ba ti, "Wona ni nonke, ni zokudhla." Ngokuba kukhala kwa ku bizwa abantu ab' aziwayo ; kepa ngaloko 'kwenza kwa bangwa ukufa, kwa ba kukulu ; ku yiwe enyangeni ukuti,

saying, "I now greatly wonder that you too, So-and-so, who used to do such-and-such mighty things, now continually come as a thief ; whilst you were still living it was not so ; you used to do every thing openly. Let this coming to me stealthily be at an end. Go openly, that I may see you, for that which you ask for I will not refuse ; for you gave it all to me, —the cattle, the children, and the corn. And thou, old woman<sup>87</sup> of our tribe, we call you to come and eat ; and the infant which is dead, let it come and eat ; that we may rejoice."

Such, then, is the worship with which they worship the Itongo ; and so the bullock is killed.

They unite all the Amatongo in one invitation, for some of them they no longer know by name ; but the dead know all of the living, and continually help them and do not forsake them ; and on that account the living say, "Come, all of you, and eat." For at first those who were known were called by name ; but by doing so they summoned disease, and it was very great ; and they went to the diviner, saying, "Haud what

<sup>87</sup> The old woman and the infant are mentioned in conclusion because he wishes to include all. The old woman and the infant are not regarded in the affairs of the village, but when they have become members of the spirit-world they are important and must be propitiated. The Itongo of an old woman is supposed to be malicious and spiteful ; that of the infant is pure and beneficent. The diviner is supposed to divine by the Amatongo of infants.

"Hau! ini pela, loku si hlabe lukulu<sup>38</sup> lungaka lwetu inkabi, si nga toli isikala sokupefumula na? Se ku ini?" Kepa inyanga i taho, umuntu o nga patwanga aba nga m aziyo, isalukazi noma ingane; labo aba solayo. Kwa vela ke ukungaketi; se ku hlanganiswa bonke.

Nako ke ukubonga kwabantu, be bongala idhlozi; i hlathwe ke. Ku ti uma a i gwaze omunye, i kale i ti be, a be e se pinda ukubonga, e ti, "Kala, nkomo yakwetu, ngokuba kwa ti, kwa ti," e balisa amatongo akubo. I we.

Ku ti uma i hlinhlwe, i botshoswe, ku be se ku tatwa umhlwehlwe kancinyane nodengezi nela/le lomlilo nempepo, se ku yiwa endhlini lapa ku gulwayo kona; noma endhlini enkulu, lapa ku tiwa amatongo a hlala kona; ngokuba pela ku njalo, ku tiwa itongo hi hlala endhlini enkulu. Ku

is the meaning then of this, that we have killed so great an ox of our tribe, and yet cannot get any breathing time? What is the meaning of this?" And the diviner tells them, there is a man whom they have not worshipped, whom they do not know, an old woman or an infant; it is they who find fault. And thus arose the custom of making no distinction; and all are now invited together.

Such then is the manner in which people worship the Amatongo; and then the bullock is killed. And if when another appointed for the purpose stabs it, the bullock cries,<sup>39</sup> the head of the village again worships, saying, "Cry, bullock of our people," and he then recounts the valorous deeds of the dead, mentioning the names of the Amatongo of their tribe. The bullock drops.

When it is skinned, it is laid open and a small piece of the caul is taken and a sherd, and a live coal, and incense, and they go with it into the house of the sick man; or into the chief house of the village where it is said the Amatongo dwell; for it is said that the Itongo lives in the great house. And the smoke arises in

<sup>38</sup> That is, *uluto*, something.

<sup>39</sup> If the bullock cries it is considered a good omen, and the man is expected to get well. But if it makes no noise they doubt whether the sacrifice is accepted and expect death.

tunywse ke, ku be se ku nuka ulwasu endAlini.

Inyongo i se i telwa ulowo 'muntu o gulayo. U ya i tela, u ya teta. (A ngi tsho ukutukutela; ukuteta ngesinye isikati ku tahiwo ukubonga.) Ku telwe ke abantu bonke balo 'muzi; abanye ba i tela ezinyaweni, abanye ba i tele eka-nda, abanye ba i puze.

Ku njalo ke indaba yamadhlolzi. Ku ti umswani u falakaAlwe ezindAlini zonke, ukuze ba dAlle. Ku be se ku ukupela ke. Se ku dAliswa inyama.

Se ku bhekwa ukusinda kulo 'muntu. Uma e nga sindi, ku ya 'kuhlathwa enye, a ze a zi kqede lowo 'muntu. Kanti u nesinye isifo. Kepa noma ku njalo, ku kona isiminya esi tolwayo emadhlolzini; ngokuba abamnyama ba kqinisile ukuti, a kona, a ya ba siza. Ngokuba ukutsho kwabo ukuti a ya ba siza, a ba tsho ngamazwi ezinyanga zabo a ba bulayo kuzo; ba tsho a ba ku bona. Noma be lele ku fike umuntu owa fayoy, a kulume nomuntu, a ti, "Bani, kulo 'muzi kuAlle ku be ukuti nokuti," e tsho indaba e za

the house, and there is the odour of the burnt caul.

Then the sick man pours the gall on his body. He pours it on himself, and talks. (I do not mean he is angry, for sometimes ukuteta means to return thanks.) And all the people of the village have the gall poured on them; some pour it on their feet, some on their heads, others drink it.

Such then is the account of the Amatongo. The contents of the bullock's stomach are sprinkled in all the houses, that the Amatongo may eat. And that is the end of it; and then the flesh is eaten.

After that they look for the recovery of the man. If he does not get well, another bullock will be killed, until he kills all he has. And forsooth he has some other disease not occasioned by the Amatongo. But notwithstanding, sometimes what is said about the Amadhlozi turns out to be true; for black men steadily affirm that the Amatongo exist and help them. For when they say that the Amatongo help them, they do not say so from what diviners have said, but from what they have themselves seen. For instance, when they are asleep, a dead man appears, and talks with one of them, and says, "So-and-so, it is well that such and such be done in this village," telling him

'uvela. Njengaloku ku be ku tiwa kwabamnyama, "A ku gaywe utahwala obukulu;" nembala bu gaywe, ku tiwe, "Ku taho idhlozi, li ti, 'Ngi sa 'ku ni pa amabele.'" Uma se be wa xuzile ngalo 'nyaka, ba ya 'ku wa bonga; futi ekupeleleni kwonyaka ba wa bonge lawo 'mabele e kwa tiwa b' eza 'ku wa piwa. I loko ke oku ba fipazayo, ukuti, "Kanti ba ya kuluma nati, si kw enze loko, si pile na? Ba bize inkomo etile ngomuntu o gu-layo, a pile na?"

something that will happen. For instance, black men used to be commanded to make a great deal of beer; and so they made it, and said, "The Idhlozi says, 'I will give you corn.'" If they obtain it that year they bless the Amatongo; and at the end of the year<sup>40</sup> they return thanks for the corn, which they were promised. It is this which blinds them, and they say, "But do they not speak with us, and we do what they tell us to do and obtain health? Do they not demand a certain bullock of a man, and he gives it and gets well?"

### *The mode of slaughtering a Bullock.*

LAPO ku alatshiwe, umnininkomo u misa umuntu ukuze a bheke, kona inkomo yake i nga yi 'kwenakala; ku be i lowo o kipa isito, a si shiyele ukuze a kgedele emuva isikcubi a si kipe, a fake kweyake imbiza. Ku ti kwabakipa izito, u lowo njalo o kipa isito a si shiyele ukuze ngemva a zi kipele izikcubi, a zi fake embizeni. Labo abakipayo izito ku ya bizwa kakulu kubo inyama aba seziko; ba ya

WHEN an ox is slaughtered, the owner of it appoints some one to watch lest it should be spoilt; and each one who cuts off a leg leaves a portion of it behind, that he may afterwards take the piece of flesh thus left, and put it in his own pot. For among those who separate the legs from the carcass, each one leaves portions still attached to the carcass, that he may afterwards cut them off and put them in his own pot. Those who are sitting round the fire ask for meat of those especially who cut off the legs; as they cut them

<sup>40</sup> That is, at the end of harvest.

kipa, ba ya ponsa njalo izikubana, ba ya dila, ba ya kala, be kala nemitama emlonyeni, be ti, "Sa tsha." U lowo njalo n pete umkonto wake, u dila pezulu, i ze i botshoswe ngapakati.

Loku kunjalonjalo kwohlinzayo, u lowo u pete imbiza yake, ukuze a ke ububende. Ku ti nma i tiwe kqeke, ku vale ububende, ku be se ku suka umuntu a be mnye, o za 'ukelela eximbizeni zonke, a zing' e ka ngendebe, e tela kuleyo na kuleyo, be zinge be dedelana, zi ze zi gcwale izimbiza. Ku ti ku be kona amagugu oku/linza; a buye imbiza yake i gwele, inyama e i Alome na ngezinti e nga ngenanga embizeni. A fike end/lini yake, abantwana bake ba i dila, i ba dake njengaloko kungati ku Alabe yena.

I tutwe ke, i siwe end/lini, i bekelelwe emsamo 'ndawo nye; i nga pekwa ngalelo 'langa; ku d/liwe ububende ngalelo 'langa; ku ti ku sa i be i lalalelwa, se i za 'upekwa; ku kitshwa nemilenze, nemi/klubulo noma insonyama; ku

off they throw continually small pieces of flesh to them, and they shout even with their mouths full, "We are burnt."<sup>41</sup> And each one has his assagai and eats standing, until the bullock is opened.

And each one that skins the bullock has his own pot, that he may pour the blood into it. When the carcass is completely opened, one arises to dip out the blood into all the pots; he dips it out with a cup and pours it into each vessel, the people giving way for each other until all the pots are full. The person who skins the bullock has the power of purloining; and he goes home with his pot full; and meat too stuck on rods which is not put into the pots. He enters his house, and his children eat, and it more than suffices them, just as though he had himself killed an ox of his own.

The meat is carried into the house and placed at the upper end in one place; it is not cooked on the day it is killed, but the blood is eaten; on the following morning it is cut up when it is going to be cooked; they separate the legs and the ribs,<sup>42</sup> and the

<sup>41</sup> *We are scorched or burnt.*—Meaning by this they are standing before a fire with nothing between them and the flame. They wish for meat to put on the fire.

<sup>42</sup> The *umthlubulo* is that portion of the ribs which is left after cutting away the breast or brisket, and includes the flesh down to the hip. The flesh of the flank which forms a part of the *umthlubulo* is called *itebe*.

AlinAliswa ab' elama' nayo. Ngokuba ku njalo kubantu abamnyama: omkulu w etulelwa insonyama; o ngapansi a AlinAliswe umAlubulo, noma umkono; umlenze u nikwe induna.

Ku ti uma i vutwe, lokupela i d/iliwa lapa ilanga li kqala ukupenduka, loku ku njalonnjalo ku kandene kulowo 'muzi abantu bemizi youke yaleso 'sizwe abaseduze, nakwamanye amaband/ila 'akelene nalabo 'bantu. Ku ti uma se i za 'kwepulwa, bonke abantu ba ye esibayeni ngapakati, lokupela inkomo kubantu abamnyama a i d/ilelwa endAlini, i d/ilelwa kona esibayeni njalo, ukuze ku bonakale nod/ilayo nongad/iliyo. A y epule ke ngezitebe ngezitebe, i tutwe i ngeniswe esibayeni, i bekwe 'ndawo nye ukuba y abiwe; a y a/lu kanise njengokuma kwamaband/ila; izinsizwa zi be nesitebe sazo, namake/ila namadoda amakulu; kw abelwe nabezizwe. Ku ti uma ku kona noma emunye o vela kwamanye amaband/ila o nge si ye walapo, isitebe sake si be soda, ku tiwe, "Nansi yasekutini." A bongenaye, a tate abantu balapo ukuze a d/ile nabo.

insonyama;<sup>43</sup> and give to those who are of their house. For this is the custom with black men: the insonyama is taken to the eldest; the ribs are given to the next, or the shoulder; and the leg is given to the officer.

When the meat is cooked, for it is eaten when the sun is declining, men belonging to all the villages of the tribe, and strangers who are neighbours, press together to the village. When the meat is about to be taken from the pots, all the people go into the cattle-pen, for among black men cattle are not eaten indoors, but always in the cattle-pen, that those who are eating, and those who are not, may be seen. The chief of the village takes out the meat and puts it on the various feeding-mats, and it is carried into the cattle-pen, and put in one place, that it may be distributed; he distributes it in accordance with the positions of the assembly; the young men have their mats; those with head-rings, and the chief men, have theirs; and strangers have theirs. And if there be only one who belongs to another people, his feeding-mat is by itself, and they say to him, "Here is the meat of such a place." He thanks them, and takes people belonging to the place that he may eat with them.

<sup>43</sup> The *insonyama* is the superficial layer of flesh from the hip to the ear, including the pectoral muscles.



Ku ti uma ba dAle bonke, abanye ba kgede kukqala, b' esuke kwesabo isitebe, b' elekela aba sa dAlako, ba ti, "O, a si n' elekele; si ya bona ukuba ni ya Alupeka."

Ku ti uma i pele i ti du, ba nga kqali ba valelise; ku landwe umAluzi, nobubende obu buya bu pume emva kwenyama, obu salako.

Ku ti uma ku pele konke loku, 'esuke umnimuzana, nomunye umuntu o pete isitebe, 'enyuke kancane, a ti, "Tula ni, ni ti nya." Nembala ku ti nya. A ti, "Ehe; nina 'bakwiti, e na ti na ti, ngi ya kuleka, ngi kuleka ubuAle ngemva kwale 'nkomu yakwetu. Ngi ti, ku nge ti, lokupela izinkomo lezi zi kona nje, ngi zi piwa inina. Kepa uma ni biza ukudAle kumina e ni ngi pa kona, a ku fanele ini ukuba ngi ni pe kona na? Ngi kuleka izinkomo, ukuba zi gewale kulesi 'sibaya. Ngi kulekela amabele, ku ngene abantu abaningi kulo 'muzi wenu, ba kzozele, ba dumise nina. Ngi keela nenzalo, ukuba lo 'muzi u kcume, ukuze igama lenu li nga peli." A kgedeka.

When all have eaten, and some have finished before the rest, they join themselves with those who are still eating, and say, "O, let us join with you; we see you are in trouble."

When it is all eaten they do not begin to take leave; but the broth, and the blood which is still uneaten, are brought out after the meat.

When all is finished, the head man and another man who carries a feeding-mat go a little towards the head of the cattle-pen, and the head man says, "Be perfectly silent." And the assembly becomes very silent. He says, "Yes, yes; our people, who did such and such noble acts, I pray to you—I pray for prosperity, after having sacrificed this bullock of yours. I say, I cannot refuse to give you food, for these cattle which are here you gave me. And if you ask food of me which you have given me, is it not proper that I should give it to you? I pray for cattle, that they may fill this pen. I pray for corn, that many people may come to this village of yours, and make a noise, and glorify you. I ask also for children, that this village may have a large population, and that your name may never come to an end." So he finishes.

Ba valelise ke bonke basemizini, ba puma, ba goduke. Lokupela uma ku inala kw enziwe notahwala obukulu. Ku ti eyamanina inyama i be yodwa ; ku ya hlakazeka amabandlala e ti nya, ku hlalngana amanina, 'epula eyawo. Nemizi e seduze i bizane ukuza 'kudlala inyama kulowo 'muzi. I pele ke. Ba goduke bonke.

So all strangers take leave, and go home. And if it is a time of plenty, much beer is also made. And the meat of the women is by itself ; when the men have departed and the place is still, the women come together and take out their meat. And neighbouring villages send messages one to another to come and eat meat at the village. So it is all eaten, and they go home.

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*Laying the Spirit of Divination.*

INDABA ngokuvinjwa kwomuntu o netongo lokubula, uma e ng' azi ukuba u pupa amapupa a kqonde pi ; u zinge e pupa njalo izinyoka eziningi zi m tandela umzimba wonke e semanzini, e sesizibeni ; u ya puma u se sindwa izinyoka : e wela nomfula u gwela. U ze umzimba wake w enyele, e ng' azi ukuba lawo 'mapupa emidlala yonke a komba ni na.

THE account of barring the way against a spirit of divination which visits a man when he does not understand the meaning of his dreams ; he dreams continually of many snakes encircling his whole body whilst he is in a pool of water ; he quits the water heavy with snakes : or he dreams he is crossing a flooded river. At length his body is relaxed, he not knowing what is the meaning of those daily dreams.

A ze a gule ; ku be kona noku-dlala a ziliwa kona, e tshelwa e lele, ukuti, " Ukudlala okutile u nga ku dli." Nembala a ku yeke. Uma e ku dlala ngenkani, umzimba u nga tokozi. A ze a ku yeke ngokuti, " Ngi petwa."

At length he becomes ill ; and there is certain food he is obliged to abstain from, being told in his sleep not to eat such and such food. So he no longer eats that food. If he eat it from opposition, his health suffers. At length he leaves it alone, saying, " A spirit has visited me."

Uma e tanda ukuba inyanga, a ye enyangeni yokubula; i m pehlele ubulawo obumalo, i m kacakambise, ukuze amapupa a kanye, a nga bi lufifi.

Uma e nga tandi, nabakubo be nga tandi, ku funwe invu yoku m vimba, nenyanga e nge si yo yokubula, inyanga enkulu yoku m vimba. Ku ti ngamala e pupile kakulu amatongo, e m twesa ubunyanga, i bizwe inyanga, i ze nemi emnyama, ku klatshwe invu, ku tatwe umswani wayo, ku kandwe imiti emnyama, a puziswe; a klanzele esitsheni, ku fakwe umswani wemvu; ku yiswe loko emhumeni o nga neti nakanye, ku mbelwe pansa, ku vinjwe ngomala; umuntu a nga bheki ngemuva a z' a fike 'kaya, e nga bhekanga emuva. I loko ke ukuvinjwa kwetongo. Ku ti noma li fika kuye ngobusuku, li nga be li sa kanya, ku be mnyama, a nga be e

If he wishes to be a diviner, he goes to a diviner; the diviner prepares for him white ubulawo,<sup>44</sup> and makes him white, that his dreams may be clear, and no longer uncertain.

If he does not wish to be a diviner, nor his friends, they take a sheep for the purpose of barring the way of the spirit, and a doctor who is not a diviner is consulted—a doctor of celebrity—for the purpose of barring the way. When he has dreamed a great deal of the spirits, and they initiate him into the knowledge proper to doctors, the doctor is called, and comes with black medicines;<sup>45</sup> a sheep is killed, and the contents of the paunch are taken, and the black medicines bruised, and the man is made to drink them; he throws the contents of his stomach into a vessel, and the contents of the sheep's stomach are added to them; this is taken to a cave into which no rain enters; it is buried there in the earth, and closed up with soil; and the doctor does not look behind him till he gets home. This, then, is the method of barring the way against a spirit. And though it come to him by night, it is no longer distinctly visible, but obscure, and the man

<sup>44</sup> See Note above, p. 142.

<sup>45</sup> Black medicines, that is, medicines which have the power of rendering the Itongo dark or indistinct.

sa bonisisa kalle njengokukgala, li muke ke, a zi dale zonke izidalo, a nga zili 'luto,

Kepa kwabanye u vinjwa, ku ye ngako ; kwabanye a ku yi ngako ; ku y' aaluleka, lo 'muntu a fe ngokubangwa amatongo nabahambayo ; a fe masinyane. I loko ke e ngi ku zwayo.

no longer sees it distinctly as at first ; and so it departs, and he eats all kinds of food, and abstains from nothing.

And with some the way is barred successfully ; with others without success ; it is tried to no purpose, and the man dies through being claimed at the same time by the Amatongo and by living men, and dies very soon. This, then, is what I have heard.

THE subject of the following narrative was a convert of some eleven or twelve years' standing. He has always manifested great uncertainty of character and a very impressible nervous system, and for many years has had from time to time subjective apparitions, and been in the habit of dreaming strange, life-like dreams. One day he suddenly left the mission station. The following account was obtained from a native who was sent to enquire of him at the village where he was living. I have had an opportunity of seeing him since the underneath was given me. He has many symptoms of hysteria, appears fully to believe in his feelings ; and yet at the same time to be practising deceit on others, and probably too on himself.

INDABA yokugula kukajames, u gula ukufa oku nga kqondeki kubantu aba amakolwa ; ngokuba ku ti noma umuntu ku nga u y'etasa, ku ti a nga ya eskoleni, ku pele loko ngokuzing' ezwa izwi lenkosi. Baningi aba be njalo, se kwa pela. Kepa ngaye umuntu omdala kangaka, ku ya mangalisa ukuba a

THE account of the illness of James, which is not intelligible among Christians ; for although a person may appear to be affected with those symptoms which precede the power of divination, yet when he goes to a mission station all that ceases through continually hearing the word of God. There are many who were so affected, but are now so no longer. But as regards him who is now so old, it is marvellous

kqalwe ile 'nto njengokungati u ya fika emzini wamakolwa.

Nga fika si nopaulu, si hamba ngoku m zuma ukuti, "Ka nga si zwa, ka nga si boni ; ka kqabuke si ngena nje endalini e nga ka zilungisi, si bone ukuma kwake uma e nga boni 'muntu ukuba u se njani na."

Sa fika e lele, 'embete izingubo ezimbili—enye imnyama, enye impofu, se i guga. Wa si bona, wa lala, wa tula. Nga m vusa, nga ti, "Vuka." Wa zibinya, e ti, "Ake w enze kafile ; ngi za 'uvuka. Ngi pangise ni ! Ngi pangise ni ! Kw enze njani ekaya na !" Kwa za kwa ba isikati e nga vuki.

Wa vuka ke, wa si bingelela. Sa vuma. Nga m buza ukuti, "U njani, james, na ?" Wa ti, "Ngi ya gula kakulu." Nga ti, "U nani na ?" Wa ti, "Ngi nokufa e ngi nga kw azi." Nga ti, "Ngi landise konka." Wa kqala ngo-kuti :

"O, nembala, u kqinisile. Uma ku buza umfana nje, ngi be ngi nga yi 'kutsho 'luto nakanye.

that he should begin to be so affected, as though he had only just come to a Christian village.

I and Paul reached the place where he is, going with the intention of taking him by surprise, saying to each other, "Do not let him hear or see us ; let him first see us when we are already in the hut, before he puts himself to rights, that we may see what he does now when no man is looking at him."

When we came he was lying down covered with two blankets—one black, the other grey and old. When he saw us he remained lying and was silent. I aroused him, saying, "Arouse." He writhed himself and said, "Just have patience. I am about to arise. Make haste and tell me ! Make haste and tell me ! What has happened at home !" But it was a long time before he arose.

At length he arose and saluted us ; and we saluted him. I asked him, saying, "James, how are you ?" He said, "I am very ill." I said, "What is the matter with you ?" He said, "I have a disease with which I am not acquainted." I said, "Tell me all about it." He began by saying :

"O, truly, you are right. If it were a mere boy who asked, I would not say a single word. But

Kepa lok' u buza wena, a ngi zi 'kushiya 'luto. Kukqala nga ng' e-saba, ngi ti, 'Ku za 'utiwa ni?' Kepa namála loku loku 'kufa se ku ng' ahlukanisile nani, ngi nge fihle 'luto.

"Kade loku 'kufa kwa ngi kqala, ngi nga ka pumi na sekaya lapaya, ukubuyela endalini le entaha yami; kwa ngi kqala ngi se pakati kwomuzi. Nabakamapontshi laba ba ya kw azi. Kepa kwa buya kwa pela. Ukwenza kwako kukqala ngokukupuka eminweni na semizwanini, ku kupuke ngemikono na ngenilenze; ku gijima ku ti saka nomzimba wonke; kw enyuke, ku ze pezulu nomzimba, ku fike ku me emahlombe, kw enze umsiti ku be nzima kakulu lapa; ku nga ti ngi twele into e sindayo.

"Kepa manje a ku se loko kodwa; ngokuba manje se zi kona izinto e ngi zi bonayo ngesikati sokulala. Ekupumeni kwami ekayya, ngi pume se ngi kqambe amagama amatatu, ngi nga w' azi ukuba a vela pi na; ngi zwe igama, se ngi li alabelele nje, ngi li kgedelonke, ngi nga li fundanga.

"Kepa into e ngi alupa kakulu manje, ukuba izwe leli lonke a ku ko e ngi nga l' aziyo; ngi li kgeda

since it is you who ask, I will tell you everything. At first I was afraid, and said, 'What will men say?' But now since this disease has separated me from you, I can make no concealment.

"Long ago this disease began, even before I quitted the house on the other side of the river to go to my new house; it began whilst I still lived in the village. And the family of Umapontshi know it. But it passed off again. It first began by creeping up from my fingers and toes; it then crept up my arms and thighs; it ran and spread itself over the whole body, until it reached the upper part of the body, and stopped in my shoulders, and caused a sensation of oppression, and there was a great weight here on my shoulders; it was as if I was carrying a heavy weight.

"But now it is not that only; but now there are things which I see when I lie down. When I left home I had composed three songs, without knowing whence they came; I heard the song, and then just sang it, and sang the whole of it without having ever learnt it.

"But that which troubles me most now is, that there is not a single place in the whole country which I do not know; I go over

lonke ebusuku ngi lele ; a ng' azi  
lapa ngi ng' aziyo uma u pi na.

"Ngi bona nezindlovu nezim-  
pisi, nezingonyama nezingwe ne-  
zinyoka, nemifula i gwala. Ko-  
nke loku ku hlangana kumi, ku za  
'u ngi bulala. Amasuku onke, a  
ku ko 'langa ngi ke ngi lale ngi  
nga bonanga.

"Futi, ngi bone se ngi ndiza,  
ngi nga sa nyateli pansi lapa."

Nga buza ukuti, "Loku se ku  
njalo, inkosi yako u sa i kumbula  
njena na ?"

Wa ti, "Kga. Se ku ukufa  
loko. Uma ngi linga ukuti, 'A  
ngi tandaze,' ku nga ti ngi biza  
ukufa konke ukuba ku ngi bulale  
masinyane. Indaba yenkosi se i  
kitshiwe kumi ilesi 'sifo. Se ku  
fulatele sona kupela."

Nga ti, "U ya kumbula indaba  
yepupa elidala lako na ?"

Wa ti, "U tsho lemikumbu  
na ?"

Nga ti, "Yebo."

Wa ti, "Au ! A ngi kohlwa

it all by night in my sleep ; there  
is not a single place the exact  
situation of which I do not know.

"I see also elephants and hye-  
nas, and lions, and leopards, and  
snakes, and full rivers. All these  
things come near to me to kill me.  
Not a single day passes without  
my seeing such things in my  
sleep.

"Again, I see that I am flying,  
no longer treading on this earth."

I asked him, "Since it is thus  
with you, do you still remember  
your Lord ?"

He said, "No. To do so is death  
to me. If I try, saying, 'Let me  
pray,' it is as if I summoned all  
kinds of death to come and kill  
me at once. The Lord's tidings  
are plucked out of me by this dis-  
ease. It alone has now the do-  
minion over me."

I said, "Do you remember that  
old dream<sup>46</sup> of yours ?"

He said, "Do you speak of that  
of the boats ?"

I said, "Yes."

He replied, "Oh ! I do not

<sup>46</sup> This dream was recorded at the time. He dreamt that he was crossing a river with Umpengula in a boat. When they were in the middle of the river, without any apparent cause, the bottom of the boat opened and let him through, and, after struggling for a time in the water, he found himself on a sandbank in the midst of the stream, and saw Umpengula on the other side, he having reached without difficulty the place of their destination. All this time he seemed to himself as one dead, though not deprived of sensation—that is, he thought he had died. He found himself surrounded by huge dogs, which appeared ready to devour him, and many black people, among whom he observed his own mother, who expressed her wonder at finding him among them.—This is just one of those prophetic dreams

ilo. Ngi li bona kahlle namhla nje ukuba umkumbu 'lukolo lwami o se lu tshonile namuhla. Nezinja lezo e nga zi bona zi ya ngi dila namhla nje."

Nga ti, "Kepa uma inkosi yako se isita kuwe, u ya 'kusinda ngo-bani na?"

Wa ti, "Kqa. Se ngi file kupela. A ngi tsho ukuba ngi sa 'uba umuntu wokuba ku ngene ukuma okutsha e ngi nga ku kqon-  
di nakanye. A ng' azi ukuba ngi ini. Bheka, ngokuba ngi umuntu o tanda abantwana bami kakulu. Kepa namhla nje a ngi sa b' azi noma ba kona ini. Into enkulu i lesi 'sifo kupela."

Wa ti, "Manje se ngi ke ngi pume ebusuku, ngi yalélwe umuti, ku tiwe, u sendaweni etile; a ngi ye 'ku u mba. Ngi pume, ngi fike kona, ngi nga u boni, ngi zule nje, ngi ze ngi buye. Se ku njalo manje kumi.

forget it. I see clearly now that the boat is my faith, which has now sunk into the water. And the dogs which I saw are now devouring me."

I said, "But if your Lord is now your enemy, who will save you?"

He replied, "No. I am now dead altogether. I do not think that I am still a man who can enter into a new position, which I do not in the least understand.<sup>47</sup> I do not know what I am. Attend, for I am a man who loves my children dearly. But now I do not care whether they are alive or not. The great thing is this disease alone."

He continued, "And now I begin to go out by night, having an internal intimation about medicine;<sup>48</sup> it is said, 'The medicine is in such a place; go and dig it up.' I go out and reach the place, but do not find the medicine;<sup>49</sup> I merely walk up and down, and at length return. This is my present state.

which is suggested to a man by his own thoughts and wishes, and which help on its own fulfilment by placing before his mind during sleep a distinct tableau of the future such as whilst awake he would be afraid to form for himself.

<sup>47</sup> That is, he no longer understands the Christian faith, and does not believe it can again enter him; or that he can change again.

<sup>48</sup> Lit., Having had a charge given me respecting a medicine, or plant possessed of medical properties. The charge, of course, being supposed to be given by the Itongo.

<sup>49</sup> It is said to be thus with those who are about to be diviners; they are often deceived before they learn to comprehend the voices of the Itongo by which they are called.



"Ziningi izinto e ku nga ti ngi ya zi bona, ngi fike kona ngi nga zi boni. Ku ze kwa ti ngolunye usuku ekuseni kakulu, kwa tiwa, a ngi ye 'kumba umuti. Nga hamba, nga fika kona, a nga u bona; nga buya. Ngi te ngi fika ekaya, kwa ku tiwa, 'U shiyele ni umuti na? i wona lowo o ke wa u bona. Hamba, u ye 'ku u mba.' Nga za nga hamba, nga fika nga u mba. Nga buya nga u lahla, ngokuba ngi ng'azi ukuba ngi za 'kwenza ni ngawo. Omunye kwa tiwa, a ngi ye 'ku u mba esi hlutankungu. Ng'ala; na namhla nje a ngi yanga.

"Kepa into enkulu inyama; ku tiwa njalonjalo, 'A ku hlatahwe.' Ku nga ti ngi nga dlla inyama imihla yonke. Ku funa inyama loku 'kufa; kepa a ngi vumi.

"Ngi hlutshwa izinja; ku nga ti lapa ngi konainja i nge taha-ywe; ngi y' esaba kakulu. Nenyanga yokubula ku nga ti ngi nge i bone; ku nga fika yona, ngi ya fa masinyane, ngi we pansi, ngi fe. I loko ke oku ngi hlupayo. Manje a ngi sa tandi 'muntu. Inhliziyo yami a i sa ba tandi aba-

"There are many things which I seem to see, but when I go to them I cannot see them. At length it happened one day very early in the morning, I was told to go and dig up some medicine. I went to the place, but did not see the medicine, and came back again. When I reached home, it was said, 'Why have you left the medicine? it is that which you saw. Go and dig it up.' At length I went to the place and dug it up. Again I threw it away, for I did not know what to do with it. I was told to go and dig up another medicine on the Isithlulutankungu. I refused, and I have not been to this day.

"But the great thing is meat; it is said constantly, 'Let a bullock be killed.'<sup>50</sup> It is as though I could eat meat daily. This disease longs for meat; but I will not kill cattle.

"I am harassed by the dogs; it is as if where I am the dogs must not be beaten; I am greatly afraid of the noise. And it is as though I could not look on a diviner; he may come, I am at once in a dying state, and fall down and die. It is this, then, that troubles me. And now I no longer love any one. My heart no longer loves

<sup>50</sup> Not that he likes meat; he eats only a small quantity; but it is the custom with such people to ask to have sacrifices continually made to the Amatongo. It is therefore common when these symptoms first manifest themselves to seek means for laying the Itongo, lest the frequent sacrifices demanded should impoverish them.

ntu. Ku nga ti ngi nga hlala lapa ku te nya, ku ng' eswakali umsi-  
ndo nakanye. A ng' azi uma u ti  
a ngi buye nje, ngi ya 'kuhlala pi,  
loku insimbi kwiti i kala futifuti.  
A ngi Alangani nomsindo onjalo;  
ngi y' esaba kakulu. A ngi yi  
'kuhlala. Ngi ya 'kukitshwa in-  
simbi."

Kwa ba njalo ke sa kuluma  
ngokubuya, ngi ti, "Buya, uma u  
gulela lapa, umkako e nga ku boni,  
ka tsho ukuba u y' elatahwa naka-  
nye. Kuyena u m shiyile nje,  
ukuba ku ya 'kuti umhla ku fike  
uyise a m tate, a hambe naye. U  
y' azi nawe ukuba abafazi betu ba  
ya kuluma, noma ku nga guli 'mu-  
ntu, ba si tsehele ukuti, 'Uma in-  
doda i hlubuka, i buyela ngapa-  
ndhle, i donswa ubumnandi ba-  
kona, kona mina, ngokuba a ngi  
b' azi ubumnandi bakona, se ng' a-  
hlukana nayo masinyane, ngi nge  
fe ngokufa komunye umuntu e si-  
bulala ngamabomu.' A ngi ti u  
y' azi ukuba ba tsho njalo abafazi  
betu na?"

Wa vuma, wa ti, "Yebo.  
Uhannah u fikile lapa ngensuku  
ezi dlulile. Wa ti, a ngi kipe  
loku 'kufa; uma ku nga pumi, si  
ya 'kwahlukana. Nga m pendula  
ngokuti, 'Ukukipa ukufa ukwenza

men. It is as though I could stay  
where it is perfectly still—where  
there is not the least sound.  
When you tell me to return, I do  
not know where I could stay, for  
the bell of our village sounds  
again and again. I do not like  
such a sound as that; I am much  
afraid. I shall not stay. I shall  
be driven away by the bell."

And then we spoke of his re-  
turn, I saying, "Come home, if  
you are ill here; your wife, not see-  
ing you, does not suppose at all  
that you are under medical treat-  
ment. To her way of thinking,  
you have merely forsaken her;  
therefore when her father comes  
he will come and take her away  
with him. You know yourself  
that our wives talk, and although  
a man is not sick, they tell us that  
if a husband rebels and returns to  
heathen life, attracted by its plea-  
sant things, yet his wife, because  
she does not know any pleasant  
things of heathen life, will at once  
separate from him, and not die  
with the death with which another  
wilfully kills himself. Do you not  
know that our wives say thus?"

He assented and said, "Yea.  
Hannah came here some days ago.  
She told me to get rid of this dis-  
ease. And if I did not get rid of  
it, we should separate. I answer-  
ed her and asked, 'What is meant

njani na? Ngi ya ku tanda ini na? Kw'enziwa imi ini na? O, a ngi kw'azi ukukitshwa kwokufa. Umniniko o gula iko.' S'a/lukana ka. Nami ngi za 'kubuya ngalelo 'zwi lokuti, 'Uma ku nga pumi, si za 'kwa/lukana.' Se ngi za 'ubuya, naye umkami a zibonele loko oku nga kipa loku 'kufa. Ngi nge tsho usuku. Ni ya 'ubona ngi fika nje. Umzimba wami ubu/lungu, ngokuba ngalobu 'busuku e ni fika ngabo ngi ni bonile ni za kumi, ni abelungu. Wa ngi bulala nmlungu; wa ngena lapa, wa ngi tshaya emlenzeni lo ow' apukayo, wa w apula. Ng' esuka, nga m tela ngomlota. Ngi gula iloko ka. Ngi y' a/luleka uku ni tshela usuku.

"A ngi guli imi/la yonke. Ngolunye usuku ngi ya tokoza nje, kakulu ngesonto. Ku ti ngalo, noma ngi nga sa l' azi, ngi ya pila kakulu. Se ng' azi ngomzimba ukuba isonto nam/la nje. Ku njalo ke ukufa kwami.

"Hamba ni. Ke ngi ni pelezele; ngi za 'kubuya lapa ngapezulu."

Nembala ke sa hamba nje naye. Kodwa u se hamba-ze, u se binca imintsha. Nga ka nga u bona umuntsha wake, isitobo esimnyama.

by getting rid of it! Am I fond of it? Did I produce it? O, I do not know how the disease can be got rid of. The disease is master of the sick man.' And so we separated. And I am now about to return home for that saying of hers, 'If the disease does not cease we shall separate.' I will now come back, that my wife may see for herself that which can get rid of the disease. I cannot fix the day. You will see me when I come. My body is in pain, for on the night before you came I saw you coming to me, but you were white men. A white man hurt me; he came in here and struck me on the thigh which was broken, and broke it again. I arose and threw ashes over him.<sup>51</sup> I am ill from that then. I cannot tell you the day.

"I am not ill every day. Some days I am quite well, especially on Sunday. On Sunday, although I no longer know it is Sunday, I am very well. I now know by my body that it is Sunday. Such then is my disease.

"Go. I will accompany you; I will come back from the top of the hill."

So then we went with him. But he now goes naked, and wears the umuntsha. I just caught sight of his umuntsha; the hinder part was black.

<sup>51</sup> That is, in a dream.

Futi nga buza ngokuti, "Ku ngani ukuba u pume ekaya ngokunyenyele umfundisi, o inyanga yezifo zonke, u nga m tshelanga na?"

Wa ti, "A ngi m tshelanga ngokuba ng' esaba, nga ti, 'Uma ngi m tshela, u za 'kuti ngi ya Alanya, a ngi bambe, a ngi yise emgungundlovu, ngi Alale kona isikati eside.' Ng' esaba loko ke, ngi nga m tshelanga nje ngokuti, 'O, loku uAlanya l' ona izinto zabantu, mina a ng' oni 'luto, ngi ya zigulela nje;—O, kqa, a ngi nga m tsheli. Kumbé ngi ya 'kupila uma ngi zifunele izinyanga. A ngi hamba.' Nga hamba ke. Nga hamba ngaloko ke.

Sa hamba ke, s' ahlukana naye enhla kwomuzi, e hamba e nga kaugi; umlenze a w omile; u lingana nomunye nje. Kodwa ekwehleni ku ya bonakala ukuba lo 'muntu wa limala. Kodwa ekwenyukeni u hambisa kwabantu nje bonke.

Ukudhla a ku dhlayo kutatu kupela—inyama, izinsipo ku gaywe umkcuku; uma ku nge ko a dhle imifino yasenhle. Nako uku-dhla a pila ngako. Amasi ka wa faki nakanye; u ya zondana nawo.

Further, I asked him, "Why did you leave home unknown to our Teacher, who is a doctor of all diseases, without telling him?"

He replied, "I did not tell him, for I was afraid, and said, 'If I tell him, he will say I am mad, and seize me and send me to Pietermaritzburg, and I shall stay there a long time.' I feared that then, and did not tell him, thinking, 'O, since a mad man destroys people's property, and I do no harm, but my sickness is an injury to myself only;—O, no, let me not tell him. It may be I shall get well if I find doctors for myself. Let me go.' So I went away."

So we left, and separated from him at a place above the village. He walked without limping; his thigh has not dried up, it is of the same length as the other. But when he is going down hill, it is evident that he is a man who has been injured. But when he goes up hill, he looks like all other men.

There are only three kinds of food that he eats—meat, and the dregs of beer mixed with boiled maize; if these cannot be had he eats wild herbs. That is the food on which he lives. He does not put amasi into his mouth by any means; he dislikes it, and it disagrees with him.

Futi, ngolunye usuku ebusuku wa tshelwa ukuti, "Vuka, u tshone ngalapa emfuleni, u za 'kufumana inyamazane i sem/lon/lweni i banjiwe; hamba, u ye 'ku i tata." U ti, "Nga vuka ke. Kwa ti lapa se ngi hambile umfo wetu wa ngi landela, Umankamane." Wa ponsa ngetahe, wa tahaya in/laba. W' etuka Ujames, wa baleka, wa buyela kuye, wa m tetisa ngokuti, "W enze ni ukuba u ng' etuse lapa ngi za 'kutata inyamazane yami na?" Kwa ku pela ke, kwa pela loko o be ku m kguba ukuba a yotata inyamazane. Ba goduka nje ke, ku nga se ko 'luto.

Ku tiwa abakubo, lu/lobo olubutataka kakulu, lu ba izinyanga. Ku kona ababili abafo wabo bakwazulu ba izinyanga. Ujames wa ngi tahela, wa ti, "Kwa fika Uheber lapa, e vela kwazulu; wa ngi tshela ukuti, 'Abafo wenu kwazulu le se be izinyanga, Ubani nobani.'" U ti ke Ujames ke, "Nanko ke umuntu owa ngi bangela ukufa loku. Wa ti e sa tsho nje nga tahaywa uvalo olwesabekayo. A ngi m pendulanga; nga tula nje. Se ngi /labekile, ngokuba e kuluma indaba ey' enzekayo kumina; kodwa ngi nga kulumi ngayo, ngi ng' azi ukuba isifo sini na. Yena wa ng' azisa, ku ze ku be nam/la nje.

Again, once at night he was told to awake and go down to the river, and he would find an antelope caught in a Euphorbia tree; and to go and take it. "So," said he, "I awoke. When I had set out, my brother, Umankamane, followed me." He threw a stone and struck an aloe. James was frightened, and ran back to him and chided him, saying, "Why did you frighten me when I was about to lay hold on my antelope." That was the end of it, and he was not again told by any thing to go and fetch the antelope. They went home, there being nothing there.

James's people say they are of a family who are very sensitive, and become doctors. There are two of his brothers in Zululand who are doctors. James told me, saying, "Heber came to us on his arrival from Zululand; he told me that my brothers in Zululand are now doctors, So-and-so and So-and-so." And so James said, "He then is the man who brought this disease on me. Whilst he was telling me I was seized with a fearful dread. I did not answer him, but remained silent. I am now ill because he spoke of what I myself was experiencing; but I did not speak of it, for I did not know what disease it was. He made me understand; and I understand it to this day."

Ku tiwa uyise kajames, Ukokela, wa e umuntu o inoeku yenkosi yakwazulu. Kepa wa banjwa iso lesi 'sifo sokwetasa. Inkosi ya tukutela uma i zwe loko. Ya mu dala izinkomo zonke zake. Wa alala nje. Nanko ke umuti owona w' elapa Ukokela. Kwa pela.

Abanye ba izinyanga na lapa esilungwini. Odade wabo ba y' e-tasa njalo; baningi aba nalesi 'sifo esi kujames. Abanye ba ya vinjwa, ku pele. Abanye ku ze ku zipelele nje, ku katale, ku m yeke. Omunye, ka si ye wakubo, ngi mu zwile lapa kujojo; intombi yasembo kanoponya; ku tiwa naye u be tasa, 'enza njengojames njalo. Kepa w' elatahwa izinyanga ezingi. Z' ahluleka, e se hamba ezintabeni, e nga sa alali ekaya; umfazi. Wa za w' elatahwa Ujojo kamanzezulu; wa m ahlula. Wa alaba izimbuzi ezimbili—imvu nembuzi; imbuzi imhlope, imvu imnyama. Wa m elapa ngazo; emnyama ey' enza ukuba itongo li be mnyama, li nga kanyi; emhlope ey' enza ukuba itongo li be mhlope, li kanye, li m bonise kahle.

It is said that James's father, Ukokela, was the steward of the Zulu king. But he was seized with the disease which precedes the power to divine. The king was angry when he heard it. He ate up all his cattle. That was the medicine which cured Ukokela. That was the end of it.

Others are doctors here in the country of the English. His sisters have the initiatory symptoms; there are many who have James's disease. Some have the Itongo laid. With others the disease ceases of its own accord; it is tired, and leaves them. Another, not one of James's relatives, I heard Ujojo mention her; she was a girl of the Abambo, the daughter of Unoponya; it is said, she was affected, and did as James does. But she was treated by many doctors. They could not cure her; she still went to the mountains, and did not stay at home; she was a married woman. At length she was treated by Ujojo, the son of Umanzezulu; he cured her. He killed two goats—or, rather, a sheep and a goat; the goat was white, the sheep black. He treated her with them; the black sheep made the Itongo indistinct, and no longer bright; the white goat made the Itongo white and bright, that it might make her see clear-

Wa m vimba ke, wa m godusa, wa m hlalis' ekaya. U se umuntu nje manje. Nami ngi ke nga m bona. Kwa tiwa, kade e hamba ezintabeni. Kepa manje ka sa bonakali ukuba u ke wa hamba.

Izinyanga zokubula zi ti kujames, naye u ya tasa, u za 'kuba inyanga. Kodwa ka ng' elatshwa ngemiti emnyama yoku m vimba ; u ya 'kufa ; ka yekwe nje. Ngaloko ke abakubo se be kohlwe into a ba za 'ku y enza, loku ku tiwa, u ya 'kufa. Se be buka nje. Izwi lezinyanga li umtoto kubo ; ba nge li dhlule nakanye.

UMPENGULA MRANDA.

ly.<sup>52</sup> So he laid the Itongo, and she went home ; he caused her to live at home. And she is now a human being. It is said, for a long time she lived in the mountains. But it is now no longer apparent that she ever did so.

The diviners tell James that he too is beginning, and will soon be a doctor. But they say he must not be treated with black medicines to lay the Itongo, for he will die ; he must be just left alone. His friends therefore do not know what to do, since it is said, he will die. They merely look on. The diviners' word is their law ; they can on no account go beyond it.

*How to distinguish Snakes which are Amatongo from common Snakes.*

UKUPENDUKA kwabantu be penduka izinyoka, lezo 'nyoka a ba ba izo a ziningi, zi ketiwe, zi y' aziwa, —ukuti, imamba emnyama, nenyandezulu e imamba eluhlaza ; amakosi lawo ke. Abantu um-

THE snakes into which men turn are not many ; they are distinct and well known. They are the black Imamba, and the green Imamba, which is called Inyandezulu. Chiefs turn into these.

<sup>52</sup> This, as it is told in the text, is not clear. It appears that the doctor pursued two systems of treatment, with opposite objects. And this was really the case. He first tried the "darkening" system, by using together with the black sheep other medicines possessed of a darkening power ; but not succeeding, he tried the opposite system—the "brightening" plan, that is, he acted subtly, making the Itongo bright and clear, and willing to come near the patient, and then by suddenly again resorting to the "darkening" system, he made the Itongo dark for ever, and so "the spirit was laid," and has never appeared since.

Alwazi, amakosikazi ke lawo. E-nye ubulube ukuti inkwakwa, nomzingandhlu, kupela kwezinyoka esi abantu.

Kepa ukubonwa kwazo uma zi abantu, zi bonwa ekungeneni kwazo endhlini ; a zi vani ukungena ngomnyango. Kumbé zi ngena ku nge ko 'muntu, z' enyuke zi y' emsamo, zi hlale kona, zi zibute. I nga li dhlali isele nempuku, i hlale nje, i ze i bonwe umuntu, a bize abanye ; i ng' etuki ukubaleka, i ze i shiywe nje. Abanye ba ti, "A i bulawe." Abanye ba ti, "Umuntu lo ?"

Uma i nenzeba olangotini, a vele ow' azi ubanibani wakona owafayo, a tsho ukuti, "Ubani lo. A ni li boni inzaba leli olangotini na ?" I yekwe ke. Ku lalwe.

Ku ti ebusuku umninimuzi a pupe ipupo ukuti, "Ni se ni funa uku ngi bulala nje ? Se ni kohlwe ini imina na ? Nga ti, ngi zokcela ukudhla ; na ngi bulala na ? Ngi Ubani."

Ku se kusasa e wa lauzi lawo 'mapupo, a ti, "A ku ncezezwe ukuze itongo li nga tukuteli, li si bulale." Ku funwe inkomo, noma

Common people turn into the Umthlwazi, and chieftainesses. Another snake is called Ubulube or Inkwakwa, and another Umzingandhlu ; common people turn into these only.

These snakes are known to be human beings when they enter a hut ; they do not usually enter by the doorway. Perhaps they enter when no one is there, and go to the upper part of the hut, and stay there coiled up. A snake of this kind does not eat frogs or mice ; it remains quiet, until some one sees it and calls others ; it is not afraid so as to run away, and it is left alone. Some say, "Let it be killed." Others say, "What, kill a man ?"

If the snake has a scar on the side, someone, who knew a certain dead man of that place who also had such a scar, comes forward and says, "It is So-and-so. Do you not see the scar on his side ?" It is left alone, and they go to sleep.

During the night the chief of the village dreams, and the dead man says to him, "Do you now wish to kill me ? Do you already forget me ? I thought I would come and ask for food ; and do you kill me ? I am So-and-so."

In the morning he tells his dreams, and says, "Let a sin-offering be sacrificed, lest the Itongo be angry and kill us." They fetch a bullock or goat ; and pray



imbuzi, ku bongwe, ku dāliwe. Ku kqabukwe i nga se ko. Se i te nya.

Inyoka nje i ngena endālini, i talaza, y esab' abantu ; i bulawe, ngoba i y' aziwa ukuba umlandāle.

Futi i y' aziwa na ngokqobo lwayo nje, ukuba isilwane, i bulawe noma i nga talazi, ngokuba a i si yo imamba e ku tiwa umuntu, nenyandezulu i y' aziwa ukuba umuntu. Z' ahlukene ezi abantu nezi nge 'bantu ngombala wazo. Njengebululu nevuzamanzi nen-ālangwana nemamba empofu, nelulāza i namabala, zi y' aziwa lezo ukuba imilalandāle. A kw enzeki ukuba i be umuntu ngesinye isikati ; a zi penduki ; zi imilalandāle njalo. Nezi abantu zi abantu njalo ; zi bonwa kqede, ku tiwe abantu ; nembala zi kulume ngamapupo ; noma zi nga kulumi, kw aziwe ukuba umuntu.

Ukwaziwa kwazo lezo ezi abantu z' aziwa ngokujwayela ekaya, na ngokungadāli izimpuku, nokungetuki umsindo wabantu ; zi bonwe njalo i ng' etuki isitunzi somuntu, i ng' esabeki kubantu, ku nga bi

and eat the flesh. They look, and the snake is no longer there. It has now entirely disappeared.

A mere snake, when it comes into a hut, looks from side to side, and is afraid of men ; and it is killed because it is known to be a wild snake.

A snake is also known by its mere appearance to be an animal, even though it does not look from side to side, because it is neither an Imamba<sup>53</sup> that is a man, nor the Inyandezulu,<sup>54</sup> which is known to be a man. Those which are men and those which are not, are distinguished by their colour. The Puffadder, the Ivuzamanzi, the Inthlangwana, and the grey and spotted Imamba, are known to be mere beasts. It is impossible for them to be ever men ; they never become men ; they are always beasts. And those which are men are always men ; as soon as they are seen they are known to be men ; and truly they speak in dreams ; and even if they do not, it is known that they are men.

Those which are men are known by their frequenting huts, and by their not eating mice, and by their not being frightened at the noise of men ; they are always observed not to be afraid of the shadow of a man ; neither does a snake that is an Itongo excite fear in men,

<sup>53</sup> That is, the black imamba.

<sup>54</sup> Or green imamba. There is besides a spotted green, and grey Imamba.

ko nesitunzi endhlini sokuba ku kona isilwane, ku pole nje, ku zwakale ukuba ku fike umnini-muzi. Ekuboneni kwabantu ku nga ti ngoku i bona nje i ya kuluma ukuti, "Ni ng' esabi. Umina." Ba tola 'mandála njalo ukuhlangana nayo.

Uma i bulewe umuntu o ng' aziyo, i buye i vuke, i fike nazo izinduku lezo e b' i bulawa ngazo, zi semzimbeni imivimbo; i kulume ngepupo, i sola ukupatwa kabi kwayo. Ku ncencezwe emva kwaloko. I loko ke e z' aziwa ngako izinyoka.

Ku ti owa e nesikci emzimbeni, a bonwe ngaso; nekcide li bonwe ngeso enyokeni; nengozi i bonwe ngayo; nonyonga lu bonwe ngako. Zi bonwa ngaloko ke, ngokuba abantu imvamo ba vame ukuba nezikci, izinyoka zabo zi njalo. Aba nge nazikci ba ya kuluma. Noma ku bonwa ukuba itongo, kodwa e uge nasikci, ku tiwe, "Umuntu lo;" kodwa a si m azi. A ziveze ngokukuluma. Z' aziwa ngaloko ke.

Futi, uma inyoka e itongo i lala

and there is no feeling of alarm as though there was a wild beast in the house; but there is a happy feeling, and it is felt that the chief of the village has come. When men see it, it is as though it said as they look at it, "Be not afraid. It is I." So they are able at all times to associate with it.

If it has been killed by someone who is ignorant, it comes to life again, and has the marks of the rod on its body by which it was killed; and complains in a dream of the treatment it has received. And after that a sin-offering is sacrificed. This, then, is how snakes are distinguished.

He who had a scar is recognised by that; and he who had but one eye is recognised by the snake into which he has turned having one eye also; and another is recognised by the marks of injuries; and a lame man is known by the lameness of the snake. That is how they are known, for men usually have some marks, and the snakes into which they turn have similar marks. The man who had no mark speaks in dreams. And if it is seen that it is an Itongo, but it has no mark, it is said to be a man, but we do not know who it is. He reveals himself by speaking. This is how they are known.

Again, if a snake which is an

ngom/Alana, i bekise isisu pezulu, ku y' esabeka, ku tiwa inkulu indaba e za 'uvela—mona, ku za 'ububa umuzi. Ku koolwe, ku yiwe enyangeni yokubula, i ku lande loko okwenziwa itongo ngako; ku lungiswa.



Uma i tandela isitsha, i y' ala ukuba si tabatwe, ku ze ku funwe into, ku tetwe, i suke.

Futi, uma inyoka e itongo i ngena ngen/lazula, kw aziwe ukuba itongo lomuntu owa e ihhata nga e sa pila. U sa hamba ngako ukwenza kwake. Ku lungiswe ngento.

I loko ke e ngi kw aziyo ngamatongo.

UMPENGULA MBANDA.

Itongo lies on its back, with its belly upwards, it is a cause of alarm, and it is said something of consequence is about to happen,—or, the village is about to be destroyed. The people sacrifice and pray, and go to a diviner, and he tells them why the Itongo has done as it has. They do as they are directed.

If a snake coils around a vessel and will not allow any one to take it, the people bring a sacrifice and worship, and it goes away.

And if a snake which is an Itongo enters a house rapidly,<sup>55</sup> it is known to be the Itongo of a man who was a liar whilst he lived. And he is still a liar. They sacrifice something to such an Itongo.

This is what I know about the Amatongo.

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*Men turn into many kinds of Animals.*

Ku tiwa abantu ba penduka izilwane eziningi. Omunye ku tiwa u ba umnyovu; omunye a be isalukazana; nomunye imamba; nomunye inyandezulu; imvamo ba

It is said that men turn into many kinds of animals. It is said that one becomes a wasp; another an isalukazana;<sup>56</sup> another an imamba;<sup>57</sup> another an inyandezulu;<sup>58</sup> but the greater number turn into

<sup>55</sup> Rapidly, or rather, without any shame,—arbitrarily, as one that has a right to do as he likes, whose will is his law.

<sup>56</sup> *Isalukazana*, a kind of lizard.

<sup>57</sup> *Imamba*, a poisonous snake.

<sup>58</sup> *Inyandezulu*, a poisonous snake, the green imamba.

penduka umhlwazi oluhlaza no-  
nsundu. Leyo 'mihlwazi yombili  
umuntu a nga ze a vume, a ti,  
"Yebo, abantu laba," e tsho ngo-  
kuba i nga twali 'me/lo njengalezo  
'zilwanyana ezine. A w esabi  
umhlwazi umuntu, u hamba ka/le;  
uma umuntu e u bona u lele, ku  
ze ku fike abaningi ba u bone;  
noma be u vusa, u ti siki, u me.

Ngaloko ke ku tiwa, u itongo,  
ngokuba a u bonanga u luma 'mu-  
ntu; isilwane e si nge nalulaka  
kuzo zonke. Oluhlaza nonsundu  
i ya fana ngokuba-mnene.

Kepa ezinye, noma ku tiwa zi  
amatongo, kepa a zi jwayeleki  
emehlweni, ngokuba lu u/lobo  
lwezilwane ezi lumako. A i bo-  
nakali imamba yasen/le neyaseka-  
ya ngonabala; umbala wayo mu-  
nye, ame/lo ayo manye; neyase/le  
ukubheka kwayo kunye—ukubhe-  
ka kwempi okwesabisa umuntu; a  
nga melwa isibindi ukuti, "Itongo.  
Ngi nga sondela kuyo." Ai; u  
tsho e kude e nga sondeli. Kodwa

the umthlwazi,<sup>59</sup> which may be  
green or brown. As regards the  
two kinds of umthlwazi, a person  
may allow that they are men, be-  
cause they do not stare fiercely  
like the other four. The umthlwazi  
is not afraid of a man, it moves  
slowly; if a person sees it lying,  
it remains quiet until many come  
and look at it; and if they arouse  
it, it moves slightly, and again re-  
mains quiet.

Therefore it is said to be an  
Itongo, for it never bites any one;  
it is a beast which is less fierce  
than all others. The green and  
brown kinds resemble each other  
in gentleness.

And the others, although they  
are called Amatongo, yet the  
eyes do not get accustomed to  
them,<sup>60</sup> for they belong to a kind of  
animal which bites. The imamba  
which frequents open places, and  
those which frequent houses, are  
not distinguishable by colour;  
their colour is the same, their eyes  
are alike; and when they are in  
an open place, their stare is of the  
same character—the stare of an  
enemy, which makes one afraid;  
and a man does not pluck up  
courage by saying, "This snake is  
an Itongo. I can approach it."  
No; he says it is an Itongo when  
he is at a distance from it, without

<sup>59</sup> *Umhlwazi*, a harmless snake.

<sup>60</sup> They do not become common in the eyes, that is, so as to be  
approached familiarly,—the eyes do not get accustomed to them.

emhlwazini si tsho, si sondela kuwo.

Kakulu imamba ku tiwa amakosi; kepa izalukazana ku tiwa abafazi abadala; umhlwazi ku tiwa abantu. Umnyovu a ku tshiwo ngokubonakalako, ukuti u itongo, ngokuba u vela emntwini; ku nga u itongo ngokutunywa; i ilo ngokubonwa kwawo ke, ku tiwe, u itongo; ngokuba ku tiwa ngawo, ku nga u isitunywa.

approaching near to it. But we say the umthlwazi is an Itongo, and go up to it.

But the imamba is said especially to be chiefs; the isalukazana, old women; and the umthlwazi, common people. As regards the wasp, it is not clear that it is an Itongo, because it appears to a man; it is as it were an Itongo because it is sent; it is an Itongo through being seen, and so it is said to be an Itongo; for people say of it, it resembles something that has been sent.

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*The order in which the Amatongo are worshipped.*

Ku ya bizwa amatongo onke ngetongo lokukqala el' aziwayo. Li bizwe njengaloku isizwe, ku tiwa, esakwabani; esetu ku tiwa samapepete. Isibongo ku tiwa Gwala, umuntu wokukqala, ukuti, unkulunkulu wamapepete. Uyena e inhlolo yesizwe sonke; si kuleka ngaye. Ku ti uma ku hlatahwe, ku tiwe, "Nina bakwagwala, pelela ni nonke, ni ze 'kudhla. Naku 'kudhla kwenu."

Kepa manje ngokuba ku kona izinyanga, a ku sa kqalwa ngaloko; ngokuba kwabafayo u y' aziwa oyena e ngenise isifo; w' aziwa

ALL the Amatongo are called upon by the name of the first Itongo who is known. It is called just as a nation is called after a certain person; ours is the nation of the Amapepete. The family name is Gwala, the first man, that is, the Unkulunkulu of the Amapepete. It is he who is the head of the whole nation; we pray by his name. And when we sacrifice we say, "Ye people of Gwala, come all of you to eat. Behold your food."

But now since there are diviners we no longer begin in this way; for it is known who among the dead has caused disease; he is

ngokubula ezinyangeni, ukuba, "Ubani lowo u gula nje, u bulawa Ubani lowo wakini. Ni ya m a z i ; u ti, ku ngani ukuba ku ti lapa ni pete ukudlala ni aga m kumbuli na?" Ngaloko ke ku ya bizwa yena kukqala, ku tiwe, "Bani kabani," e bongwa ngezibongo zake; ku ze ku fikwe na kuyise, a ngeniswe naye kule 'n-daba yokufa; ku ze ku fikwe kwo-wokupela; se ku ya gcinwa ke uma ku tiwa, "Nina 'bakwagwala, owa ti wa ti" (ku balwa izibongo zake), "pelela ni nonka."

Ku njalo ke ukwaAlukanisa amatongo. 'Alukaniswa ngokuba u ba munye ematongweni o yena e vesa isifo. Abanye ba nga taho 'luto. Ku bizwe yena ke kukqala, njengokuba e kala ngokuti, "Ku ngani ukuba ngi nga be ngi sa patwa na?" Ku njalo ka.

Njengaloku kwiti, kwa ka kwa gula ubabekazi; kwa tiwa ezinyangeni, "U bulawa umfo wabo, ngokuti, 'Kulo 'muzi, noma ku petwe ukudlala, a ngi sa kunjulwa,' e tsho, ngokuti, 'Ku ngani ukuba ku nga kqalwa ngaye ukubizwa ematongweni onke na?'"

Amatongo a sa Alupa abantu ngaloko. Ileo li ya banga njalo,

known by enquiring of the diviners; they tell us, "Since So-and-so is ill, he is made ill by So-and-so, one of your people. You know him; he says, how is it that when you have food you forget him?" Therefore he is called upon first, and it is said, "So-and-so, son of So-and-so," he being lauded by his laud-giving names; then they proceed to his father, and he too is mentioned in connection with the disease; and so in time they come to the last; and so there is an end, when it is said, "Ye people of Gwala, who did so and so" (his great deeds being mentioned), "come all of you."

Such then is the distinction between Amatongo. They are distinguished, because it is one among them which causes the disease. The others say nothing. So he is called upon first, as though he complained saying, "How is it that my name is no longer mentioned?" That is how it is.

Just as with us, our uncle was ill; the diviners said, "He is made ill by his brother, because he says, 'In that village when they have food, I am no longer remembered;' and he asks, 'How is it that you do not begin with him when you call on the Amatongo?'"

The Amatongo continually trouble men on that account. Each

ukuze onke a be nezinkomo zawo, noma e patwa onke. Kepa otile u kumbula ngokuti, "Mina, a ba bonanga be ngi pata kukqala uku ngi hlabela inkomo etile; ngi za 'uziveza ngokufa."

I njalo ke indaba yokwahlukanisa amatongo.

UMPENGLA MBANDA.

one of them constantly puts in a claim, that each may have his own cattle [sacrificed for him individually], though the names of all be called upon. And a certain one remembers they never worship him first by killing for him a certain cow; and he says, "I will reveal myself by disease."

This then is the word about making a distinction between the Amatongo.

### *Tale of an Imamba.*

INDANA yemamba e itongo lakwiti emapepeteni. Inkosi yakona Umaziya. Leyo 'nkosi ya penduka imamba ekupumeni emzimbeni wobuntu. Ya bulawa embo. Kwa ti ekukcitekeni kwezwe lakwazulu, abantu ba tanda ukuza lapa esilungwini. Kepa yona ya se i file. Indodana yayo Umyeka owa sala esikundhlani sikayise, nomfo wabo Umgwaduyana wa fa yena, wa shiya amadodana amabili, enye Umadikane, enye encane, Ubafako.

Kepa ngaleso 'sikati sokukciteka kwezwe, lowo 'mfana wa e nesilonda esibi etangeni; kepa se ku

THE account of the Imamba which is the Itongo of our people among the Amapepete. The chief of that nation was Umaziya.<sup>61</sup> That chief became an Imamba when he went out of his human body. He was killed by the Abambo. When the people were scattered from the country of the Amazulu, they wished to come here to the English. But he had been dead for some time. It was his son, Umyeka, who remained in his father's place, and his brother too, Umgwaduyana, died, and left two sons, one named Umadikane, and the younger one, Ubafako.

But at the time of the scattering of the people the lad Ubafako had a bad sore on his thigh; they

<sup>61</sup> *Umaziya*.—The z pronounced like z in azure.

hanjiwe en'ile, ku punyiwe emakaya, e gula kakulu ileso 'silonda ; se kw elatahiwe ngemiti ; kepa imiti i nga namateli, si be loku si biba njalo. Ku ze kwa ti ngolunye usuku, ku Aleziwe emadokodweni okubaleka, kwa ngena imamba ; loku umntwana u lele, abantu ba nggazuka, b' etuka be bona isilwane si ngena end'Alini ; kepa a i ba nakanga nokwetuka nje, kupela ya pikelela ukwenyuka i ye kumntwana ; unina e se kala e ti, "Inyoka i ya 'kud'ala umntwana."

Kepa kwa se kw aziwa ukuba inkosi le ; kepa a ba melwanga 'sibindi, ngokuba se i nomunye umzimba, a ba nga jwayelani nawo—umzimba wezilwane. Ya fika, ya beka umlomo esilondeni, kwa ba isikatahana i tulisile, y' esuka, ya puma.

Ku ti ngemva kwaloko kwa yiwa ezinyangeni, ukuba ku zwakale ukuba lo 'm'lola ongaka wemamba ini na. Kepa za ti zona izinyanga, "Inkosi yakwini leyo ; i zokwelapa umntwana wendodana yayo."

Nembala ke kwa Alaliwa ; isilonda sa buya, sa za sa pola.

were then living in the open country and had quitted their homes, when he was ill with that sore ; and it had been already treated with medicines ; but the medicines would not adhere, and the sore increased continually. At length it happened one day, as they were living in the temporary booths erected in their flight, an Imamba entered ; the child was asleep ; the people started up and were frightened when they saw the beast enter the house ; but it neither took any notice of them nor was in the least afraid, but pressed onward to go up to the child ; the mother now cried out, "The snake will kill the child."

But it was already known that it was the chief ; but they had not any courage on that account, for he had now a different body, to which they were not accustomed,—the body of a beast. It reached the child and placed its mouth on the sore, and remained still a little while, and then departed and went out of the house.

After that they went to the diviners, that they might hear what was the meaning of so great an omen. But the doctors said, "It is your chief ; he comes to heal the child of his son."

So the people waited in patience ; and the sore contracted, and at length healed.



Ku be ku ti lapa ku hanjwa, ku ziwa, lapa ku hanjiwe, nayo i bonwe lapa ku welwa emazibukweni; i be i wela ngenzansi njalo; kwa za kwa fikwa lapa emkambatini, lapa ya sala kona ngesikati sokwehla kwendodana, Umyeka, e ya enanda, e balekela Amabunu.

Kepa inkosi leyo y' ala, ya ti, "A ngi yi 'kuza ezweni lolwandhle. Ngi za 'kuhlala lapa, ngi zidlalele izintete nje." Nembala ke kwa ba njalo. Kwa za kwa gula Umyeka kakulu, e pupa ku tiwa, "Wa m shiyela ni uyihlo? U ya ba biza; u ti, a ba buye." Kepa a ba vumanga ngokwesaba umlanjwana wamabunu, ngokuba kwa dhlwa izinkomo zawo Umyeka.

Kwa ba njalo ke, ku ze kwa kupuka omunye ubabekazi omkulu, e ya kubaba, ow' elamana no zala tina. W' esuka lowo 'baba, e dedela ubabekazi, wa buyela

And it used constantly to happen, when they were travelling towards this country, when they had set out, the Imamba too was seen where they crossed at the fords of rivers; it used to cross lower down constantly; until they reached Table Mountain, where it still was when his son, Umyeka, went down to the Inanda, flying from the Dutch.

But the chief<sup>62</sup> refused, saying, "I will not go to a country by the sea. I shall stay here, and eat grasshoppers."<sup>63</sup> And so indeed it was. At length Umyeka was very ill, and it was said to him in a dream, "Why did you forsake your father?"<sup>64</sup> He is calling the people; let them return." But they would not agree, fearing their feud with the Dutch, for Umyeka had stolen their cattle.<sup>65</sup>

So it was until our eldest uncle went up to our father,<sup>66</sup> who was younger than our own father. Our father departed, leaving our eldest uncle, and returned

<sup>62</sup> That is, the imamba,—the dead chief.

<sup>63</sup> It is to be understood that this was said to the son in a dream.

<sup>64</sup> That is, forsake the place where his Itongo revealed itself.

<sup>65</sup> It is supposed by the narrator that this tribe stole at least a thousand head of cattle from the Dutch.

<sup>66</sup> Both the Ubabakazi, eldest uncle, and the Ubaba, father, were uncles. There were three brothers. The eldest is here called Ubabakazi; the second, the father, was dead; the youngest, here called father, had charge of the family of the second.

enziweni elikulu lenkosi yakwiti. Kodwa wa bhekana nalo ; ka nge-nanga kulo ; kwa linywa nje kulo. Ku ze kwa ti ngolunye usuku ubaba e lele wa pupa inkosi leyo i kuluma naye. Lokupela ngaleso 'sikati kwa ku sebusika, amanzi e banda kakulu, ya ti, "Ngqo-kqwane, kuhle ukuba u ng' enzele ikqamuka ezibukweni, ngi wele ngalo, ngi z' ekaya ; ngokuba ngi ya godola amakaza, ngi bandwa na amanzi futi."

Nembala ng' ezwa ubaba e se ngi biza, e ti, "Mntanami, woza, si ye lapaya ezibukweni eli ya enziweni lasemzimvubu, umuzi wenkosi, si yokwenzela inkosi kona ikqamuka lokuwela." Nembala ke sa gaula iminga kakulu nemi-senge, sa i ngumisa kabili emfuleni, sa tela umhlaba ngapezulu.

Ku ngezinsukwana lezo, lokupela nga ngi umfana wezinkomo o vala isango, nga libala kakulu ukuya 'uvala, kwa za kwa hlwa ; ngi te se ngi ya, nga ngi ya, se ku dhlule isikati sokuvala. Nga i bona ngi sa ya njeya into e kwebezela emivalweni. Kepa a ngi nakanga ukuba ini. Nga ya ngamandhla, ngi tanda ukuvala masi-

to the old site of our chief's great kraal. But he was on the other side of the stream to it ; he did not build on the old site, but dug there only. Until on a certain day our father whilst asleep dreamt the chief was talking with him. And as at that time it was winter, and the water was very cold, he said to him, "Ungqo-kqwane, it would be well for you to make a bridge for me, that I may cross on it and come home ; for I am cold, and the water makes me colder still."

And truly I heard my father calling me and saying, "My child, come, let us go yonder to the ford which leads to the old site of Umzimvubu, the village of the chief, and make there a bridge for the chief to cross over." And truly we cut down many mimosa trees and elephant trees, and laid them across the stream, and poured earth on the top of them.

A few days after, for I was then the herd-boy who closed the cattle pen, I put off for a long time going to close it, until it was dark ; and did not set out to do it until the usual time had passed. As I was going, I saw yonder something glistening on the poles with which the gateway was closed. But I did not trouble myself as to what it was. I went in a hurry, wishing to close the gateway at once,

nyane, ngokuba nga shiya endhlini ku za 'udhliwa amasi. Ngaloko ke nga tanda ukuvala masinyane. Kepa nga tata lowo 'nivalo; wa sinda, ng' ahluleka; na komunye kwa ba njalo; ya ng' ahlula imivalo. Nga kgala ukubhekisisa ukuba namhla nje imivalo i ngi sinda ngani, loku imivalo emidala nje na? Nga bhekisisa, kanti inyoka enkulu e lele pezu kwemivalo. Nga kala. Kwa punywa ekaya, kwa buzwa ini na? Nga ti, "Nansi inyoka."

Ubaba wa fika masinyane, wa bhekisisa, wa ti, "Yeka ukuvala." Nga buza, nga ti, "Ini le na?" Wa ti, "Inkosi." Nga ti, "Inyoka le na?" Wa ti, "Yebo."

Sa buyela endhlini. Ku te ku sa wa e si tshela, e ti, "Inkosi i ti, 'Ku ngani ukuba ni ng' etuke? A ngi ti ya tsho ya ti, a kw enziwe indhlela, i za 'kuza na?'"

Kwa ba se ku ya bongwa ke ubaba, e bonga inyoka leyo ngezi-bongo zayo inkosi i sa hamba; be bonga nomamemkulu o zala ubaba. Ngokuba kwiti ku njalo. Itongo li hlala kumuntu omkulu, li kulumaye naye; noma ku bongwa ekaya,

for I left them about to eat amasi in the house. Therefore I wished to close the gateway at once. But I took the first pole; it was heavy, I could not raise it; and it was the same with another; the poles were too heavy for me. I began to examine intently into the cause why the poles were too heavy, since they were old poles. I looked intently, and forsooth it was a great snake which was lying on them. I shouted. They came out of the house, and asked what it was. I replied, "Here is a snake."

My father came immediately, and looked intently, and said, "Do not close the gateway." I enquired, "What is it?" He said, "It is the chief." I said, "What, this snake?" He said, "Yes."

We returned to the house. In the morning he told us, saying, "The chief asks why you were afraid of him. Did he not tell us to make a bridge, that he might cross?"

Then my father gave praises, praising the snake with the laud-giving names which the chief had whilst living; praising in concert with our grandmother, the mother of my father. For such is the custom with us. The Itongo dwells with the great man, and speaks with him; and when worship is performed at a house, it is the

ku bonga indoda enkulu nesalukazi esidala es' aziyo abantu a se ba fa.

Kwa ba njalo ke, kwa za kwa kupuka umuzi wenkosi omunye, w' eza lapa si kona. Loku ku ze kwa fika Ungoza, wa si kipa ngezwi likasomseu. Sa kciteka, sa ya ezindaweni eziningi. Nanso ke into e nga i bonako. I leyo ke.

Kwa ti ngemva kwaloko ya kupuka inkosi, Umyeka. Ku tiwa, "A ku yiwe enziweni, ku yiwe 'kubiza inkosi, uyise wenkosi; ngokuba kwa tiwa, umuzi u buba nje, ngokuba inkosi i nga vumanga ukwehla." Nembala ke kwa fikwa nenkomokazi, ikolokazi, ntambama; se ku hlanganiswa izikulu zonke zamadoda namakehla. Kw' enziwa igama likayise lomkosi, uku m vusa uku m kumbuza ukuba, "Nembala ba ya hlupeka abantwana bami, ngokuba ngi ngeko kubo." I leli ke igama ela hlatahelelwa, lokuti :—

"Limel' u hlale amazimw<sup>67</sup> etu ase-siwandiye.

chief man, and the oldest old woman, who knew those who are dead, who worahip.

Under these circumstances, one of the chief's kraal at length came up to where we were living; and we lived together till Ungoza came and turned us out by the direction of Usomseu. We were scattered, and went to other places. That, then, is a thing which I saw.

After that Umyeka, the chief, came up. The people said, "Let us go to the old dwelling to call the chief, the present chief's father; for the village is perishing because the chief did not consent to go down to the coast." So then they brought a dun-coloured cow in the afternoon; and all the chief men, both old and young, were assembled. They sang a song of their father which used to be sung on great festivals, to arouse him to the recollection that his children were truly in trouble because he was not among them. This is the song which was sung :—

"Dig for<sup>68</sup> the chief, and watch our gardens which are at Isiwandiye.<sup>69</sup>

<sup>67</sup> Amazimu for amasimu; the z being used for s to give weight to the sound; the u changed into w before the vowel in the following word.

<sup>68</sup> Limel'—dig for, not known for whom, but probably, as here translated, the chief.

<sup>69</sup> Aesiwandiye—Isiwandiye for Isiwandile. The name of a place, as if of a place where there were many gardens.

"Amanga lawo.

Limel' u hlole amazimw etu asesiwandiye.

Amanga lawo.

Asesiwandiye, I-i-i-zi—asesi-  
wandiye.

Amanga lawo."

Kw' enziwa umkumbu omkulu ngapandhle kwenziwa. Kwa gujwa, loku se ku pelele abafazi notshwala nezintombi. Kwa za kwa kcitekwa, se li tahona, izulu se li na; kwa yiwa ekaya emzini wakwiti, lokupela utshwala bu y' esabeka ubuningi; kwa dliwa ke utshwala nenyama, kwa kwaya umkwayo.

Ku te ku se njalo kwa puma omunye o ikehla; ku tiwa Umalati ibizo lake; u t' e buya wa e taho ukuba "Inkosi se i fikile, si kwaya nje. Nansi lapa se i butene kouna pezu kwendhlu." Kwa boboswa indhlu pezulu, ukuze i buke umkwayo. Kwa kwaya kwa za kwa nga ku nga sa ngokujabula okukulu, ukuba ku tiwa, "Idhlozi lakwiti li hlange nati namuhla; umuzi u za 'kuma." Kwa ba njalo ke. Ukupela ke kwendaba leyo.

"Those words are naught.<sup>70</sup>

Dig for the chief, and watch our gardens which are at Isiwandiye.

Those words are naught.

Which are at Isiwandiye, I-i-zi<sup>71</sup>—which are at Isiwandiye.

Those words are naught."

A large circle was formed outside the old site. They danced. There were there also all the women with beer, and the damsels. At length they separated when the sun was going down and it was raining, and they went home to our village, for the abundance of beer was fearful; so they consumed beer and meat, and sang hut-songs.<sup>72</sup>

In the midst of these doings, one of the young men, named Umathlati, went out; on his return he said, "The chief has come, even whilst we are singing. There he is, coiled up on the house." A hole was made in the house, that he might look on at the singing. They sang until it was near morning, rejoicing exceedingly because it was said, "The Idhlozi of our people has now united with us; our village will stand." Thus then it was. That is the end of the tale.

<sup>70</sup> *Those words are naught*,—that is, we object to dig at Isiwandile.

<sup>71</sup> *I-i-zi*.—Z in zi pronounced as in azure. This chorus is used for the purpose of emphatically asserting the subject of the song.

<sup>72</sup> The *umkwayo* is a song which is sung in the hut, the singers sitting, and accompanying the song with regulated motions of the body.

Kepa lapa ya i Alala kona leyo 'nyoka, i b' i Alala otangweni esibayeni ; kumbe na sendalini enkulu ; ngokuba ku be ku tiwa izinyoka eziningi pakati kwomuzi kwaleyo 'ndlu enkulu, ku tiwa amanzusa enkosi, a hamba nenkosi ; ku tahiwo abantu aba fa nayo. Ngemva kwaloko ke ya nyamalala ekufikeni kwomuzi wenkosi ; a ya be i sa vama ukubonwa lapo, i bonwe ngesinye isikati, ku be ukupela.

Imamba itongo lendlu 'nkulu ; abantu nje a ba penduki imamba, ba penduka imilwazi, inyoka elu-Alaza, imlope ngapani, ikanjana layo lincane. Ukuma kwayo, i bheka umuntu, a i bhekisi kwesilwane es' esaba ukubulawa, i bheka kafile nje ; ku nga butana abantu abaningi kuwo umilwazi. Kepa noma umuntu e u tinta ngento u nga baleki, u gudluka nje. Umilwazi isidanda esikulu ezinyokeni ; endlini u hamb' indlu youke, a w esabi 'ndawo, na pezulu u ya bonakala, na sezingutsheni u Alale ; umuntu a tate kafile ingubo yake, a u shiye pansi, u ng' enzi luto. Ku tiwa u itongo.

#### UMPENGULA MBANDA.

And the place where the snake stayed was in the fence of the cattle-pen ; and it may be even in the great house ; and it was said that the many snakes which were in the village belonging to the great house, were the chief's attendants which accompanied him ; they were said to be the men who were killed at the same time as the chief. After that he disappeared on the arrival of the chief's kraal ; and was no longer seen frequently at our kraal, but only occasionally.

The imamba is the Itongo of the great house ; the common people do not become izimamba, they become imithlazi ; this snake is green and white on its belly, and has a very small head. Its custom is, when looking at a man, not to look like an animal which fears to be killed ; it looks without alarm ; and many people may gather around an umthlazi. And even if a man touches it with a stick, it does not run away, but just moves. The umthlazi is much tamer than other snakes ; it moves about the whole house, and fears nothing, and it is seen in the roof, and it remains among the garments ; and a man takes up his garment gently and leaves the snake on the ground, and it does nothing. It is said to be an Itongo.

*Removing from one country to another.*

KU ti uma ku za 'usukwa ku yiwe kwelinye izwe, uma ku bonwa ukuba itongo a ba li boni kulo 'muzi omutsha, la sal' emuva, ku gaulwe i~~h~~la~~h~~la lompafa, kumbe ku yiwe nenkomo, ku ye 'ku~~h~~latahwa kona enziweni, ku bongwe, li bizwe, kw enziwe amahhubo a e hhuba ngawo e sa hamba; loko isibonakaliso soku m kalela, ukuvusa umunyu, ngokuti, "Nembala, abanta bami ba nesizungu uma be nga ngi boni." Ku hholwe i~~h~~la~~h~~la lapa se ku hanjwa, ku yiwe nalo lapa ku yiwe kona. Kumbe i lalnde; kumbe y ale ngamazwi e nga tandi ngawo ukuya kuleyo 'ndawo, i kuluma nendodana ngepupa; kumbe nomuntu omdala walo 'muzi; noma inkosikazi endala.

WHEN we are about to go to another country, if the people do not see the Itongo at the new village, it having staid behind, a branch of umpafa is cut, and perhaps they take a bullock with them, and go to sacrifice it at the old site; they give thanks, and call on the Itongo, and sing those songs which he used to sing whilst living; this is a sign of weeping for him, to excite pity, so that he may say, "Truly, my children are lonely because they do not see me." And the branch is dragged when they set out, and they go with it to the new village. Perhaps the snake follows; perhaps it refuses, giving reasons why it does not wish to go to that place, speaking to the eldest son in a dream; or it may be to an old man of the village; or the old queen.

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*Royal Attendants.*

AMANXUSA abantu benkosi njengezinceku, aba hamba nayo; ku ti noma se i file inkosi, kakulu uma i bulawa, i bulawa namanxusa, ukuze a i lungisele pambili, nokud~~h~~la a i funele. Kakulu kiti ku

AMANXUSA are people of a chief like servants, who go about in company with him; and even when the chief is dead, and especially if he has been killed together with his Amanxusa, they go with him, that they may prepare things before hand, and get food for him. It was especially the

be ku ti endulo, uma ku fe inkosi, i nga fi yodwa ; lokupela be be tawiswa abantu kukqala ; se i file inkosi, ngamala i pum' ekaya, se i ya 'ulaaliwa, ku Alonywe iziAlangu, ku vunulwe kakulu imvunulo yempi. Ku ti uma ku fikwe endaweni lapa inkosi i za 'utawiswa kona, ku gaulwe izinkunyeziningi ; loku nezinkabi zi kona futi, ku ti inkabi yayo e dAlala umkosi ngayo i Alatahwe nayo, kunye nayo, i fe njengayo. Ku ti uma umlilo u vuta, i fakwe ; ku be se ku ketwa izinceku zayo, zi i landele ; ku landwe izikulu, zi tatwe ngazinye. Ku tiwe, "Ubani u fanele a hambe nenkosi." Ku ti lapa umlilo u qala ukulota, ku tiwe, "Kwezela, 'bani." A ti lapa e ti u Alanganisa izikuni, ba m fake kona ; zonke izikulu ku hambe ku tatwa ngabanye ezindAlini ezinkulu zomdeni naba nge 'mdeni ; ku fe abantu abanengi ngalelo 'langa. Nanko ke amanzusa.

Ku be se ku ti uma inkosi i file ba tubelise abantwana babo ; abanye ngokuti, "Ngi y' azi ukuba uma ngi vumela ukuba umntanami

case with us at first, when a chief died, he did not die alone ; for at first the bodies of the dead were burnt, and when a chief died, and they went from their home to dispose of the remains, they took shields and adorned themselves with their military ornaments ; and when they came to the place where the remains of the chief were to be burnt, they cut down much firewood ; and as there were oxen there too, the chief ox with which he made royal festivals was killed with him, that it might die with him. When the fire was kindled, the chief was put in ; and then his servants were chosen, and put into the fire after the chief ; the great men followed, they were taken one by one. They said, "So-and-so is fit to go with the chief." When the fire began to sink down, they said, "Put the fire together, So-and-so." And when he was putting the firewood together, they cast him in ; they went and took all the great men one by one from the chief houses of the chief's brothers, and from those who were not his brothers. Many people were killed on that day. Such then are the Amanzusa.

When a chief dies the people conceal their children ; some saying, "I know that if I let my



a ye lapa ku fele inkosi kona, ka sa yi 'kubuya." Ba vame uku ba tubelisa. Nokugula futi abanye ba zigulise, ba bikwe kakulu, ku tiwe, "Ubani a si ko nako ukufa."

I ti uma i tahe i ti du, ku be se ku tatwa umlota wonke, u ye u telwe esizibeni.

Amanzusa abantu aba be konza Utshaka. Ku ti emva kwokufa kwake zonke izikulu zake eza zi m konza, za ti uba zi fe za Alangana naye ukuya 'u m konza. Ku tiwa ku kona izinyoka eziningi; lezo 'nyoka ku tiwa amanzusa; zi kona kwazulu; ku ti lapa ku bonwa Utshaka, nazo zi be zi kona; ngokuba ku tiwa u imamba enkulu; u ya bonwa ngezikati zonke e landelwa izinyoka; ku tiwe amanzusa ake. Ngesinye isikati ku tiwa wa ka wa bonwa e lwa nodingane, lapa se be file bobabili; ba lwa isikati eside; kwa za kwa puma impi eningi ukuya 'ku ku bona loko 'kulwa. Ku tiwa Umpande wa tanda ukwelamulela Utshaka, a bulale Udingane, ngokuba wa e tanda uku m bulala; wa sinda ngondalela.

Amanzusa a Alala endAlini en-

child go to the place where the king has died, he will never come back again." So they usually conceal them. Others too feign sickness, and cause the report of their sickness to be spread abroad in all directions; they say, "So-and-so is very ill indeed."

When the chief is entirely consumed, they take the ashes and throw them into a pool of the river.

Amanzusa are men who used to wait upon Utshaka. And after his death all the great men who used to wait on him, when they died, joined him that they might wait on him. It is said there are many snakes among the Amazulu; these snakes are Amanzusa; when Utshaka is seen, then too are seen the snakes; for it is said he is a large imamba; he is seen continually, followed by snakes; and they are all said to be Amanzusa. It is said that he was once seen fighting with Udingane, when both were dead; they fought a long time, until at length a very great number went out to see the fight. It is said Umpande wished to help Utshaka and kill Udingane, because Udingane had wished to kill Umpande, but Undhlela<sup>73</sup> saved him.

The Amanzusa remain in the

<sup>73</sup> An officer under Udingane.

kulu kwabo kankosi kwiti emapepeteni. Amanzusa a be Alala endhlini kasokane, umuntu omkulu. Owesifazana ngolunye usuku a ti, "Ngi ya Alupeka. Ngesinye isikati ngi koŋlwa nokubeka izitsha nje, ngi vinjelwa izinyoka." Aba z' aziyo lezo 'nyoka ba ti, "Amanzusa enkosi; abantu aba be hamba nayo inkosi."

UMPENGULA MRANDA.

chief house of our chief among the Amapepeti. The Amanzusa used to remain in Usokane's<sup>74</sup> house, a great man. One day a woman said, "I am troubled. I am sometimes unable even to put down a vessel, there being always snakes in the way." Those who knew them said, "They are Amanzusa of the chief; people who were living with the chief before he died."

### *Isalukazana.*

ISALUKAZANA ku tiwa itongo lomuntu wesifazana owa e se gugile.

Ku kona indaba ngesalukazana, isilwanyana esi fana nentulwa; kepa si nge si yo; si u/lobo lwesibankhwa; kepa isibankhwa sibutshelezi, sinsundu ngapezulu, ngapansi ku nga sim/lope. Kepa leso 'salukazana sibana, si ihhambana kakulu; a si tandeki; kepa si lulana, si tshetsha ukusuka masinyane. Kepa a si vami ukubaleka, si vama ukukcatsha. Ku ti uma umuntu e si bona ngalapa, si be se si ti bande ngalapaya. Uma u ya ngakona, si pambane nawa. Uma u si bone kukgala, sa tshetsha ukwebanda. Uma u kombisa umuntu, u ti, "Isilwanyana ngi si bone lapa," se si te site ngalapaya. A nga ti, "A si

THE lizard is said to be the Itongo of an old woman.

There is a tale about the isalukazana, an animal which resembles the intulwa; but it is not an intulwa; it is a kind of isibankhwa; but the isibankhwa is smooth, and purple on its back, and whitish on its belly. But the isalukazana is rather ugly, and very rough; it is not liked; and it is active, and runs away quickly. But it does not commonly run away, but hides itself. And if a man sees it on this side of any thing, it at once goes round to the opposite side. If you see it first, it makes haste to go round to the other side. If you point it out to another, saying, "I saw an animal here," it is already hidden on the other side. He may say, "Let us look;" but

<sup>74</sup> A very old man, who had grown up with Umaziya, the king.

bheke;" kepa si bone isitunzi somuntu si vela, si penduke, si pambane naso. A nga ze a ku pikise, a ti, "Ku njani ukuba umdala kangaka u kqamba 'manga na?" A ze a be isiula lowo o be si bonile, ngokuba emva ka sa si boni. Ba nga ze ba si bone uma b' ahlukana, omunye 'eme, omunye a zungeze umuti; ba si bone ke; lapa si balekela omunye, si vele ngakomunye.

Ku ti uma si funwa endalini, si te kcatsha otingweni, noma u sen-sikeni; omdala a si bone kumbe, a nga tsho 'luto, a nga tandi ukwandisa indaba; ngokuba ku tiwa mubi umuntu emdala a bone into e njengomhlola. U hlup' abantu; ba ya 'kutshaywa izinvalo, ba hlale be kcabanga ngaleyo 'nto e boniweko. Ku ti uma ku vela umkuba omubi pakati kwomuzi, leso 'salukazana si nga yekile ukubonakala kuleyo 'ndawo, ku tiwe i sona si bika ukufa. A i zeke ke indaba lo owa si bonako, a ti, "Kunsuku ngi bona isalukazana kamabani. Nga ngi ti, a ku yi 'kuvela 'luto; nga i fi'la leyo 'ndaba. Kepa loku naku se ku vele umkuba, ku-  
hle kw aziwe."

Abanye ba ti, "A ku yobulwa." Abanye ba ti, "Ku sa funwa ni? loku naku umhlola se u vele nje

it sees the shadow of the man as soon as it appears, and turns back in the opposite direction. Until he disputes, saying, "How is it that one so old as you tells lies?" And the one who saw it appears foolish, for he no longer sees it. They may see it if they separate, and one stands still, and the other goes round the tree; for so they see it; when it runs away from one of them, it appears to the other.

If it is seen in the house, it hides itself among the wattles, or it may be on the post of the house; perhaps an old person sees it, but says nothing, not wishing to make much of the affair; for they say an old person is wicked if he see a thing which is like an omen. He troubles the people; they will be smitten with fear, and continue to think of that which has been seen. If something bad happens in the village, the isalukazana is seen continually in the same place, and it is said to prognosticate death. Then he who saw it says, "For some days I have seen an isalukazana in So-and-so's hut. I said nothing will come of it; and hid what I had seen. But now since the evil has come, it is proper that it should be known."

Some say, "Let us go to the diviner." Others say, "What do we want? See, there is the omen

na! Kuñle ku funwe into uma i kona, leso 'salukazana si kzotahwe si muka." Nembala ke ku ñlahwe imbuzi, noma itole.

Ku tiwa isalukazana ukubizwa kwalezo 'zilwanyazana. A ku tshiwo itongo lendoda nelabantwana; ku tiwa itongo lomuntu wesifazana owa e se gugile. Futi a ku tshiwo ukuti ubani igama lake. Isalukazana njalo ukubizwa kwaso; a s' aziwa uma isalukazana esi unobani igama laso.

Kepa lezo 'zalukazana kubantu abamnyama zi ya zondeka; a zi fani netongo eli inyoka; ngokuba lapa be bona isalukazana, ba ya ñlupeka ngokwazi ukuba isalukazana si 'muva-mubi,—umuva waso a u muñle. Ku ti ku nga vela sona, ku be kona umkuñlane omningi pakati kwomuzi, u vame ukututa abantu. Ku be se ku tiwa umuva wesalukazana lowo; noma umuntu wa gwazwa impi, ku be ku ke kwa bonwa isalukazana endñlini yakwake. Ku be se ku tshiwo njalo, ku tiwa umuva waso.

Kepa ku te uba nati si i zwe leyo 'ndaba, si kule ng' ezwa umamemkulu, o zala ubaba, e kuluma ngazo izalukazana, lapa mina ngizi tshaya esibayeni ngamatshe.

come of its own accord. It is proper to get something if there is such a thing, to send away the isalukazana." And so they sacrifice a goat or a calf.

These animals are called isalukazana [little old women]. It is not said to be the Itongo of a man or of a child; but the Itongo of some old woman. Neither is it called by the name of any particular person. It is merely called isalukazana; it is not known who the isalukazana is.

But these lizards are hateful to black men; they are not like the Itongo which is a snake; for when they see an isalukazana, they are troubled because they know that it is an omen of future evil,—that evil comes in its train. Perhaps it appears, and then much fever occurs in the village, which carries off many people. And that is said to be in the train of the isalukazana; or a man is stabbed in battle, after an isalukazana has been seen in his house. And so that too is said to be something which has come in the train of the isalukazana.

But we heard this tale from our grandmother, our father's mother; she told us about these lizards when I killed some in the cattle-pen with stones. For they are

Ngokuba izilwanyana ezi tanda kakulu izigcagi ngenkati yobusika. Ku ti ukupuma kwelanga u si fumane si te ne otini ukunamatela, s' ota ilanga. Ngaloko ke uku si bulala kwami nga m tahela ukulu, nga ti, "Ngi bulele lapa esibayeni izibankhwana ezi ihhambana." Ukulu a ngi tetise ngokuti, "Izalukazana lezo abaninimuzi; a zi bulawa; zi y' esatahwa." Kepa si bone ku isilwane nje isibili sasen/le; si goduswe ngemilomo ukuletwa ekaya. Kepa a ku banga 'kcala ngesikati soku zi bulala kwami; kepa amadoda, lapa be zi bona, ba hlale se be bheke indaba e za 'uvela.

Ku ti uma zi bonwa futifuti, ku vele isifo, ku hlatahwe nenkomo uma i kona, ku tiwe, "A zi d/le, zi goduke. Zi funa ni ekaya lapa na? Ini ukuba zi be impi yokubulala umuzi? A zi goduke. Naku ukud/la kwenu. Yid/la ni, ni hambe." Kepa noma ku tshiwo njalo, a zi muki; ku se si zi bona lapa zi be zi kona izolo. Kodwa abadala a b' esabi ngemva kwokukcola, ngokuba ba ti, "A si se nakcala, loku se si kcolila."

animals which are very fond of the sunshine during winter. When the sun rises you can find them sticking to a post, basking in the sun. So then when I killed them I told grandmother, saying, "I have killed some little rough lizards in the cattle-pen." Grandmother reproved me, saying, "Those lizards are chiefs of the village; they are not killed; they are revered." But we saw it was a mere wild animal; it became domestic from being called an Itongo by the people. But no evil consequences arose when I killed them; but when the men saw them, they constantly looked out for some evil to arise.

If they are frequently seen, and disease arises, a bullock is sacrificed if there is one, and the people say, "Eat, and go home. What do you want here? Why are you an enemy come to destroy the village? Go home. Here is food for you. Eat and depart." But though they say thus, they do not depart; on the following day we still see them where they were the day before. But the old people are not afraid afterwards, for they say, "We are no longer guilty of aught, for we have paid a ransom."

*Crying at the Holes from which Medicines have been dug.*

ISIMO sabantu abamnyama aba izinyanga, lapa inyanga i mba umuti, i mba i bonga itongo kona lapo, ukuti, "Nansi inkomo, nina 'bakwiti. Lo 'muti ngi u mba nje, ngi temba nina, ukuba ni u nike amandla, u kipe ukufa kulo 'muntu o gulayo, ukuze ngi neonywe ezizweni ukuba ngi inyanga ngani, 'bakwiti."

Ngaloko ke umuti u u mba ngenhliziyo emalope, e bheke ukuba ku sinde lowo 'muntu. Kepa uma 'elapile, labo 'bantu ba linga uku mu dla ngobukgili, nokuti, "O, a si ti kuye, umuti wako nga u dla, a ngi zuzanga 'sikala soku-pumula. Kwa ba ngi dle amabele nje." Ngokuba loko kubantu abamnyama ku vamile ukufila amandla omuti; ba ingcozana abadumisa imiti. Ngalobo 'bukgili se kwa za kwa funwa izinsaba emakcaleni. Inyanga i ti, "Wena, 'bani, u ye u ngi bekele indlebe. Nank' umuti wami. Ngizya 'ku ku vuza. Ngizya 'azi ukuba ba ya 'ku u fila, ba ti, a wenzanga 'luto, b' engena ukukoka inkomo. Ngaloko ke ngi misa wena, ukuze u ngi bhekele."

It is a custom with black doctors, for a doctor when digging up medicines, to dig worshipping the Itongo at the place where he is digging; he says, "Here is a bullock I may gain, ye people of ours. I dig up this medicine trusting in you, that you will give it power to take away the disease from the sick man, that I may become celebrated among the nations, as a great doctor, by your power, ye people of ours."

He digs up the medicine, then, with a pure heart, expecting the man to get well. But when he has applied his medicines, the people try to eat him up by craft, and say, "Let us tell him that I took his medicine, but gained no relief. It was as though I had taken nothing but corn." For it is common among black men to conceal the power of medicines; they are but few who praise them. In consequence of this craft there came to be appointed secret spies. The doctor says to a man, "So-and-so, do you go and listen for me. There is my medicine. I know that the people will conceal its efficacy, and say it was useless, for they are slow in giving me a bullock. I therefore appoint you to look out for me."

Nembala ke, lapa e s' elapile, a hlomele ukuzwa indaba yenkubele yake, ukuti u za 'kuzwa uma se ku njani na. Ku be i loku e tsho njalo, ngokuti, "O, wena kabani, ngi sa gula; a ngi k' ezwa 'ndawo emnandi, nomuti wako lowo kwa ba ngi d/le amabele nje." A mangale umniuiwo ow aziyo ukwenza kwawo ngapakati kumuntu, 'ezwe umuntu e landula nokukipa ububi ngapakati, a ti, "Kga; kwa puma amanzi nje." Kepa in/lomeli yake i mu tshole ukuti, "Umuti wako wa sebenza kulo 'muntu; ba ya ku ko/lisa; u se hamba emajadwini na sematshwaleni; u se si ndile. Kepa inkomo i be lukuni ukupuma; ku kule ukugula kunokupila."

Inyanga i zo i tsho ukuti, "Bani, loku u ti wena a u yi 'ku ngi nika inkomo, se ngi za 'kuya 'kumbulula amagodi e ng' emba imiti yoku kw elapa kuwo; ngi kale kuwo. Ku kona oku ya 'uvela kuwe, uma nga u ngi d/la inkomo yami ngamakcebo. U ze u nga tsho ukuba ngi umtakati. Sa u hlala nenkomo leyo. A ngi sa i funi."

Uma nembala e m ko/lisa, 'ale, a ti, "O, wena kabani, mina a ngi

So then when he has treated the patient, he waits to hear what happens, that he may know how he is. And when he hears him say, "O, Son of So-and-so, I am still ill; as yet I am in pain all over; and as to that medicine of yours, it was as if I had only eaten corn." So the owner of the medicine wonders who understands its action in the human body, when he hears the man denying that it even brought any thing away, saying, "No; there came away nothing but water." But his spy tells him that his medicine worked well in the man; that the people deceive him, and the man now goes to wedding-dances and to beer-drinkings; that he is quite well. But it is hard for him to give a bullock; he makes more of the disease which remains than of the health which has been restored.

At length the doctor says, "So-and-so, since you refuse to give me a bullock, I shall now remember the holes where I dug up the medicine which has cured you; and cry there. Something will happen to you, if you eat my bullock deceitfully. Do not say I am a sorcerer. Keep the bullock. I no longer wish to have it."

If he is really deceiving him, he refuses, saying, "O, Son of So-

taho ukuba se w ahlulekile ; ngi ti mina u inyanga yami, noma umuti wako nga u dala, a nga bona 'luto ; kepa umzimba ku nga ti u nga ba owomuntu, uma u naka u ngi funel' imiti. Inkomo yako u mina. U ti wena, uma ngi sindile njalo, ngi nga zifihla kanjani na ? Musa ukuti u za 'ukala emagodini. Wo ba se u ya ngi bulala uma w enze njalo. Ng' elape nje. Inkomo yako se i kona."

Uma e nga vumelani nenyanga, nembala ke inyanga i vuke eku-seni ngenhliziyo ebuhlungu kakulu ngokuzwa ngaofakazi ukuba lo 'muntu u m sizile ; kep' a nga vumi yena ukuba u siziwe. A ye ke emagodini, e ya 'ku wa panda, e kala izinyembezi, e kuluma ngo-kuhlupeka kwake, e kuluma namatongo akubo, ukuba, " Ku ngani ukuba ni dliwe umuntu, kanti ngi m elape, wa sinda na ? A ku bonakale okonakona. Inkomo yami i nge dliwe umuntu o hamba ngezinyawo ; a kwahluke imiti yami ; a i nga bi ize nje. Ng' kuluma nani nina, kw eyenu. Ng' elapa ngani. Kumnandi ini uma ni dliwa izinkomo na ? "

Lapo ke u tsho njalo e kala.

and-so, for my part I do not say the disease has beaten you ; I say you are my doctor, although I took your medicine without feeling any effects from it ; yet it feels as if my body was about to be that of a man, if you persevere in getting medicines for me. I am your bullock. How do you think, if I get well, I can hide myself ? Do not talk about crying at the holes where you dug up the medicines. You will kill me if you do so. Just doctor me. Your bullock is ready for you."

If he does not agree with him, the doctor awakes in the morning with his heart much pained because he hears from witnesses that he has really helped the man ; but he will not allow that he has been helped. So he goes to the holes where he dug up the medicines, and scrapes away the earth and sheds tears, and tells the Amatongo of his trouble, saying, " Why are you eaten up by a man whom I have cured ? Let the truth appear. Let not my bullock be eaten by a living man ; let the power of my medicines be evident, and not be a mere vain thing. I tell you, the medicines were yours. I cured him by your power. Is it pleasant to have your cattle eaten ? "

He says this weeping. For it



Ngokuba ku tiwa, amagodi uma e mbululwa ku kalwa, lowo 'muntu ka yi 'kulunga, uma nembala e fihla amandhla emiti; u ya 'kufa. Ku njalo ke. Kwiti ku y' esabeka ukuba inyanga i yokala emagodini; ngaloko ku tiwa, ku bang' ukufa loko 'kwenza njalo kwenyanga. I loko ke ukukala emagodini.

is said if the holes where the medicines were dug up be opened, and the doctor weeps there, the man will be ill and die, if he has really concealed the power of the medicines. Thus it is. With us it is a fearful thing that the doctor should go to the holes to cry; and it is said if he does so he calls down death on the patient. This, then, is what is meant by crying at the holes.

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*Sneezing.*

UKUTIMULA kubantu abamnyama ku tiwa ku isibonakaliso senhlanhla yokuba umuntu u se nokupila. U ya bonga ngemva kwokutimula, a ti, "Nina 'bakwiti, ukuhamba okuhle ngi zuze e ngi ku sweleyo. Ni ngi bheke." Isikati sokutimula isikumbuzo sokuba umuntu a pate itongo lakubo masinyane, ngokuti, "I lona eli ngi pa loku 'kutimula, ukuze ngi li bone ngako ukuba li se nami."

Ku ti uma umuntu e gula e nga timuli, ku ya buzwa ku tiwe ab' ezou m bona, "U ke a timule nje na?" be buzela ukuze b' eme isibindi sokuba ukufa loko ku ya 'ubuye ku dhlule. Uma e nga timuli ba kununde ngokuti ukufa kukulu. Ku njalo ke.

AMONG black men sneezing is said to be a lucky sign that a person will now be restored to health. He returns thanks after sneezing, saying, "Ye people of ours, I have gained that prosperity which I wanted. Continue to look on me with favour." Sneezing reminds a man that he should name the Itongo of his people without delay, because it is the Itongo which causes him to sneeze, that he may perceive by sneezing that the Itongo is with him.

If a man is ill and does not sneeze, those who come to see him ask whether he has sneezed or not. They ask that they may take heart and believe that the disease will pass away. If he has not sneezed, they murmur, saying, "The disease is great."

Nengane uma i timula, kuyo ke ku tiwa, "Tutuka!" ku tshiwo ukuhambela pambili en'alan'leni njalo. Ku izibonakaliso sokupila kwomuntu, nesokupatwa itongo.

Ku njalo ke ukutimula kubantu abamnyama ku vusa amand'la okuba umuntu a kumbule ukuba itongo li ngane, li kumina. A bongwe ngokutokoza okukulu, e nga ngabazi ngako loko.

Lapa umuntu e ti "Makosi" ekutimuleni, ka tandi ukuti, "Bani wakiti," ngokuba e ng' azi ukuba u mu pi o yena e mu pe loku 'kupila na; ku ngaloko ke u ya hlanganisa ngokuti, "Makosi, ni nga ngi fulateli." Uma e ti, "Baba," lowo u ya kuluma, kumbe wa timula ngesikati uyise e s' and' ukububa, inhliziyo i nga ka kohlwa u ye; u taho ke ukuti, "Baba, u ngi bheke, ngi be nen- Alan'la kuloko e ngi nge nako."

Noma unina, a tsho njalo, ukuti, "Mame, u nga ngi fulateli." Futi ku tiwa, "Bobaba," e hlanganisa amatongo akubo onke, abafo baoyise, a se ba fa; a ti, "Bobaba, ni ngi bheke, ni nga ngi fulateli." Noma ku nge si bo aoyisekazi ngesibili, kepa loku se

And if a child sneezes, it is said to it, "Grow!" meaning by this that it should continually advance in prosperity. It is a sign of a man's health, and that the Itongo is with him.

So then sneezing among black men gives a man strength to remember that the Itongo has entered into him and abides with him. And he returns thanks with great joy, having no doubt about it.

When a man, on sneezing, says, "Chiefs," it is because he does not like to say, "So-and-so of our people," because he does not know who it is of the Amatongo who has bestowed on him the benefit; therefore he puts them all together and says, "Chiefs, do not turn your back on me." When he says, "My father," the man who speaks sneezes, perhaps, shortly after his father's death, and his heart does not yet forget him; and so he says, "Father, look upon me, that I may be blessed in such matters as at present I have not."

Or if his mother has lately died he says in like manner, "My mother, do not turn thy back on me." He says, "My fathers," uniting in one all the Amatongo of his people, the brothers of his fathers who are dead; and so he says, "Fathers, look upon me, and do not turn your back on me." And though they may not be in reality his

be file, se be abalondoloji, u ti,  
"Bobaba," ngaloko.

Amakzosa a ti, "Tikzo wako-  
wetu, ngi bheke, u be nami njalo,  
ngi hambe ngenhlamba." A kwa-  
zeki uma ku nga ka tshiwo ukuti  
Utikzo u yena e itongo lawo  
Amakzosa, a e ti ni na. Manje  
amakolwa lapa e timula a wa sa  
tsho ukuti "Baba" etongweni; a  
se ti, "Mlondoloji, u ngi bheke,"  
noma "Menzi wezulu nomhlaba."  
Ku gukqulwe ke njalo loko o be  
ku kona.

father's brothers, yet since they are  
dead they are now preservers, and  
therefore he says, "My fathers."

The Amakzosa say, "Utikzo of  
our people, look upon me, and be  
ever with me, that I may live in  
prosperity." It is not known  
what they used to say before they  
used the word Utikzo, who is the  
Itongo of the Amakzosa.<sup>75</sup> And  
now among the Amakzosa be-  
lievers when they sneeze no longer  
say to the Itongo "Father," but,  
"Preserver, look upon me," or,  
"Creator of heaven and earth."  
Thus a change has taken place.

UKUTIMULA kubantu abamnyama  
ba ku biza ngegama lokuti, "Ngi  
sa pilile. Idhlozi li nami; li fikile  
kumi. A ngi tshetshe ngi bongwe  
kulo, ngokuba i lo eli ti, 'A ngi  
timule.' Ngemva kwokutimula  
ngi ya 'kubona izinto e ngi fanele  
ukubonga ngazo kwabakwiti, uku-  
ti, 'Nina' basokutini, e na ti na ti,  
ngi keela kuni ukuba ngi zuze  
izinkomo nabantwana nabafazi,  
ngi zale kubo, ukuze igama lenu li

WHEN a man among black men  
sneezes, he says, "I am now bless-  
ed. The Idhlozi is with me; it  
has come to me. Let me hasten  
and praise it, for it is it which  
causes me to sneeze. As I have  
sneezed, I will see the things for  
which it is proper for me to praise  
the spirits of the dead belonging  
to our family, and say, 'Ye of  
such a place, which did such and  
such great actions, I ask of you  
that I may get cattle and children  
and wives, and have children by  
them, that your name may not

<sup>75</sup> Utikzo is supposed to be a word not originally used by the na-  
tions who speak the alliterative class of language; but to be derived from  
the Hottentot Tikqwa. It is now, however, used by the Amakzosa  
generally, whether Christian or not. But it is not known when the  
word was first introduced among them, or what have been the causes  
of its being universally adopted.

nga siteki; ku hlale ku tiwe, U kwabani lapaya. Ngokuba uma ngi nge nanzalo, a ku yi 'kutshiwo ukuti, U kwabani lapaya. Uma ngi ngedwa, mhlalume ngi ya 'ku-hlala emhlaleni; lapa ngi nge nanzalo, ukufa kwami li ya 'kupela igama lami; ni ya 'kuzwa se ni dhlala izintete; ngokuba ngaleso 'sikati sokufa kwami u ya 'kuba u se u wile umuzi, a ni 'kungena 'ndawo; ni ya 'kufa amakaza ezintabeni. Amanye amadhlolzi a ya busisa abantu bawo. Nami ngi ti, Ngi pe ni kakulu; ni nga ngi kohlili. Ku ini ukuba n'ahlulwe i mi, ngi ngedwa na? Uma si ba ningi, nga ku njani na?"

perish, but it may still be said, That is the village of So-and-so yonder. For if I have no children, it will not be said, That is the village of So-and-so yonder. If I am alone, it may be I shall live long on the earth; if I have no children, at my death my name will come to an end; and you will be in trouble when you have to eat grasshoppers; for at the time of my death my village will come to an end, and you will have no place into which you can enter; you will die<sup>76</sup> of cold on the mountains. Other Amadhlolzi bless their people. And I too say, Give me abundantly; do not forget me. Why are you unable to give me, I being alone? If we were many, how would it be?"

### *Vows to Sacrifice to the Amatongo.*

UMA ku gula umuntu, kepa ku nge ko isikati soku i hlaba inkomo, ngokuba a ku yiwanga enyangeni, ku tiwa umninimntwana ematongweni, "Uma ku i nina, 'bakwiti

If a person is ill, and there is not time to sacrifice an ox, for they have not been to a diviner, the father of the child addresses the Amatongo thus:—"If it is you,

<sup>76</sup> He does not speak of the actual death of the Amatongo; for the people believe that the Amatongo do not die, but of their suffering from cold. In another place we read of killing an imamba which was the Itongo of Udingane. Under such circumstances the people say, "I pind' i vuke," It comes to life again. And they say it is the same identical snake which rises to life again, for if it has been killed by any particular wound, it will have the mark of the wound on its body.

ab' enza nje, ngi beka ; nansi inkomo etile ; ka sinde Ubani, ni i dñle." Noma e nga taho "uku-beka" kakulu, a ti, "Ngi misa inkomo ; nansi ; ka sinde." Uma i nge ko inkomo, u ya kala uyise ngokuti, "Po, uma ni funa inyama, ku njani ukuba ni nga m pilisi, ngi hambe ngi i tate inkomo na, ngi ni hlabele, ni dñle ? Ngi ya 'kubona kanjani uma e nga vuki na ukuba i nina ?" A nga tsho ukuti, "Ngi ni misela ukuya 'kulanda inkomo," ukuti ke, "Ngi linde ni ; ngi ya 'ku ni funela, ngi fike nenkomo yenu."

people of our house, who are doing this, I make a vow ; behold there is such and such a bullock ; let the child get well, that you may eat." Or he may not say "devote," but, "I set apart a bullock ; there it is. Let the child get well." Or if he does not possess a bullock, the father cries, saying, "If you wish for food, why do you not cure my child, that I may go and get you a bullock, and kill it for you, that you may eat ? How shall I know that it is you, if the child does not get well ?" Or he may say, "I vow to you to go and fetch you a bullock," that is, "Wait for me ; I am going to find you a bullock, and will bring it home for you."

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It may be worth while to note the curious coincidence of thought among the Amazulu regarding the Amatongo or Abapansi, and that of the Scotch and Irish regarding the fairies or "good people."

For instance, the "good people" of the Irish have ascribed to them in many respects the same motives and actions as the Amatongo. They call the living to join them, that is, by death ; they cause disease which common doctors cannot understand, nor cure ; they have their feelings, interests, partialities, and antipathies, and contend with each other about the living. The common people call them their friends or people, which is equivalent to the term *abakubo* given to the Amatongo. They reveal themselves in the form of the dead, and it appears to be supposed that the dead become "good people," as the dead among the Amazulu become Amatongo : and in the funeral processions of the "good people," which some have professed to see, are recognised the forms of those who have just died ; as Umkatsana

saw his relatives among the Abapansi.<sup>77</sup> And the power of holding communion with the "good people" is consequent on an illness, just as the power to divine among the natives of this country.<sup>78</sup>

So also in the Highland Tales, a boy who had been carried away by the fairies, on his return to his home speaks of them as "our folks," which is equivalent to *abakwetu*, applied to the Amatongo.<sup>79</sup> And among the Highlanders they are called "the good people," "the folk." They are also said to "live underground," and are therefore Abapansi, or Subterraneans.<sup>80</sup>

They are also, like the Abapansi, called ancestors. Thus "the Red Book of Clanrannald is said not to have been dug up, but to have been found *on* the moss. It seemed as if the ancestors sent it."<sup>81</sup>

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<sup>77</sup> See Nursery Tales of the Zulus, p. 317.

<sup>78</sup> See Croker's Fairy Legends, especially "The Confessions of Tom Bourke," p. 46.

<sup>79</sup> Campbell. Vol. II, p. 56.

<sup>80</sup> Id., p. 65, 66.

<sup>81</sup> Id., Vol. II, p. 106.

## DREAMS, &amp; c.

DREAMS, subjective apparitions, and similar psychical phenomena are in the native mind so intimately wrapped up with the Amatongo, that this is the proper place for considering their views on such matters, without which their views on the Amatongo would be incomplete.

*The Amatongo make revelations by Dreams.*

UMA u lele wa pupa umuntu o nga m azelele ukuba a nga kw enza kabi ; kepa ku ti ebusuku u lele, u bone e ku gwaza ngoku ku zuma, e nga ku gwazi obala, e ku dila imfihlo, uma se u vuka, u ya mangala kakulu, u ti, "Wau ! Kanti Ubani lo, ngi ti, umuntu omuhle nje, kanti u ya ngi zonda na?" U ti, "Ngi ya li bongangitongo lakwiti eli veze lo 'muntu kumina, ngi nga m azi. Manje ngi nga m azi, loku itongo se li m fikhile. Wa fika e ngi bulala, ngi nga lw azi uluto lwake e ngi lu dilile." U hlale, u m hlakanipile lowo 'muntu ngokuti, "Leli 'pupoa li tsho 'manga ; i kona indaba e ngi nga y aziyo, e kulo 'muntu."

Futi uma u lele u pupa isilwane si ku zingela, si funa uku ku bulala, ku ti uma u vuke, u mangale u ti, "Hau ! Ku njani loku, uma ngi pupa isilo si ngi zingela?" Ku ti uma ku ya 'uzingelwa kusasa,

If during sleep you dream of a man whom you do not thoroughly know to be of such a character that he may do you an injury ; yet if in your sleep you dream that he suddenly stabs you, not openly, but by stealth, when you awake you are much amazed and say, "Oh ! Forsooth I thought such a one a really good man. And does he hate me ? I thank the Itongo of our people which has revealed the man to me, that I may know him. Now I know him, for the Itongo has caused him to approach me. And he came to kill me. I do not know in what respect I have injured him." And you continue on your guard against the man, believing that the dream does not lie, but that there is something in the man with which you are not acquainted.

Again, if in your sleep you dream of a beast pursuing you and trying to kill you, when you wake you wonder and say, "How is this that I should dream of a wild beast pursuing me?" And if in the morning they are going to

noma izilo noma izinyamazane, u hambe w azi ukuba "Ngi sengozi-ni;" w azi ukuba "Lesi 'ailo si letwe itongo, ukuze ng' azi ukuba uma ngi nga bheki, ngi nga fa." Uma u ya enkqineni, u ye se u hlakanipile. Kumbe u nga yi, ngokuti, "Isalakutshelwa si zwa ngomopo." U ti, "A ngi hlale." U hlale, u zilondolozile, ngokuti, "Ngi sa funa kupi, loku itongo se li ngi tshelile, ukuba ngi ya empini?"

Futi, uma u lele ubutongo, u pupu u buyela kwabakini, uma w' ahlukana nabo isikati se si side; u bone be hlezi kabi, sobani nabo; u vuka umzimba u mude; w azi ukuba "Itongo eli ngi yise kulabo bakwiti, ukuze ngi bone lobo 'bubi a ba nabo; uma ngi ya kona, i kona indaba e ngi nga i fumana kona yokuhlala kabi." U hlale u beke indhalebe, u hlomele ukuti, "Ngi ya 'kuzwa indaba, uma ku kona umuntu." Nembala ku ti ku nga fika umuntu wanga-kona, u buze indhalebe yabakini. Uma e ku tshela ukuhlala kubi, u

hunt, whether wild beasts or game, you go knowing that you are in jeopardy; you know that the Itongo brought the beast to you, that you might know that if you do not take care you may die. If you go to the hunt, you are on your guard. Perhaps you do not go, saying, "Isalakutshelwa hears through trouble."<sup>82</sup> Let me stay at home." And you stay at home and take care of yourself, saying, "What do I want further, when the Itongo has already told me that I am going into danger?"<sup>83</sup>

Again, if during sleep you dream of returning to your people from whom you separated a long time ago; and see that So-and-so and So-and-so are unhappy; and when you wake your body is unstrung;<sup>84</sup> you know that the Itongo has taken you to your people that you might see the trouble in which they are; and that if you go to them you will find out the cause of their unhappiness. And you continue listening and expecting to hear news if any one comes. And truly a man may come from the neighbourhood, and you ask after the welfare of your people. If he tells you they are in bad circumstances, you say, "O, I mere-

<sup>82</sup> *Is'ala-'kutshelwa*, He who when told refuses to listen, hears in the time of trouble. A proverbial saying. Another form is, *Ihlonga-'ndhlebe li zwa ngomopo*, He who is without an ear hears in the time of trouble.

<sup>83</sup> *Empini*, lit., to an army, or enemy.

<sup>84</sup> *Umzimba u mude*, your body is long, that is, relaxed, unstrung.



ti, "O, ngi buza kodwa. Se ng' e-zwa ngepupo." Futi, uma umuntu e file, kanti ku kona o m Alekako ngaloko 'kufa, e nga m kaleli, noma e se file u ya buya a buze komunye o sa pilile, a ti, "Ubani lo u ngi Aleka ngokufa, ngokuba yena e nga yi 'kufa ini na?" Kwaziwe ngepupo ukuba Ubani lo kanti u ya Aleka. Ku tiwe leli 'zwi li fike nesitunzi sake o fileko.

Futi, kubantu abamnyama, ku ti ngesikati sokuvama kwempi, abantu abaningi ba sinde itongo; li fika ngepupo; kumbe pakati kwobusuku umuntu a pupe e vuswa Ubani, umuntu wakubo owa fako; a ti, "Bani, vuka, u tate abantwana bako nezinkomo, u pume. I ya ngena impi lapa." Ku ti ngokudelela, e ti, "Ipupo nje," a lala. Li pinde li fike li ti, "Vuka." Ubutongo bu ze bu be bubi. A kgale ukubona ukuba indaba le. Kumbe a t' e ti sululu, i be i vimbezela, 'ezwe se ku kala abantu. A bongela kakulu itongo lakubo.

Ukufika kwalo 'muntu ka fiki e inyoka, nesitunzi nje; ku fike

ly ask. I have already heard the news in my dream." And if one dies, and there is one who laughs at his death and does not mourn for him, and if the dead man return again and enquire of another who is still living, saying, "Does So-and-so laugh at my death because he will not die?" it is known by the dream that the other laughs. It is said the shade of the dead comes with the message.

Further, among black men, when enemies are numerous, many people are saved by the Itongo; it comes in a dream; perhaps in the middle of the night a man dreams that one of his people who is dead wakes him, saying, "So-and-so, awake, and take your children and cattle, and go away. An enemy is coming into this village." And through despising it and thinking it a mere dream, he goes to sleep. And the Itongo comes again and says, "Awake." And at length he cannot sleep well. And he begins to see there is something real in the dream. Perhaps just as he has got out of the way the enemy surrounds the village, and he hears the people crying. He then returns hearty thanks to the Itongo of his people.

When a dead man comes he does not come in the form of a

yena ukqobo lwake nje, ngokungati ka fanga, a kulume nomuntu wakubo ; na lowo e nga tsho ukuti umuntu owa fayoy, a ze a bone uma e se papama ukuti, "Kanti ngi ti Ubani u sa hamba nje; kanti ku fike isitunzi sake." Ku ti uma wa fa izinto zake zi semzimbeni nokubuya u buya e se nazo ; lezo 'zinto z' aziwa.

Futi ku kona kwabamuyama inyoka i ngena end/lini ; i bonwe, ku bizwane, ku tiwe, "Nansi inyoka." Abantu ba ti budubudu ukuya 'u i bona leyo 'nyoka, uma i nga baleki. Ba ti, "Uma eyasendhile, nga i baleka i bona abantu. Kepa loku a i baleki, eyasekaya." Abanye ba ti, "Isilwane ; a i bulawe." Ku pikiswane ; omunye a i bulale, i lahlewe ngapandhile. Ku lahlewe. Ipupo li fike ; lo 'muntu owa fayoy, li ti, "Ku ngani ukuba ni ngi bulale, ni ngi bona na? U mina lowo e ni m bulele. Ngi Ubani." A vuke lowo 'muntu, a wa lauze lawo 'mapupo. Ku mangalwe. Ku ngaloko ke ku tiwa inyoka i itongo. Ku tshiwo ngokuba ku tsho wona e ti, "U mina leyo 'nyoka e ni i bonileko."

snake, nor as a mere shade ; but he comes in very person, just as if he was not dead, and talks with the man of his tribe ; and he does not think it is the dead man until he sees on awaking, and says, "Truly I thought that So-and-so was still living ; and forsooth it is his shade which has come to me." And when he returns he has the same clothes on as those in which he died, and the clothes are known.

Sometimes among black men a snake enters the house ; when it is seen they call one another, saying, "There is a snake." All the people hurry to look at the snake if it does not run away. They say if it were a wild snake<sup>85</sup> it would run away when it sees men. But as it does not run away, it is a tame snake.<sup>86</sup> Others say, "It is a beast ; let it be killed." They dispute, and one kills it and throws it away. They go to sleep, and a dream comes, and the dead man says, "How is it that you kill me when you see me? It is me whom you have killed. I am So-and-so." The man awakes, and tells his dreams, and the people wonder. It is on this account, then, that they say that the Itongo is a snake. They say so because the dead man tells them in dreams that he is the snake which they have seen.

<sup>85</sup> *Eyasendhile*, a wild snake, that is, not an Itongo.

<sup>86</sup> *Eyasekaya*, a home snake, that is, an Itongo.

*Ecstasy and Dreams.*

ISIYEZI si njengokuba umuntu wa fa kancinyane. U ya vuka u se bona izinto a nga zi boni uma e nge nasiyezi.

Undayeni umuntu o be hlakani-pile o be tsho ukuti, "Ngi nama-ndhla okubona oku ngalapaya," noko e nge ko lapo. U ya ku bona ngesinye isikati oku ngalapaya, a tsho kubantu ukuti, "U kona umuntu, u y' eza ngale 'ndhla," noma isi/lobo sake, noma umuntu nje.

Ngesinye isikati ezweni lakwiti ku be ku zingelwa izinyati. Uma e lele ebusuku, u ya 'kuvuka ku-sasa, a si tshole, a ti, "Madoda, uma si ya 'kuzingela izinyati namhla nje, i kona into enhle e ya 'kuvela akuhambeni kwetu. Ngi fumene izinyati ebusuku, si zi zingela; za ba izinkomo nje." Li pela lapo lelo 'pupo eli njalo. Izinyati si fike kuzo, zi be njenge-zinkomo njalo njengokutsho kwa-ke; si zi bulale, si nga bi namdwa nomuncinyane nje.

Ngesinye ke isikati, uma ku kona ukuzingela, abantu be be hlalene ngokuti, "Madoda, ngosuku olutile ku fanele ukuba ke si yozingela izinyati emfuleni otile."

ECSTASY is a state in which a man becomes slightly insensible. He is awake, but still sees things, which he would not see if he were not in a state of ecstasy.

Undayeni was a clever man, who used to say he was able to see things afar off from him. He would sometimes see what was going on on the other side of a hill, and tell the people, saying, "There is a man coming by that path," whether it was a friend, or a stranger.<sup>87</sup>

Sometimes in our country they hunted buffalo. If he had slept at night, he would awake in the morning and tell us, saying, "Sirs, if we go to hunt buffaloes to-day, we shall be lucky. I saw some buffaloes during the night; we were hunting them; they were just like cattle." That was all such dreams made known to us. When we found the buffaloes, they were just like cattle, as he had told us; we killed them, and did not get so much as a scratch.

On another occasion, if there was a hunt, the men having already agreed, saying, "Sirs, on such a day it is well for us to go and hunt buffaloes by such a river."

<sup>87</sup> That is, in the ecstatic state he could see that some one was coming, but could not see whether it was an acquaintance, or a stranger.

Ba vumelane. Ku se kusasa ba puma, ba hamba. Ku ti ekuhambeni a taho, a ti, "Madoda, kodwa ngi bonile ekulaleni kwami, noko si ya 'uzingela, a no zingela ngobudoda. Izinyati, ngi ti, zi nolaka." Mbala, ku be njalo eku zi fumaneni kwabo; noma zi nga bulalanga 'muntu, zi vame uku ba ponsa noma izinja. Ba ya ya kuzo se be alakanipile ngokupupa kwake; ba ya 'kuvika futifuti.

Sa m bona ukuti, noko e nge si inyanga, kodwa ukupupa kwake ku/le. Futi wa e indoda e kalipayo, e nesibindi; uma inyati i ya 'kumisa obala, lapo ku nge ko 'muti wokukwela umuntu, yena a ti, "Kwela ni emitini nina. Ngi za 'kuya, ngi ye 'kuyoka ukuze i ze kunina, si i bulale." Kodwa abantu b'ahluleke, ukuti, "U za 'kuyoka e nga hambu pezulu, e nge najubane nje? U ya 'kwenza njani na? U ya 'kubaleka kanjani na?" Noko a hambe a ye kuyo, a i kqale ngomkonto, a i alabe, a baleke a ye kona lapo be kona abantu, a kwele emitini; uma ku kona abantu aba nemikonto, ba i alabe, i ze i fe.

They would agree, and when the morning arrived set out on their journey. As they were setting out he would say to them, "Sira, but I have seen in my sleep, although we are going to hunt, do you hunt like men. For I say the buffaloes are full of rage." And truly it was so when they came up with them; although they did not kill any one, they tossed the men or dogs continually. But they went to the hunt made cautious by his dream; and escaped again and again by dodging.

We noticed that although he was not an inyanga, yet his dreams were good. He was besides a brave man and courageous; if there were a buffalo in an open spot, where was no tree upon which a man could climb, he would say to the people, "Do you climb into the trees. I will go and draw him towards you, that we may kill him." But the people could not see that, but said, "How will he draw the buffalo towards us, for he cannot fly, and is not able to run fast? What will he do? How will he escape?" But he went to the buffalo, and began the attack by stabbing it, and then ran away to where the people were, and climbed into a tree; and if there were any men who had assagais, they killed it.

Abantu ba be ti ngaye, u inyanganga, noko e nga buli ; u taho okubonakalayo ; ngokuba izinyanga, noko zi bula, ngesinye isikati zi taho okungabonakaliyo. Wa e intwesi futi yamazwi, ngokuba amazwi ake a e bonakala.

Kwa tiwa, amad/lozi akubo nakoninalume—akoninalume a tanda uku m enza inyanga, akubo a wa tandanga. Ngemva kwaloko ka be sa ba nako ukubula njengezinyanga ; kodwa yena wa kuluma nje ngomlomo, ka bula. Kodwa ukwenza kwake kwa ku fana nenyanga, e nge si yo noko ; ngokuba u be e zamula futifuti, a timule njalonjalo ; loko ke okwezinyanga esi bulayo ; noko e nga buli, wa e pakati kwaleyo 'ndawo yokubula nokungabuli.

Indaba e ngi i kumbulayo enye kandayeni. Kwa ti si s' ake emgeni ; kwa ku kona idwala li nengobozi, lapo ku ma amanzi kona ; kepa sonke tina si 'batsha lawo 'manzi e isibuko setu, lapo si zibuka kona. Ku te ngolunye usuku wa si buza, e vuka ebutongweni, wa ti, "I kona ini indawo edwaleni, lapo ni zibuka kona na?" Sa ti, "Ku kona ni kona na?" Wa ti, "Ai. Ngì ya buza, ngo-

The people used to say of him, that he was a diviner though he did not divine ; for he said what was true ; and diviners sometimes say what is not true. He was also an eloquent man, for what he said came to pass.

It was said, the Amatongo of his own people and the Amatongo of his maternal uncle disagreed. Those of the maternal uncle wished to make him a diviner ; those of his own people did not wish it. After that he was unable to divine like a diviner ; but said what was true without divination. But his habits were those of a diviner, though he was not one ; for he used to yawn and sneeze continually ; and this is done by diviners ; although he did not divine, he was midway between divining and not divining.

There is another thing which I remember of Undayeni. We were living on the Umgeni ; there was in the neighbourhood a rock, in which was a hollow, where water stood ; and that water was the looking glass in which all we younger ones used to look at ourselves. One day on awaking from sleep he asked us, saying, "Is there a place in the rock which you gaze in as a looking glass?" We replied, "What harm is there in that?" He replied, "No. I merely ask because I have seen

kuba ngi bonile e ngi ku bonileyo ebusaku." Sa vuma, sa ti, "I kona." Wa ti, "Ngi ti, kuleyo 'ndawo ni nga be ni sa ya kona. U kona umuntu o kade e ni bona ukuba se n' ejwayele kuleyo 'ndawo ukuzibuka. Kepa u fake ububi kuleyo 'ndawo. I yake ni leyo 'ndawo." Kepa ngokuba nembala kwa ku umuntu e si m azi, ukuti u kuluma isiminya, a si pikanga, sa vuma, sa i yeka leyo 'ndawo. Loko ke ka ku bonanga esiyezini, wa ku bona e lele.

Ngokuba na sendabeni, uma ku kona umuntu o nekcala, kepa Undayeni uma e ti, "Bani, indaba i ya 'ku ku lahla." Nembala lowo 'muntu, uma e m azi, a ku sa swelekile kuye ukuba a ye emakcaleni; u se e fanele ukuti a zilungisele kahle kulo 'muntu, ku nga yiwa emakcaleni.

U be njalo ke ukuhamha kwake. I loko ke e ngi ku kumbulayo ukwenza kwake.

Kepa ngesiyazi a be e bona ngaso, u be umuntu kakulu o nga tandi ukuhlala pakati kweningi labantu; u be tanda ukuzihlelela yedwa, ngokuba u be umuntu kakulu e si ti u kuluma isiminya.

what I have seen during the night." Then we told him that there was such a place. He replied, "I tell you never to go to that place again. There is some one who for some time has seen that you are accustomed to look at yourselves there. And he has put bad medicine<sup>88</sup> into the hollow. Leave the place." And because he was a man whom we knew, we saw that he spoke the truth, and did not refuse to obey, but left the place. This he did not see in an ecstatic state, but during sleep.

And even in disputes, if there was any one who was in fault, and Undayeni said to him, "So-and-so, you will lose the case,"—if the man knew Undayeni he would no longer want to go into court, but was now ready to act rightly to the other without going into court.

Such then was the character of Undayeni. This is what I remember of his acts.

And as regards the ecstasy into which he fell, he was a man who did not like to sit in the midst of many people; but liked to sit alone, for he was a man who, we said, spoke the truth.<sup>89</sup> I do not

<sup>88</sup> *Ububi*, that is, some medicinal substance, capable of making any one who looked into the water hateful to others. See "Superstitious Use of Medicines."—Among the Highland Tales there is mentioned a magic basin which made a person beautiful when he washed in it. (*Campbell. Vol. I., p. 97.*)

<sup>89</sup> He sat alone that he might become ecstatic, and in that state see what he could not see in his ordinary condition.

A ngi taho ukuti u be nga Alali nakanye pakati kwabantu, kodwa u be nga vami.

Njengaloku pakati kwabantu abamnyama indaba zamapupo ku tiwa a y aziwa ukuma kwawo. Ngokuba amanye amapupo a ya vela njengokungati ku njalo, kanti a ku njalo; amanye a kombise indaba e za 'kwenzeka. Ngokuba ku kona pakati kwabantu abamnyama ukuti, uma umuntu e lele wa bona iketo elikulu, ku sinwa; uma ku gula umuntu, a ku tshiwo ukuti si y' etemba ukuti u ya 'kusinda; masinyane kulowo 'muntu o bone ku sinwa, u y' esaba kakulu, a Alale e se beka indlebe; uma ku umuntu o nge si ye walapo ku gulwayo, e beka indlebe, ngokuti u za 'kuzwa isililo. Kepa noma ku nge si yo leyo 'mini ukuba ku kalwe, ku y' esabeka, a ku tembeki loko 'kupupa.

Kepa ukupupa okutembekayo kubantu abamnyama, uma umuntu o gulayo ku putshwe e se e file, e se e ya 'kulaAlwa egodini, ba bone nokugqitshwa kwake, nokukalelwa kwake konke, nokulaAlwa kwezinto zake ku pele ngaleso 'sikati sobusuku. Ku tiwa ke ngaloko, "Ngokuba si m pupela ukufa, ka yi 'kufa."

mean that he never sat amidst other people, but he did not usually do so.

In like manner among black men the real meaning of dreams is not known. For some dreams have every appearance of reality, but they are not true; others point out something which is about to happen. For among black men it is supposed that if a man dream of a great assembly, where they are dancing, if there is any one ill, we have no confidence that he will get well; but immediately the man who dreamt of the dance is much alarmed, and if he is not a man of the same village as that where the man is ill, he continually listens, expecting to hear the funeral wail. And although the wail is not heard on the same day, he is still fearful and without confidence.

But a dream which produces confidence among black men, when any one is ill, is one in which they dream that someone is dead and about to be buried, and that they see the earth poured into the grave, and hear the funeral lamentation for him, and see the destruction<sup>90</sup> of all his things during the night. They say of such a dream, "Because we have dreamt of his death he will not die."

<sup>90</sup> Some of the dead man's personal property—as his assegai, his blanket, and dress—is buried with him, and some is burnt.

A a' asi ke uma loko kw enza ngani. Lokapela njengokuma kwokupila nokufa ku be ku fanele ukuba o za 'kufa nembala a fe, uma e gula e putahwa ; a ti o za 'kupila a pile, uma ku putahwa e pila. Nembala loko ngi ku bonile kokobili. Ijadu ngi li bonile, umuntu wa fa ; futi ukufa ngi ku bonile ngomuntu o be gula, kepa wa pila. Njengokuba ekuguleni kwomfundisi wetu ngonyaka owa dhlulayo, nga m pupa e se e file, e fele emgungundhlovu. Kepa ka lahlwanga emalibeni, wa lahlwa pakati kwendhlu emhlope ngapakati ; kepa ku gcwele abantu abaningi abafayo, e se lele ngapezulu kwalabo 'bantu ; ikanda lake li bheke empumalanga, izinwele zi fihle amehlo. Loko nga ku bona ngi lele. Ekuvukeni kwami a ngi hlalengana, ukuti, " A ngi bheke ukuba nembala incwadi e za 'kufika ; i za 'kufika, i ti, 'O, se ku njalo, u file.'" A ngi hlalengana loko ; nga vuka nje, nga bona se ku njalo ; nga kala masinyane ngabo lobo 'busuku ; ng' esaba nokuba incwadi i fike, ngokuti i za 'kutsho loko. Kwa nga i ng' epuza ukufika. Nga hlala ngi zije-

We do not understand how this happens. For as regards living and dying, it would appear proper that he who is about to die should die, if when he is ill people dream he is dead ; and he who is about to live should live, if people dream that he is well. But in truth I have seen both. I have dreamt of a wedding-dance, and the man died ; again, I have dreamt of the death of a sick man, but he got well. For example, when some years ago our Teacher was ill, I dreamt that he was dead, and that he had died at Pietermaritzburg. But he was not buried in a grave, but was placed in the middle of a house which was white inside ; and it was full of dead men, and he was placed on the top of the dead men ; his head was directed towards the east, and his hair covered his eyes. This I saw in my sleep. When I awoke, I waited, saying, " Let me look out for the letter which will come shortly ; it will come and say, 'O, it is so, he is dead.'" I did not wait for that, but saw it was already really true, and at once wept during the rest of the night ; I was afraid for a letter to come, thinking it would tell us of his death. I longed that it might be a long time before it arrived. My eyes remained full of tears



jana ngaloko 'kupupa. Kepa ekufikeni kwenowadi a kwa ba njalo. Ng'ezwa ilirwi lokuti, "U ti, a ku kupuke inqola, u m Ala-ngabeze." Nga ti, "O, nembala ukupupa ukufa a ku bonisisi ukufa."

A ngi ka kqedi ukuti se ku isiminya loko ; ngokuba kwabanye ba bona ukufa, nembala ku be i ko ; nokupila ngesinye isikati ku be ukupila. Kepa nami a ngi taho ukuti ukupupa ku hamba ngaloko oku bonwayo umuntu ; ngesinye isikati ngi nga pupa into, nembala i ya 'kuba njalo njengokuba ngi i bonile. Kepa kakulu ngi ya kuluma ngokufa kwomuntu ogulayo nokupila, ukuti, a ku hambi ngendlela e be ku fanele ukuhamba ngayo ; ku ya pambanisa.

Abantu ba ti, amapupo asehlobo a taho isiminya ; kepa a ba taho ukuti, a taho isiminya kanye-kanye ; kodwa ba ti, ehlobo a ku vamile ukuba amapupo a geje. Kodwa ba ti, ubusika bubi, bu fika namaongoongo, ukuti, amapupo amaningi kakulu a nga kqondekiyo kafile. Kepa ngaloko a ku tahiwo ukuti, ubusika bu pupisa kafile, noma umuntu e pupile amapupo, uma e wa lausela omunye, lowo u ti masinyane, "O, 'bani, amaongoongo obusika lawo,"

because of the dream. But when the letter came it was not so. But I heard it said, "Our Teacher has sent for the waggon to go to Pietermaritzburg, to fetch him." So I said, "O, truly, to dream of death does not show that death will take place."

I have not yet come to a certain conclusion that this is true ; for some dream of death, and death occurs ; and sometimes of health, and the person lives. And I do not say that a dream turns out to be true ; sometimes I dream of something, and in fact the thing happens as I have dreamed. But I speak especially of the death or life of one who is ill, that the event turns out different from what it ought to, and goes by contraries.

People say, summer dreams are true ; but they do not say they are always true ; but they say that summer dreams do not usually miss the mark. But they say the winter is bad, and produces confused imaginations, that is, very many unintelligible dreams. And therefore it is said that winter causes bad dreams, and if a man has dreamed and tells another, he will at once answer him, saying, "O, So-and-so, that is nothing but the confused imaginations caused by the winter." He says thus

e taho ngokuba e ti, a ku ko 'n'la-mvu pakati kwawo. Njengaloku i'lobo ku tiwa, a li naso izindaba esiningi samanga. Kepa uma se ku fike ubusika, abantu ba ya kgala ukuba nevuso, ngokuti, bu sa 'kufika ke ubusika namafuku-fuku amaningi, ukuti amanga.

Ipupo e ku tiwa li vela eto-ngweni, uma li fika ngezwi likabani o nga se ko, ukuti, "Ini uma ku ng' enziwa ukuti nokuti na?" Njengaloku kubantu abamnyama, uma u zuze amabele kakulu, ngesinye isikati ku ti ekulaleni kum-ninimuzi a pupu, ku tiwa, "Ini ukuba u piwe ukud'la okungaka, u nga bongi na?" Kepa masinyane uma e se e vukile ka ngabasi ukuti leli 'pupo li taho 'kud'la kuni? U ya bona nje ukuti, "O, nembala!" A be e se ti emzini wake, "A kw enziwe utshwala; ku ya 'ku'latshwa." A be ke e se bongaloko 'kud'la a kw enzileyo. Noma e zuze izinkomo, 'enze njalo futi.

Kwa ti ngesikati lapa Amasulu a ya empini, emuva kwaloko kwa Alatahwa umkosi ukuti, "Zi mi

because there is no sense in the dream. In like manner it is said there is not much that is false in the dreams of summer. But when the winter comes the people begin to be afraid that the winter will bring much rubbish, that is, false dreams.

A dream which is said to be sent by the Itongo, is one which comes with a message from the dead, enquiring why such and such a thing is not done. For example, among black men, if one has an abundant harvest sometimes the head of the village dreams that it is said to him, "How is it, when you have been given so much food, that you do not give thanks?" And as soon as he wakes he has no doubt as to what food the dream means. But he perceives at once that the dream speaks to the point. And he immediately commands his people to make beer, for he is about to sacrifice. So he praises the Amatongo for the food which they have given him. And if he has gained many cattle he does the same.

It happened once when the Amasulu had gone out to battle,<sup>91</sup> the word was passed among the people telling them that the cattle were standing without guard at

<sup>91</sup> To fight with the Dutch in the time of Udingane.

zodwa edhlokweni." Kepa bonke abantu b' esukela pezulu, ukuti b' eza 'utola izinkomo. Kw' esuka namakxegu e pete izindondolo; kepa lolo 'lusinga olu njalo lwa za lwa susa nobaba. Lokupela ya fika ntambama leyo 'ndaba, wa ti komame, "Ngi gayele ni isinkwa, ngi ze ngi dle endhleleni." Kepa ekulaleni kwake, kwa fika ilizwi, la ti, "U nga yi lapo ku yiwako; a ku yi 'kubuya namunye." Nembala ekuseni, ngokuba kwa ku ihlazo uma indoda i ti, "Mina a ngi yi," kepa wa ti, "O, mina, 'bakwiti, ngi lele ngi zilungisele ukuhamba; kepa manje ku se umlenze wami w ala; se ngi ya kxuga." Nembala wa zikxugisa.

Ba hamba be ti, ba za 'kutitiliza; kanti ukufa ku ya 'kutitiliza bona. O, kwa fika wa ba munye, Usihhile; e fika, be m dabule ikanda ekcaleni kwendhlebe ngomkonto; e ti, "Ni bona mina nje ukupela." Loko kwa kqiniseka kubaba, ukuti, "Nembala ngi vusiwe ngepupo." Kepa wa li lauza lelo 'pupo emveni ukuti, "Nami be ngi ya, kepa ngi bone loko ebukuku."

Idhlokwa.<sup>92</sup> And all the people started up, thinking they should get cattle; and even old men went out, leaning on their staves; and at length our father was carried away by the infection. And as the news came in the afternoon, he said to our mothers, "Make me some bread, that I may eat on the journey." But whilst he was asleep a voice came to him, saying, "Do not go where the others are going; not one will come back again." So in the morning, as it was a shame to a man to say he was not going, he said, "O, for my part, neighbours, when I lay down I had got ready to go; but now my leg prevents me; I have become lame." In fact he pretended to be lame.

They set out thinking they should gain very many cattle; and forsooth death made a very great gain of them. O, one only came back, whose name was Usichile; he came with an assegai wound by his ear. He said, "You see me only." That was a confirmation to my father that he had been truly warned by the dream. And after that he told the dream, saying, "I too was going, but I saw what has happened in a dream."

<sup>92</sup> *Idhlokwa*, a secure place, where there was abundant pasture and forest, where the cattle could feed in concealment.

Futi ngepupo uma ku Alaselwa, umuntu wa lala, wa pupa e gwaza umuntu kukqala, a m bulale, ekuvukeni kwake u y' enyela ngokuti, "Hau! ku njani loku, uma ngi pupa ngi bulala umuntu? Kya. La 'mapupo a ya pambanisa. Ku ya 'kufa mina." A hambe ngoku-Alakanipa—a nga hambu pambili, a hambe emuva; i Alangane kgedede, anduba a ngene, impi se i 'meklo 'mnyama, a gwaze umuntu. A nga kohlwa i lelo 'pupo, a zing' e l' azi njalo.

UMPENGULA MBANDA.

Again, if when making an incursion into another country one has dreamt that he stabbed a man first and killed him, he murmurs saying, "Oh, how is it that I have dreamt that I killed a man? No. The dream goes by contraries. It is I who shall be killed." So he goes cautiously—does not go in front, but behind the others; but when the two armies have joined battle, then he enters into the engagement, when the enemy is confused, and stabs someone. He does not forget the dream, but bears it constantly in mind.

### *Uyuaise's Dream.*

INHlizIYO yami imbi. Ngi kwe-l' o<sup>93</sup> ubutongo obubi. Nga pupa isililo, ku kala abantu be baningi. Ya ba mbi inhliziyo yami, ngokuba ngi pupa izinto eziningi! Nga pupa nomjadu, abantu abaningi abasinayo.

Inhliziyo yami ya kcabanga ukuba umjadu u ipupo elibi. Uma u pupa umjadu, ku ba ka ku lungile; ku ba u kona umuntu ofileyo; umjadu u isililo; uma u pupa abantu be sina, libi lelo 'pupo.

My heart is heavy. I have had a bad dream. I dreamt of a funeral lamentation; many people were weeping. How heavy my heart is because I have dreamt of many things! I dreamt also of a wedding-dance; many people were dancing.

I thought in my heart, a wedding is a bad dream. If you dream of a wedding, there is something not right; there is someone who has died; the wedding is a sign of lamentation; if you dream of men dancing, it is a bad dream.

<sup>93</sup> A similar form of expression occurs in the following sentence—Nga se ngi zwa isililo, se ku kalwa ukuti, "Maye! wa m gwaz' o!" It occurs not unfrequently in songs.

Kepa nga vuka kusasa, nga ba tahela abantu, nga ti, "Ināliziyo yami imbi. Nga pupa umjadu, nga pupa isililo." Ba ti abantu, "Into embi o i pupileyo. Umjadu isililo. Loku wa shiya ekaya ku gulwa, isililo si ipupo eliāle; lelo 'pupo lesililo a li nakcala; li-āle, lo 'pupe isililo; ipupo elibi elomjadu. Ba ti futi, "Nalo lomjadu ngesinye isikati uma u ba u pupa, ize nje; ku ba nosuku nje, li ti lona elibi ipupo li kqamb' amanga nje."

Nga ti mina, "Nga ka nga u pupa umjadu. Ani<sup>94</sup> a ku lungile ekaya. Anti<sup>94</sup> umkwekazi wami u bubile."

Ngi be ngi s' and' ukupupa wona umjadu, kwa fika umuntu, nga tshaywa uvalo. Uma ngi sa m bona lo 'muntu, nga puma endālini yokupeka, nga m binglelela, nga ti, "Sa ku bona." Nga ti, "Kona ngi ku binglelela nje, ngi ku bone kgede, nga tshaywa uvalo; kwa nga ti i kona indaba o za 'ku ngi tshela." Ngoba ngi m bone kgede, nga tshaywa uvalo. Wa ti, "O, kuloko, uvalo lokutshaya ngakona. Ekaya le ku kona in-

And I woke in the morning and told the people, saying, "My heart is heavy. I have dreamt of a wedding-dance, and of a funeral lamentation." The people said, "You have dreamt of a bad thing. A wedding-dance is a sign that there will be a funeral lamentation. Since when you left home there was someone ill, the funeral lamentation is a good dream; the dream of a wedding is of no consequence; your dream of a funeral lamentation is good; the dream of a wedding is bad." They further said, "And sometimes if you frequently dream of a wedding, it is nothing; or if you dream of it once only, it is not a sign that can be depended on."

I said, "Some time ago I dreamt of a wedding. When I awoke I said, 'It is not right at home. My mother-in-law is dead.'"

Immediately after I had dreamt of the wedding, a man came, and I was alarmed. As soon as I saw him I went out of the cooking house, and saluted him, and said, "Although I thus salute you, as soon as I saw you I felt alarmed; it felt as if there was something you have come to tell me." For as soon as I saw him I felt alarmed. He said, "O, you felt alarm with reason. There is bad news

<sup>94</sup> Dialectic for *kanti*.

daba embi. Umkwekazi wako u bubile." Nga ti mina, "U bube isifo si ni na?" Wa ti, "Wa bika empinjeni; wa ti, 'Kubulungu lapa.'" Wa ti, "Ka banga nalusuku; usuku s' ezwa se ku kalwa isililo nje. Sa dinga uma ku fe mupi umuntu. Sa buza tina ukuti, 'Ini na? Ku kalwa nje, kw enze njani na?' 'Ku bube umkwekazi kaguaise.' Sa buza ukuti, 'U be nani na? Loku na kutangi si be si naye na, e nga guli na?' 'Au, a s' azi, nati si y' etuka nje. Nati si zwa ngaso isililo nje.' 'Au, ku tiwa ukufa kuni na?' 'Au, wa bika empinjeni; wa ti, Kubulungu umpimbo; wa ti, Wa kwelwa in/loko; wa ba se u ya fa.'"

Abantu ba mangala umuntu ukufa e nga gulanga. Kwa ba kona abantu, ba ti, "A ku yiwe ezinyangeni, ku yozwakala lesi 'sifo esi m bulala umuntu e nga gulanga."

Kwa yiwa ezinyangeni. Izinyanga za fika za ti, "U bulewe umuntu. Lowo 'muntu umkulu o m buleleyo; u nzanele ukukgeda lowo 'muzi; umuntu omkulu, umunumuzana."

Ngi ti ke, "Ngi pupe nam/la nje, nga tahaywa uvalo. In/iziyo

at your home. Your mother-in-law is dead." I said, "Of what disease did she die?" He said, "She complained of pain in her throat. And on that very day we heard the funeral lamentation. We could not tell who had died. But asked, 'What is it? Since there is lamentation, what has happened?' They said, 'Uguaise's mother-in-law is dead.' We asked, 'What was the disease? For only the day before yesterday we were with her, and she was not ill?' They answered, 'O, we do not know, and we too are startled. We too hear only by the lamentation.' We said, 'O, what disease is it said to be?' They said, 'She complained of pain in her windpipe. Then her head was affected, and she died.'"

The man wondered at death when the person was not ill. And some said, "Let us go to the diviners, that we may hear what the disease is which kills a man without his having been ill."

They went to the diviners. The diviners said, "She has been killed by someone. He who has killed her is a great man; he wishes to destroy the village; he is a great man, a captain of villages."

So I say, "I have dreamt today, and am alarmed. My heart

ya kumbula lawo 'mapupo-a ng' e-nza ngapambili; inhliziyo yami ya ti, 'Umakazi leli 'pupo lomjadu li ngi hlonze nje, uma kulungile nje na ekaya na? Loku nga shiya ku gula umfazi wami, ku gul' umame. Ini ukuba ngi pupe ipupo e nga li pupa kukqala, kwa bonakala na?'

Ba pendula ba ti abakwiti Om-pengula, ba ti, "O, libi ipupo lomjadu. Inhliziyo yako imbi ngakona; ipupo lomjadu li fana nepupo lokuba ku gula umuntu. Uma u m pupa e gula kakulu, u nga m pupa e kulupele, e fak' izinto zake zonke ezin'ile, impahla yake; lo 'muntu u ba u file; ka sindi. Umuntu nm' e gula, ku ba ku'le u m pupe e file, e kalelwa isililo; lo 'muntu ke u ya 'usinda; a ka yi 'kufa."

O tsho njalo kumina, ku pendula Umpengula; wa ti, "Ehe, guaise, kodwa i'kuba u pupe umjadu, umjadu u 'pupo 'libi." A ti Uklass, "O, loko, guaise, elinye ipupo li se li ti lona; ipupo umuntu u li pupe ngesinye isikati, u pupe nje, ku nga veli 'luto."

A ti Umpengula, "Ehe, u kqi-

remembers the dreams which I formerly dreamt; and my heart asks, 'Can it be, since this dream of a wedding comes to me again, that it is not right at my home? For when I left my home, my wife and mother were ill. Why have I dreamt a dream which I dreamt formerly and it came true?'

Our people, Umpengula and the rest, answered me, saying, "The dream of a wedding is a bad sign. Your heart is heavy with reason; to dream of a wedding is like dreaming that a man is ill. If you dream of him when he is very ill, you may dream that he is fat, and decked in his fine things; and that man is dead; he does not get well. When a man is ill, it is well to dream he is dead, and that they are weeping for him; then that man will get well; he will not die."

It was Umpengula who answered me thus; and he said, "Yes, yes, Uguaise, but since you have dreamed of a wedding-dance, a wedding-dance is a bad dream." And Uklass answered, "O, as to that, Uguaise, one dream will turn out to be a bad omen; and a man may dream the same dream another time, and it turn out to be but a dream, and nothing come of it."

Umpengula answered, "Yes,

nisile, klas, ku ba njalo ngesinye isikati; umuntu u pupa nje omunye, ku nga veli 'luto.' Wa ti Umpengula, "Nami, guaise, nga ka nga li pupa nami ipupo. Ku gula Undayeni. E gula, nga pupa e vunule impa/la yake, wa binca umuntsha wake wezinsimba, e fake amatshob' ake; nga pupa ku ketwa. Nga vuka kusasa nami, guaise, nga vuka inhliziyo yami imbi. Nga ba lauzela abantu, nga ti ngi hlezi nje, ngi bhakile, nga bona ku ti kcatsha izinyembezi emehlweni ami. Nga ti mina, "Uma u file Undayeni—" Ngi te ngi sa ku gcina loko,—lo ngi sesilungwini, ngi ya sebenza,—ngi te, 'Ngi za 'ugukgula amehlo emzileni,' nga m bona umfana; owakwiti lo 'mfana. Nga ti mina, 'O, u file Undayeni. Lo 'mfana u se zoku ngi bikela.' U te e sa fika, nga ti mina, 'Kona, mfana, u fika nje, ngi ti, u file Undayeni.' Wa ti umfana, 'Ehe, ngi fike nje, ngi zokubikela wena ukuti u file Undayeni.' Nga ti mina, 'Nami be se ngi bonile njalo ka.'"

A i se vi mbi inhliziyo yami. I ya kuluma kodwa, i ti, uma nga ku kona indaba, ngapana ngi bona ku fike umuntu o za 'ku ngi tshela. Inhliziyo yami i bona lona leli 'zwi eli tabiwo amadoda akwiti; nami se ngi ya bona ukuti, uma ku kona

yes, you say truly, Uklass, it is so sometimes; a man dreams merely of another, and nothing comes of it. And I too, Uguaise, once dreamt a dream. Undayeni was ill. During his illness I dreamt I saw him dressed in his best attire, with his umuntsha of wild cat's skins, and having put on his tails; I dreamt there was a dance. I awoke in the morning, Uguaise, with my heart depressed. I told the people my dream, and remained waiting, my eyes filling with tears. I said, 'If Undayeni is dead—' As I was saying those words,—for I was working with the white men,—I said, 'I will turn my eyes towards the road,' and I saw a lad coming; it was a lad belonging to us. I said, 'O, Undayeni is dead. The lad is coming to tell us.' As soon as he came I said to him, 'Lad, you have come because Undayeni is dead.' The boy said, 'Yes, yes; I come merely for the purpose of telling you that Undayeni is dead.' I replied, 'I too had already seen that it was so.'"

My heart is no longer heavy. But it says if there is any thing the matter, I shall see someone coming to tell me. My heart sees that what the men of the place say is true; and I too now see that if



indaba, ngapana si fika isigijimi kumina ukuza 'u ngi bikela. Kodwa ngi sa bhekisisile, inhliziyo yami i ya 'udela kqede ku kqubeke izinsuku ngasemuva kwokupupa kwami. Ng' and' ukuba ngi ti, "Ai, a ku 'ndaba. Ubutongo kodwa bu ngi kwele ngamaongo-ongo."

UGUAISE.

there is any thing the matter I shall see a messenger coming to tell me. But I am still in deep expectation, and my heart will be satisfied when many days have passed after the dream. Then I shall say, "No, there is nothing the matter. But sleep has filled my mind with mere senseless images."

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*Subjective Apparitions.*

Kwa ti ngalezo 'nto ezi izilo ezi bonwa umuntu lapa e ti u ye 'ku-kuleka ngasese, nami nga ku bona loko futifuti. Lapa ngi ti ngi ya kqala nje ukugukqa, kumbe ilizwi lokukqala e ngi li tshoyo ngi ya li tsho, se ku kona okunye o se ku kqala ukusondela; njengokuti, "Manje u wa valile amehlo, ka sa yi 'ku ngi bona; a ngi sondele, ngi m lume, noma ngi m bambe, noma ngi m gwaze." Uma ngi ti ngi ya kqinisela, ng' ala ukuvuka, O, masinyane kwa fika umsindo omningi wokukqeda isibindi, nokuba ku be kona ukuti, "Ku kqinisile. Okwokukqala ku be kuncinane; manje se ku fike okukulu oku za 'ku ngi bulala."

Lezo 'zinto zi njalonjalo ukufika kwazo, zi fika ngazinye; ku fike inyoka i namehlo amakulu, i nokwesabeka, ukuba lapo ngi gukqe

As regards those wild animals which a man sees when he is going to pray in secret, I too have seen them again and again. When I was beginning to kneel, or when I was saying the first word perhaps, there was something beginning to approach me; as though it said, "Now he has closed his eyes, and will no longer see me; let me draw near and bite him, or lay hold of him, or stab him." If I steadily refused to arise, O, at once there came a great noise which took away all my courage, and led me to say, "This is something real. The first was a little thing; now there is coming a great thing to kill me."

When these things come to any one they always come separately; there comes a snake with great eyes and very fearful; so that

kona, ngi nga be ngi sa kqinisela, ngi ya 'kuvuka.

Uma ku nge si yo, ku fika isilo si hamba ngokunyanya ukuze si ngi bambe, loku ngi nga boni, ngi bheke pansi, ngi ti ngi ya kuleka enkosini. Kepa ukukuleka kwami ku nga be ku sa kqina; ngi kqale ukukuleka kancinane ngapakati, ng' enza izikau, ukuze indhlebe yami i nga bi ekukulekeni kodwa, i be na sekulaleleni ukukwabaza kwesilo si hamba ngoku ngi zuma. Uma se ngi bona ngokuba pela ku njalo, ku ti uma ngi bone ukuti, "O, manje sa kqala ukulunga ukuze si ngi bambe," ngi vuke lapo.

Futi uma ku nge si so isilo, umuntu o ngi zondayo, u pete umkonto, umude, 'enzela ukuze a ngi gwaze, ngi fele kuleso 'siku-ndhla; naye u hamba ngokunyo-nyoba, ukuze ngi nga mu zwa.

Lokupela ku njalonjalo, ku ngokuba uma umuntu e ya ngapandhle u be e nga kuleki ngenhliziyo, kodwa u be kuluma a pumisele; kepa ke ku ngaloko lezo 'zilo e be zi ngi bona zi be zi ngi bona ngokuzwa ukuvungazela; kepa zi sondele. Nalowo 'muntu ngi ya m bona uma e se pakamisa ingalo ukuze a ngi gwaze; ngi ya bona noma e se e linga uku ngi gwaza impela.

when I have knelt, I could not remain firm, but rose up again.

If it was not a snake, a leopard would come on stealthily to lay hold of me, for I could not see, but was looking on the ground, intending to pray to the Lord. But my prayer was no longer steady; I began to pray a little in my heart, praying and stopping that my ear may not only listen to my prayer, but also to the crackling made by the leopard as it came to seize me. When I saw that it was something real, and that the leopard was preparing itself to seize me, I arose.

And if it was not a leopard, it would be a man who hated me, with a long assagai in his hand, approaching to kill me, that I may die in that place; and he too went stealthily, that I might not hear him.

For under these circumstances a man who went out to pray would not pray with the heart only, but speak aloud; therefore those animals saw me because they heard the murmuring of my voice; and drew near. And I saw the man when he raised his arm to stab me, or when he really tried to thrust the assagai into my body.

Lokupela ku njalonjalo ngi ya kuleka, a ngi sa kuleki ngan'li-ziyo 'nye, se ngi kuleka ngamaputututu, ngi tanda ukuba ngi buke masinyane kuleyo 'ndawo, ngokuba ngi ya bulawa.

A ti uma lowo 'muntu e se ngi gwaza, ngi vuke, nalelo 'lizwi e be ngi kuluma ngalo li nga ka peli ; se li pumile lona, kepa ngi nga ka li kqedi, li ngamuke kabili. Ngivuke ukuze ngi sinde. Ukuvuka kwami ngi vuke ngokwetuka, ngikyalaze ngalapo lowo 'muntu e vele ngakona, ngi nga m boni.

Ku nga be ku sa ba ko ukuba ngi buyele ekukulekeni, ngi kqedele loko e be ngi tanda uku ku tsho. Hai ! Se ku pelile ; a ngi sa ku boni ngaleso 'sibelu esi ngi tusileyo. O, kwa za kw' anela. Ku i loko njalo ekukulekeni. Ngiya vuka se ngi jambile, ngokuba ng' etuswe amanga, nga kolwa. Kepa nga za nga ku bona loko, ukuti, ku amanga, nokuba kw' enziwa ngokuba ngi be ngi puma ku se luvivi, ngi ba shiye be sa lele, ng' enzela ukuti, kona ngi ya 'kuba nesikati sokuzikulckela enkosini ; ngokuba uma ngi puma se ku sile, nabo se be pumile ukuya 'kwenza imisebenzana yabo, noma ukuya ngapand'le ; ba be se be

When I prayed under such circumstances I no longer prayed with singleness of heart, but in a hurry, wishing to look without delay to the place from which the danger threatened me, for I was in danger.

And when the man was now stabbing me, I would arise, the sentence which I was uttering being unfinished ; it was already begun but not ended, but cut in two. I arose that I might escape. When I arose I arose with a start, and looked to the place whence the man came ; but did not see him.

It was no longer possible for me to return to my prayers and finish what I had begun to say. No ! There was now an end of it, and I could no longer say what I wanted for the false alarm which had frightened me. O, this was repeated again and again. It happened continually in my prayers. I arose ashamed because I had been frightened by fancy, and believed in it. But at length I saw that it was fancy, and that it happened because I went out before it was light, leaving the people still asleep, doing so because I should then have time to pray for myself to the Lord ; for if I went out while it was day, they too would have gone out to do their daily work, and would hear,

ngi zwa, ba Alebelane ngami ukuti, "O, lo 'muntu u se u ya kolwa; ngi m zwile e kuleka; ku'le ukuba a ti lapo e kuleka kona, si hambe, si ye 'ku m vusa, noma si m tshaye, ukuze a nga be e sa pinda lezo 'zinto."

Ezi izilo nga zi bona ngokupuma ku se mnyama, ku nga ka kanyi ukusa. Kepa ukuze ngi bone ukuti a ku 'siminya nga bona ngokuba ku ze amasuku a ze 'anele ku njalonjalo, nga ze nga zi dela, ukuti, "Au, ku ya 'kusiza ini ukuba ngi ti lapa ngi kuleka ngi vuswe izilwanyana ezi ngi dlayo, kanti a zi ko? loku ngi nga zuzi nje loko e ngi ku vukela enkosini, ngi vinjelwa izilo e ngi zi bonayo. Ake ngi kqinisele ngi ze ngi zwe se zi ngi bamba impela, ngi pikelele ukukuleka njalo."

Nembala nga ti ngi sa gukqa, sa fika isilwanyana esi inyoka ukwenzakwemisuku. Nga ti, "Ai! Namhla a ngi zwe ngomzimba ukuti se si ngi bambile." Ng' ahlula lapo. Kwa fika isilo esikulu. Nga ti na kuso, "A ngi zwe ngomzimba." Ng' ahlula. Kwa fika umuntu 'eza e gijima ukuze a ngi ngume masinyane. Loku ngi s' eisile isilo, naye nga ti, "Ngi ya

and whisper about me one to another, saying, "O, that man is now a believer; I heard him praying; it is well for us to go to the place where he prays, and arouse him, or beat him, that he may not repeat such things."

The animals I saw because I went out whilst it was still dark, before the day had fully dawned. But at last I saw that it was not real because they appeared continually for many days, until I despised them, saying, "O, of what use will it be if when I pray I am made to arise from my knees by beasts which devour me, when forsooth they are not real? for I cannot get that for which I awake early to pray to the Lord, being prevented by the beasts which I see. Just let me strengthen myself until I feel them really seizing me, and persevere in prayer without ceasing."

And indeed when I was kneeling there came a snake to do as on other days. I said, "No! To-day let me feel by my body that it has already seized me." Then I conquered. There came a huge leopard. I said also to it, "Let me feel by my body." I conquered. There came a man, running to stab me at once. Since I had despised the leopard, I said too of the man, "Let me feel by my

"kuzwa ngomzimba." Nga m a-  
Alula. Nga goduka ngi kgalabile,  
ukuti, "O, kanti ngi vinjelwe  
amanga."

Nga ti ngi pinda ukwenza njalo,  
a kwa be ku sa vama uku ng' esa-  
bisa. Kwa ya kwa pela, kwa ya  
kwa ti nya, ku ze ku be namhla  
nje, a ku se ko. Abanengi ba  
vinjelwa i loko; lapo be ti ba ya  
kgala nje ukukuleka, ba bone lezo  
'zilwane ezi za 'ku ba dhla, ba vu-  
ke masinyane, ba goduke, a nga be  
e sa tsho umuntu ukuti, "Ngi ya  
'kupinda ngi ye kuleyo 'ndawo;"  
a se ti, "Ngomso kuhle ngi ye  
ngalapa, ngi bone uma ku ya 'kuba  
njalo na." Ku be njalo; a hlale  
e se saba omunye. Ku njalo kwa-  
banye. Kepa kwabanengi ku  
amanga njalo; ngokuba omunye  
uma e se vinjelwe, u ze a zibike  
ngokuti, "Au, ngi ya mangala  
kambe, ngokuba ngi ya kqutshwa  
ukuba ngi kuleke enkosi. Kepa  
ngi nga ka ti leke nokuti leke nje,  
O, nasi isilwane, nenyoka, nomu-  
ntu; loku ku fikela uku ngi bula-  
la, se ngi vuka, ngi vinjelwe i lezo  
'zinto." A miswe isibindi u lowo  
okwa ka kw' enza njalo kuye; a  
ti, "A ku 'luto loko; noma u bo-  
na into enjalo, u nga buki; kuhle

body." I conquered him. I went  
home having ascended a rock of  
safety, saying, "O, forsooth I have  
been hindered by fantasies."

I did so again, and the things  
no longer continued to frighten  
me. And at last they ceased  
altogether, and have not returned  
to the present day. Many are  
hindered by such things; when  
they merely begin to pray, they  
see these beasts which come to  
devour them, and they at once  
start and go up, and no one thinks  
of going to the same place again;  
but a man says, "To-morrow it  
will be well for me to go to such a  
place, and see if the same thing  
will happen again." It does hap-  
pen again; and he is afraid ever  
after. Thus it happens with some.  
But with the generality these  
things are known to be fantasies;  
for if a man is hindered by them,  
he tells some one else, saying, "O,  
I wonder, for I am impelled to  
pray to the Lord. But before I  
begin to open my mouth, lo, there  
is a beast, a snake, or a man;  
these come to kill me, and I start  
up and am hindered by these  
things." He is encouraged by the  
other to whom the same thing has  
happened; he says, "It is no-  
thing; though you do see such  
things, do not look; it is proper

ukuba u kqinisele ; u ya 'ugoduka ; a ku yi 'kudhliwa impela njengokungati u za 'kudhliwa." Nembala ku be njalo ; a buye e se e nooma ukuti, "O, kanti ngi kohliswa amanga, 'bani."

UMFENGULA MBANDA.

to be firm ; you will go home uninjured ; you will not be really devoured as it appears to you that you will be." And so it turns out ; and he tells his friend, "O, So-and-so, forsooth I was deceived by fantasies."

Kwa ti ngesikati sokulungiselwa kwami ukubapatiswa, nga ngi zinge ngi tandaza njalo ngezikati zonke ngasese. Ng' enza njalo ngoba ku ti lapo ngi tandazayo ku be njengokuba ya ngi bona impela inkosi. Ng' y' esuka lapo, inhliziyoyami i kakcambile kakulu. Ng' enza njalo ngoba ngi bona ukuti, "Ku nga ba kuzile ukuba ngi kolwe kuyo inkosi, ngi be umntwana wayo nami." Kepa ku ti ngesinye isikati la ngi tandazayo ngi bone ku fika isilwane esibini, ku nga ti si ya 'ku ngi limaza. Ng' etuke, ngi shiye ukutandaza ; kanti ka ngi boni 'luto. Kwa ba njalo ngezikati ezibili. Kwa ti ngesobutatu nga kqinisele, nga ti, "Ake ngi bone uma si za 'ku ngi limaza ini na?" Nga kqinisele, nga za nga kqeda ukutandaza. Ka nga be ngi sa bona 'luto uma se ngi kqedile. Nga balisa ngaloko, nga ti, "Ku ini loku?" Kepa nga se ngi zwile ngapambili ngamakolwa ukuti, "Uma umuntu e tandaza yedwa, u ya fikelwa izinto ezimbi

It happened when I was being instructed for baptism, I used habitually to pray at all times in secret. I did so because when I prayed it was as if I really saw the Lord ; and I went away from prayer with my heart very white indeed. I did so because I saw that it would be well for me too to believe in the Lord, and to become His child. But once when I was praying I saw a venomous beast coming to me as though it was about to injure me. I started up and left off praying. But forsooth I saw nothing. This happened twice ; but on the third time I strengthened myself and said, "Let me just see if it will injure me or no." I strengthened myself till I had ended my prayer. And I saw nothing when I had finished. I doubted about it, and asked what it meant. But I had already heard from believers that when a man prayed alone, venomous creatures came to him when

uma zi kqutshwa Usatan." Nga bona ngaloko ukuti, "Ngi lingwa Usatan nje." Kepa ku zinge kw enza njalo njalo ngezikati zonke. Kwa za kwa ti ngemva kwesibindi sami, nga bona ukuti, "Ku ize nje." Kwa fika ngamand/la ukukanya okukulu; nga buya nga ti, uma ngi bona ukukanya okugweleyo kumina, ngi buye ngi zisole ngi ti, "Ku ini ukuba ngi zinge ng' etuka into e ize nje na?" Kepa nga kqinisa ngamand/la enkosi, ngi bona ukuti, "Inkosi i nami ngezikati zonke." Emva kwaloko uma ngi tandaza ngi bona ukuti, "Inkosi i kona; ku nga ti ngi ng' andiza ngi ye kona ngokujabula okukcikinayo en/liziyweni yami." Kwa ba njalo ke. Kepa a ngi tsho ukuti ngi wa kqeda onke amagama amanye e nga ngi wa bona ngaleso 'sikati, kwa za kwa fika isikati sokubapatzizwa kwami.

#### USETEMBA DHLADHLA.

they were urged on by Satan. I saw by that that I was merely tempted by Satan. But this continued without cessation, until I took courage, and saw that it was nothing. And then there came with power a great light to me; and when I found myself full of light, I reprov'd myself for being continually startled by nothing. But I strengthened myself with the strength of the Lord, and saw that He was with me always. After that when I prayed I saw that the Lord is, and it was as if I could fly away to Him for the joy which overflowed my heart. So it was. But I do not say that I have mentioned every thing that I saw at that time before the time came for me to be baptised.<sup>95</sup>

<sup>95</sup> The reader will see repeated in these narratives the experiences of St. Antony, Hilarion, and other early saints.

INKOSAZANA.<sup>96</sup>

THE following superstition as regards the Inkosazana appears to be the relic of some old worship ; and is therefore properly considered in this place.

INDABA ngenkosazana eya vela m'la ku vela abantu em'labeni.

A i vami ukubonwa ngame'lo. Si zwa ku tiwa y' aziwa abendulo. A ku ko namunye kwaba se kona owa ke wa i bona. Ku tiwa inyamazanyana encane, i ngangekqakqa, i nemitshwana em'lotshana nemnyama ; ngolunye u'langoti ku mile um'langa nama'lati notshani ; ngolunye umuntu. I mile kanjalo ke.

Ku ti uma i 'langana nomuntu i zif'le, i kulume naye e nga i boni, 'ezwe izwi nje lokuti, "Fulata ; u nga ngi bheki, ngokuba ngi hamba-za." I tsho ngokuba ngemuva isinge sayo si bomvu beje. Nembala ke umuntu a nga be e sa bheka, a kolwe ukuba "I

THE account of the Inkosazana who came out on the same day that men came out of the earth.

She is not commonly seen. We hear it said the primitive men knew her. No one existing at the present time ever saw her. She is said to be a very little animal, as large as a polecat, and is marked with little white and black stripes ; on one side there grows a bed of reeds, a forest, and grass ;<sup>97</sup> the other side is that of a man. Such is her form.

If she meet with a man she conceals herself and speaks with him without his seeing her ; he hears only a voice saying to him, "Turn your back ; do not look on me, for I am naked." Saying thus because her buttocks are red like fire. And so the man no longer looks in that direction, but believes that

<sup>96</sup> *Inkosazana*, Princess, or Little Chieftainess.

<sup>97</sup> Not, says the native who gives the narrative, to be understood literally ; but that there was something growing on her like a bed of reeds, a forest, and grass. But compare Ugungu-kubantwana, *Zulu Nursery Tales*, p. 176 ; and Usilosimapundu, p. 184.



yo inkosazana e ngi za ngi zwa indaba yayo. I yo ke la." A fulatele ngokwesaba ukuba ku tiwa uma umuntu e i bonile, wa bhekana nayo, ka lungi, u ya fa masinyane.

I hamba nobu lwabantwana abaningi aba landela ngemuva, abafana nayo.

Ku ti ngesinye isikati uma umuntu e i funyene ensimini i ti kuye, "Nonyaka u za 'kutola ukudhla; nakuba u kade u nendhlala, a u sa yi 'kuba nayo manja."

Futi i yona e veza imikuba eminingi pakati kwabantu abamnyama. I ti abantwana a ba kitshwe emabeleni, ba nga nceli; noma be bancane kakulu ba kitshwe masinyane ngezwi layo, ngokwesaba ukuti uma be nga kitshwa ku ya 'kuvela umkuba omubi kubantwana wokuba ba fa.

Y enza imiteto enjalo ke; imiteto yayo y enziwe, a i delelwa; ngokuba ku tiwa, "Ku tsho inkosazana." Nenkosi e busayo a i tsho ukuti insumansumane; izwi lenkosazana li ngapezulu kwelenkosi.

Lelo 'zwi lokuti a ku kitshwe abantwana, a i kulumi kubantu abaningi; i kuluma kumuntu e

it is indeed the Inkosazana about whom he has heard; and turns his back from fear, because it is said that if a man look on her face to face, he will be ill and very soon die.<sup>98</sup>

She goes followed by a large troop of children which resemble her.

Sometimes if a man meet with her in his garden she says to him, "This year you shall have food; although for a long time there has been famine, it shall be so no longer."

Besides it is she who introduces many fashions among black men. She orders the children to be weaned; and although they are very young, they are at once weaned in obedience to her commands, for they are afraid if they do not wean them they will be seized with some disease and die.

She makes such laws as these; and her laws are obeyed and not despised; for they say, "The Inkosazana has said." And the reigning chief does not say it is a fable; the word of the Inkosazana is greater than the chief's.

When she orders the children to be weaned she does not speak to many people; she speaks but to

<sup>98</sup> It may be interesting to compare this superstition with the following passages:—Exodus xxxiii. 20; Genesis xxxii. 30; Judges vi. 22, xiii. 22, 23.

munye, noma u sendile a hlalanga nayo; noma u sekaya, i fike ngobusuku kumuntu o tandwa i yona, i kulume naye; a landise ke izwi lelo; nomhlaba wonke w esaba uku li fihla, ngokuba a nga fa; a li fihlwa izwi layo. Na manje ku se kona loko.

Ngesinye isikati ku tiwa, a ku gaywe utshwala, bu yo'utelwa entabeni. Bu gaywe izizwe zonke, ku be i leyo 'nkosi nesizwe sayo; bu telwe entabeni, nesinye s' enze njalo, ku kithwe ikcala.

Njengaloku ku be ku kona umuntu lapa emlazi, ku tiwa Ubobobo ibizo lake; u lowo ke umuntu o be 'enza imikuba yokuhlupa abantu ngokuti, "Inkosazana i ti, 'A ku gaywe utshwala, bu kithwe ezintabeni; ku kithwe abantwana emabeleni; izintombi a zi gane kwabataha, z' ale abadala.'" A buy' a ti ngomunye unyaka, "Izintombi ngi zi nika amakzegu, z' ale abataha."

Nemiteto eminingi i banjwe yonke, i menyezwe ezweni lonke; i dume kakulu indaba kabobobo a

one man, sometimes meeting with him in the fields, sometimes at his home, coming by night to the man she loves and telling him; and he repeats her word to the people; and every one is afraid to hide her word, for he may die; her word is not kept secret. And this exists to the present time.

Sometimes she orders much beer to be made and poured out on the mountain. And all the tribes make beer, each chief and his tribe; the beer is poured on the mountain; and they thus free themselves from blame.

For example, there used to be a man in this country, living on the Umlazi, named Ubobobo;<sup>99</sup> he was a man who troubled people much by appointing customs by asserting that the Inkosazana had spoken to him, and said, "Let much beer be made and poured on the mountains; let the children be weaned; let the damsels marry young men, and reject the old." Another year he would say, "She says, 'I give the damsels to the old men; let them reject the young.'"

And many other such commands were all observed, and were published throughout the land; and whatever Ubobobo was told by the Inkosazana was rumoured in

<sup>99</sup> This man has only lately died. I saw him once. He appeared to be mad.

i tata kuyo inkosazana. I leyo ke indaba e ngi y aziyo.

A ku tshiwo ukuti i itongo, ngokuba i ya zikulumela nabantu. A ngi zwanga ukuba ku ya koelwa ukuti nokuti kuyo, ngokuba a i hlali nabantu, i hlala ehlalini, y e-lanywe umuntu e be zihambe nje, a buye nezwi layo.

all directions. This is what I know about it.

It is not said that she is an Itongo (spirit), for she speaks with men of her own accord. I never heard that they pray to her for any thing, for she does not dwell with men, but in the forest, and is unexpectedly met by a man, who has gone out about his own affairs, and he brings back her message.

**PART III.**

**IZINYANGA ZOKUBULA ;**

**OR,**

**DIVINERS.**

**H H**



# IZINYANGA ZOKUBULA ;

OR,

## DIVINERS.

### *The Initiation of a Diviner.*

UKUMA kwomuntu o za 'kuba inyanga i loku, ukuba kukqala u nga umuntu o kqinileyo emzimbeni ; kepa ekuhambeni kwesikati a kqale ngokutetema, e nga guli umzimba wake, u tetema kakulu. A kqale ngokuketa ukudhla, a zile okunye ukudhla, a ti, "Ukudhla okutile ni nga ngi pi kona ; ku ya ngi bulala umzimba uma ngi ku dhile." A zinge e puma eku-dhleni, e keta ukudhla a ku tando, nako a nga ku kqinisi ; a zinge e zibikabika. Futi e tsho nokuti, "Ngi pupe ngi muka namanzi." E pupa izinto eziiningi, umzimba u

THE condition of a man who is about to be an inyanga<sup>1</sup> is this : At first he is apparently robust ; but in process of time he begins to be delicate, not having any real disease, but being very delicate. He begins to be particular about food, and abstains from some kinds, and requests his friends not to give him that food, because it makes him ill. He habitually avoids certain kinds of food, choosing what he likes, and he does not eat much of that ; and he is continually complaining of pains in different parts of his body. And he tells them that he has dreamt that he was being carried away by a river. He dreams of many things, and his body is muddled<sup>2</sup>

<sup>1</sup> See note 6, p. 131.

<sup>2</sup> *Dungeka*.—*Ukudunga* is to stir up mud in water, so as to make the water turbid, or muddy ; and is hence applied by metaphor to

dungeke, a be indlalu yamapupo. Ku be i loko e pupa njalo izinto eziningi, e vuka, e ti, "Namhla nje umzimba wami u dungekile; ngi pupe ngi bulawa abantu abaningi; nga kqabuka, ngi sinda nje. Naku se ngi vuka, umzimba se u shiyene, u nga se wonke." A ze lowo 'muntu a gule kakulu, ku bulwe ezinyangueni.

Izinyanga kukqala zi nga tshe-tshi ukungena masinyane ukubona ukuba lo 'muntu u za 'kuba nen-  
Aloko ebutakataka. Ezinyangueni ku be lukuni ukubona isiminya; zi zinge zi buda, zi tsho oku nge ko, ku ze ku pele izinkomo ngokutsho kwezinyanga, zi ti, idlalozi lakubo li biz' inkomo, li ti, a li piwe ukudhla.

Nembala loko 'kutsho kwezinyanga abantu ba ku vumele pepulu, ngokuti zi y' azi zona. Ku ze ku pele konke kwalo 'muntu, e gula njalo; ku ze ku kohlwe uku-

and he becomes a house of dreams.<sup>3</sup> And he dreams constantly of many things, and on awaking says to his friends, "My body is muddled to-day; I dreamt many men were killing me; I escaped I know not how. And on waking one part of my body felt different from other parts; it was no longer alike all over." At last the man is very ill, and they go to the diviners to enquire.

The diviners do not at once see that he is about to have a soft head.<sup>4</sup> It is difficult for them to see the truth; they continually talk nonsense, and make false statements, until all the man's cattle are devoured at their command, they saying that the spirit of his people demands cattle, that it may eat food.

So the people readily assent to the diviners' word, thinking that they know. At length all the man's property is expended, he being still ill; and they no longer

confusion or muddling of mind by trouble,—disturbance of a family or a village by contention and quarrelling, and, as above, to general derangement of the body from disease. (Compare MUDDLE, *Wedgwood's Dictionary of English Etymology*.) From this word we have the compounds *Idungamuzi*, A stirrer up of strife in a village, or Village-muddler; and *Idungandhlu*, A stirrer up of strife in a house, or House-muddler.

<sup>3</sup> A house of dreams, meaning that he dreams constantly; that dreams take up their abode with him. Many dreams are supposed to be caused or sent by the Amatongo, but not all.

<sup>4</sup> A soft head, that is, impressible. Diviners are said to have soft heads.

ba ku za 'kwenziwa njani, loko izinkomo se zi pelile, nezi/lobo, zake zi m size ngento e swelekayo.

Ku ti ngelikade ku vela inyanga, i zi pikise zonke izinyanga, i ti, "Ngi y' azi ukuba ni za kumi lapa nje, se n' ahlulekile; a ni se nasibindi sokuti i kona inyanga e nga ni sizako. Kepa mina, 'bangane bami, ngi bona ukuti abangane bami ba lahlekile. A ba i dhlanga impepo. A ba tasanga kahle. Ini ukuba b' ahlulwe, ukufa ku sobala? Ngi ti mina lezo 'nyanga zi ni hlupile. Loku 'kufa a ku funi ukuba kw elatahwe ngegazi. Lo 'muntu a ngi boni okunye, 'kupela ngi bona ukuti u nomhlaba. A ku ko 'kunye. U hanjwa umhlaba. U ya hanjwa lo 'muntu abakwiini. B' ahluke kabili; aba-

know what to do, for he has no more cattle, and his friends help him in such things as he needs.

At length an inyanga comes and says that all the others are wrong. He says, "I know that you come here to me because you have been unable to do any thing for the man, and have no longer the heart to believe that any inyanga can help you. But, my friends, I see that my friends, the other izinyanga, have gone astray. They have not eaten impepo.<sup>5</sup> They were not initiated in a proper way. Why have they been mistaken, when the disease is evident? For my part, I tell you the izinyanga have troubled you. The disease does not require to be treated with blood.<sup>6</sup> As for the man, I see nothing else but that he is possessed by the Itongo.<sup>7</sup> There is nothing else. He is possessed by an Itongo. Your people<sup>8</sup> move in him. They are divided into two

<sup>5</sup> *Impepo* is of two kinds—white and black.

The *black* is first used as an emetic to remove all badness and causes of dimness from the system.

The *white* is burnt as incense when sacrificing to the Amatongo; izinyanga use it as an emetic to prevent the return of dimness of the inner sight after the use of the black impepo; they also eat it; and place it under their heads at night, that they may have clear, truthful dreams. They believe that by the use of this medicine they are enabled to divine with accuracy. Hence to have "eaten impepo" means to be a trustworthy diviner.

<sup>6</sup> *Treated with blood*, that is, of sacrifices.

<sup>7</sup> *Umdlaba*, i. e., the Itongo. See p. 147, note 14.

<sup>8</sup> *Your people move in him*, that is, the Amatongo. See p. 226. Or, he is possessed by your people.



nye ba ti, 'Kga, a si tandi ukuba umntwana wetu 'oniwe. A si ku funi.' Ngaloko ke kungako e nga sindi nje. Uma ni m vimba, ni ya 'kuba ni ya m bulala. Ngokuba ka sa yi 'kuba inyanga; futi ka sa yi 'kubuyela ebuntwini; u ya 'kuba i loku e nje. Uma e nga sa guli, u se ya 'kutetema njalo, a be isiula, a nga kqondi 'luto. Ngi ti mina ni ya 'ku m bulala ngemiti. Yeka ni nje, ni bheke impeto lapa ukufa ku bhekisa kona. A ni boni ini ukuba ku ti ngamhla e nga i dhlanga imiti, a ke a funde nomfino na? Mu yeke ni ngemiti. Ka yi 'kufa ngokugula, ngokuba u ya 'kupiwa ubuhle."

Nembala ke a gule lo 'muntu iminyaka emibili, e nga sindi; kumbe i dhlule kuloko, e gula. A pume endhlini izinsukwana, abantu ba kqale ukuti, "U za 'usinda." Kga, a buyele endhlini. Ku zinge ku ba njalonjalo a ze a hlutuke izinwele. Kepa umzimba wake u be lututuva, a nga tandi amafuta. Abantu ba mangale ngokuhamba

parties; some say, 'No, we do not wish that our child should be injured. We do not wish it.' It is for that reason and no other that he does not get well. If you bar the way against the Itongo, you will be killing him. For he will not be an inyanga; neither will he ever be a man again; he will be what he is now. If he is not ill, he will be delicate, and become a fool, and be unable to understand any thing. I tell you you will kill him by using medicines. Just leave him alone, and look to the end to which the disease points. Do you not see that on the day he has not taken medicine, he just takes a mouthful of food?<sup>9</sup> Do not give him any more medicines. He will not die of the sickness, for he will have what is good<sup>10</sup> given to him."

So the man may be ill two years without getting better; perhaps even longer than that. He may leave the house for a few days, and the people begin to think he will get well. But no, he is confined to the house again. This continues until his hair falls off. And his body is dry and scurfy; and he does not like to anoint himself. People wonder at the progress of the disease.

<sup>9</sup> When he takes medicines, he eats nothing, and is worse than usual. When he leaves off medicines he is better, and takes a little food.

<sup>10</sup> *What is good*, viz., the power to divine.

kwaleso 'sifo. Kodwa inhloko i kqale ukubonakala into e ku nga ti i za 'kuba yona. A bonakale ngokuzamula futifuti, na ngokutimula futifuti. Abantu ba ti, "Kqa! Nembala lo 'muntu ku nga u za 'kuhanjwa umhlaba." A bonakale na ngokutanda uguai kakulu; a nga bi nasikati eside uguai e nga m bemanga. Abantu ba kqale ukubona ukuti u nikelwe ubuhle.

Ku ti ngemva kwaloku a gule, a ke a kquleke, a telwe ngamanzi, ku tulatule isikathshana. E zinge e kala izinyembezi, e pumisela ku ze ku be kanye, ku ti pakati kwobusuku, lap' abantu be tatekile ubutongo, 'ezwakale, a ruse abantu bonke ngokuhlabelela; u se kqambe igama, abantu ba vuke abesifazana nabamadoda, ba ye kuye, ba ye 'ku m vumisa lelo 'gama a li hlabelelayo.

Lokupela ku njalonjalo, ku be se ku bonwa ngokusa; se ku lu-

But his head begins to give signs of what is about to happen. He shows that he is about to be a diviner by yawning<sup>11</sup> again and again, and by sneezing again and again. And men say, "No! Truly it seems as though this man was about to be possessed by a spirit." This is also apparent from his being very fond of snuff; not allowing any long time to pass without taking some. And people begin to see that he has had what is good given to him.

After that he is ill; he has slight convulsions, and has water poured on him, and they cease for a time. He habitually sheds tears, at first slight, and at last he weeps aloud, and in the middle of the night, when the people are asleep, he is heard making a noise, and wakes the people by singing; he has composed a song, and men and women awake and go to sing in concert with him.

In this state of things they daily expect his death,<sup>12</sup> he is now

<sup>11</sup> Yawning is considered a sign of approaching inspiration by the Itongo.—In the Icelandic Legends we find a remarkable power ascribed to yawning. The female troll who had assumed the likeness of a beautiful queen betrays her secret by saying, "When I yawn a little yawn, I am a neat and tiny maiden; when I yawn a half-yawn, then I am as a half-troll; when I yawn a whole yawn, then am I as a whole troll." (*Legends of Iceland. Powell and Magnusson. 2nd Series, p. 448.*)

<sup>12</sup> Lit., It is now seen by the morning, viz., that he is still alive. They retire to rest doubtful whether they shall find him still living at daybreak.

ngelelene amatambo ; ku se ku tiwa eli ngomso ilanga a li yi 'ku m shiya. Ba mangale abantu, b' ezwa e hlaba igama, ba m tshayele ke. Ba kgale ukuma isibindi ngokuti, "Yebo ke ; manje si ya i bona in/loko."

Ngaloko ke ngaleso 'sikati una e se tasa, abantu balowo 'muze ba hlupoke ngoku nga lali 'butongo ; ngokuba umuntu ow etasayo u ya hlupa kakulu, ngokuba ka lali, u ya sebenza kakulu ngen/loko ; ukulala kwake u ti hlwati nje, u ya vuka u se vuka namagama amaningi ; nemizi e seduze nowakubo i puma kona ebusuku, i zwe ukuba izwi lake se li pezulu, ba ye 'ku m vumela. Kumbe a hlabelele ku ze ku se, ku nga lalwanga. Abantu bomuzi be m tshayela izand/la zi ze zi be 'bu/lungu. Lapo ke u se lingisa kweselesele pakati kwend/lu ; ind/lu se incinane ukukzokzoma, 'esuka 'ekqa e hlabelela, e yevzela, e lingisa kwom/langa u pakati kwamanzi, a juluke a be 'manzi.

Zi d/liwe ke izinkomo ngaleso 'sikati. Ku hlangebezwa lobo 'bu/le, ku kcacambiswa id/lozi, ukuba li m kanyise kakulu. Ku

but skin and bones, and they think that to-morrow's sun will not leave him alive. The people wonder when they hear him singing, and they strike their hands in concert. They then begin to take courage, saying, "Yes ; now we see that it is the head."<sup>13</sup>

Therefore whilst he is undergoing this initiation the people of the village are troubled by want of sleep ; for a man who is beginning to be an inyanga causes great trouble, for he does not sleep, but works constantly with his brain ; his sleep is merely by snatches, and he wakes up singing many songs ; and people who are near quit their villages by night when they hear him singing aloud, and go to sing in concert. Perhaps he sings till the morning, no one having slept. The people of the village smite their hands in concert till they are sore. And then he leaps about the house like a frog ; and the house becomes too small for him, and he goes out, leaping and singing, and shaking like a reed in the water, and dripping with perspiration.

At that time many cattle are eaten. The people encourage his becoming an inyanga ; they employ means for making the Itongo white, that it may make his divination very clear. At length

<sup>13</sup> Lit., We see the head, viz., that it is affected in that way which is followed by the power to divine.

ze ku be kona enye inyanga endala ey aziwayo. Ku ti ebusuku e lele a yalelwe, ku tiwe, "Hamba u ye kubani, u ye a ku peñlele ubulawo bokuñlanza, ukuze w etase kanye-kanye." Nembala a ti nya amasukwana, e yile kuleyo 'nyanga, e ye 'kupeñlelwa ubulawo ; u ya buya u se omunye, u se ñlambulukile, u se inyanga ka.

Ku ti uma e za 'kuba nemilozi, ku zinge ku ba kona izwi lokuti kuye, "Wena ku z' ukukuluma nabantu ; abantu b' eza 'kutshelelwa i ti konke ab' eza ngako." A zinge e wa lauza lawo 'mapupo, e ti, "Ba kona abantu aba ngi tahela ebusuku, ba ti, b' eza 'uzikulumela bona nabantu ab' ezo'u bula." Nembala ku ze ku ye ngako loko ; e sa bula yena, ku be kanye ku ngamuke ; labo 'bantu aba kuluma ngemilozi 'ezwe se be kuluma kuye, a ba pendule naye njengomuntu nje ; a ba kulumise naye ngoku ba buza ; uma e nga

another ancient inyanga of celebrity is pointed out to him.<sup>14</sup> At night whilst asleep he is commanded by the Itongo, who says to him, "Go to So-and-so ; go to him, and he will churn for you emetic-ubulawo,<sup>15</sup> that you may be an inyanga altogether." Then he is quiet for a few days, having gone to the inyanga to have ubulawo churned for him ; and he comes back quite another man, being now cleansed and an inyanga indeed.

And if he is to have familiar spirits, there is continually a voice saying to him, "You will not speak with the people ; they will be told by us every thing they come to enquire about." And he continually tells the people his dreams, saying, "There are people<sup>16</sup> who tell me at night that they will speak for themselves to those who come to enquire." At last all this turns out to be true ; when he has begun to divine, at length his power entirely ceases, and he hears the spirits who speak by whistlings<sup>17</sup> speaking to him, and he answers them as he would answer a man ; and he causes them to speak by asking them questions ; if he does not under-

<sup>14</sup> That is, by the Itongo in a dream.

<sup>15</sup> *Ubulawo*.—See p. 142, note 10.

<sup>16</sup> *People*, viz., the dead, the Amatongo.

<sup>17</sup> The supposed voice of the familiar spirits is always in a shrill, whistling tone ; hence they are called *imilozi*.

ku kqondi loko a ba ku tshoyo, bona ba m kqondise konke a ba ku bonayo. Imilozi a i kqali ngokubula imi/lola yabantu ; i kqala ngokukuluma nomuntu wayo, i m azise loko oku za 'kuba i ko, anduba i bulele abantu izindaba zonke.

Nako ke e ngi kw aziyo ngemi-  
lozi na ngezinyanga.

Ku ti uma umuntu lowo o gu-  
lisiwa um/laba, abakubo aba ha-  
mbayo be nga tandi ukuba a bule,  
ba bize inyanga enkulu yokwelapa,  
i m vimbe, ukuze a nga buli.  
Kepa lo 'muntu noma e nga sa  
buli, ka lungi ; u /lala e isiguli  
ngezikati zonke. Nako ke e ngi  
kw aziyo. Kepa noma e nga sa  
buli, ngoku/llakanipa u fana ne-  
nyanga yokubula njengodayeni.  
Yena, abakubo be nga tandanga  
ukuba a bule, ba ti, "Kqa ; a si  
tandi ukuba indoda engaka, e na-  
mand/la angaka, i be into nje e se  
i /lala ekaya, i nga se namsebenzi,  
ku ukupela ukubula kodwa." Ba  
m vimba ke. Kwa se ku /lala  
kuye isibonakaliso sokuti, "Lo  
'muntu, uma wa e inyanga, wa e  
za 'kuba ubandubandu, ukuti i-  
nyangisisa."

stand what they say, they make  
him understand every thing they  
see. The familiar spirits do not  
begin by explaining omens which  
occur among the people ; they  
begin by speaking with him whose  
familiar they are, and making him  
acquainted with what is about to  
happen, and then he divines for  
the people.

This then is what I know of  
familiar spirits and diviners.

If the relatives of the man who  
has been made ill by the Itongo  
do not wish him to become a di-  
viner, they call a great doctor to  
treat him, to lay the spirit, that he  
may not divine. But although the  
man no longer divines, he is not  
well ; he continues to be always  
out of health. This is what I  
know. But although he no longer  
divines, as regards wisdom he is  
like a diviner. For instance, there  
was Undayeni. His friends did  
not wish him to become a diviner ;  
they said, "No ; we do not wish  
so fine and powerful a man to be-  
come a mere thing which stays at  
home, and does no work, but only  
divines." So they laid the spirit.  
But there still remained in him  
signs which caused the people to  
say, "If that man had been a  
diviner, he would have been a  
very great man, a first-class di-  
viner."

Leyo 'milozi, a u bi munye umlozi o kulumako ; iband'la eliningi nje labantu ; namazwi a wa fani ; omunye u nelake nomunye njalo ; elalowo 'muntu a ba ngene kuye izwi lake li lodwa. Futi ngokuba naye u ya buza kuyo njengabanye abantu, naye u ya bula kuyo. Uma i nga taho 'luto, k' azi loko oku ya 'utshiwo i yo ; a nge ba tshele abantu ab' ezo'ubula, ukuti, ni za 'kutshelwa ukuti nokuti. Ai. Okwake ukwamukela into leyo e fike nabantu ab' ezo'ubula 'kupela. Naye u ya buzana nayo, ba kulumisane.

Ku ti uma ab' ezo'ubula be fika kulo 'muntu e nemilozi ba kuleke, a taho kubo ukuti, " O, ni fika nje ngi ngedwa. Ku mukiwe izolo. A ng' azi lapa ku yiwe kona." Ba hlale ke abantu labo. Ekufikeni kwayo i ya 'kuzwakala ngokubingelela labo 'bantu, i ti, " Sa ni bona ka." Ba ti, " Si bona nina, 'makosi." Naye lowo o hamba nayo a buze ukuba, " Ni ya fika na ?" I vume. Ngaloko ke kulukuni ukukqonda kitina ukuba ku inko'hliso, lapa si zwa amazwi amaningi a kuluma nomuntu o nayo, naye e kuluma.

As to the familiar spirits, it is not one only that speaks ; they are very many ; and their voices are not alike ; one has his voice, and another his ; and the voice of the man into whom they enter is different from theirs. He too enquires of them as other people do ; and he too seeks divination of them. If they do not speak, he does not know what they will say ; he cannot tell those who come for divination what they will be told. No. It is his place to take what those who come to enquire bring, and nothing more. And the man and the familiar spirits ask questions of each other and converse.

When those who come to seek divination salute him, he replies, " O, you have come when I am alone. The spirits departed yesterday. I do not know where they are gone." So the people wait. When they come they are heard saluting them, saying, " Good day." They reply, " Good day to you, masters." And the man who lives with them also asks them saying, " Are you coming ?" They say, they are. It is therefore difficult to understand that it is a deception, when we hear many voices speaking with the man who has familiar spirits, and him too, speaking with them.

*The way in which a person begins to be a Diviner.*

UHLABO lu bonakala ngokwenza isibobo; a ti umuntu, "Kubukhlu-ngu esikaleni, pansi kwesipanga, ohangotini, enyameni. Lw enza isibobo; lu pumele ngapakati kwomzimba iziudawo zombili."

Ba buze abantu, ba ti, "Leso 'sifo isifo sini na? loku lu fana nohlabo nje."

A ti, "Ehe; nami ngi ti i lo uhlabo; i lo lolu olu pumela esikaleni somzimba, lw ale ukuba ngi pefumule, lw ale ukuba ngi lale pansi."

Lu ze lw ahlulwe inyanga e lw aziyo umuti walo. Ngokuba abamnyama ba ti ukzulo; ba ti, lw enziwa umhlaba. Lo muntu o

UTHLABO<sup>18</sup> is known by causing a sensation of perforation<sup>19</sup> of the side; and the man says, "I have pain under the armpit, beneath the shoulder-blade, in my side, in the flesh. It causes the feeling as if there was a hole there; the pain passes through my body to each side."

The men ask, "What is this disease? for it resembles nothing but uthlabo."

He replies, "Yes, yes; I too say it is uthlabo; it is that which comes out<sup>20</sup> from the side of my body and will not let me breathe, neither will it let me lie down."

At length the doctor who knows the medicines for uthlabo cures it. But black people call it also ukzulo,<sup>21</sup> and say it is caused by the Itongo.<sup>22</sup> And when a

<sup>18</sup> *Uhlabo*, the name of a disease, from *ukuhlaba*, to stab, because it is attended with a stabbing pain or *stitch* in the side. It is applied either to pleurodynia or pleurisy.

<sup>19</sup> *Isibobo*, A hole,—that is, the patient feels as though a hole had been made in his side with a sharp instrument. The same sensation that we call a "stitch in the side."

<sup>20</sup> He speaks of the disease as though it was a knife, or something of that kind; he personifies it.

<sup>21</sup> *Ukzulo*.—The same as *uhlabo*, from *ukukxula*, to stab.

<sup>22</sup> We may compare the following faith in evil Nats, which seem to hold very much the same position in the East as the Amatongo among the Amazulu:—

"The Nats or Dewatas play a conspicuous part in the affairs of this world. Their seats are in the six lower heavens, forming, with the abode of man and the four states of punishment, the eleven seats of passions. But they often quit their respective places, and interfere

tandwa ukzulo izikati zonke, ku se lu m bambe njalo izikati zonke, kubantu abamnyama ku tiwa, u ya hanjwa umhlaba; amatongo a hamba kuyena emzimbeni. Lu ti uma lw epuza ukupela emzimbeni, ku ze ku yokubulwa ezinyangeni. Zi fik' izinyanga, zi ti, "U nomhlaba. U nabakubo abafayo." Zi ti uma zi ti, "Kwa ku kona umuntu kubo owa be e inyanga; naye u hanjwa njalo emzimbeni; ku man is constantly affected<sup>23</sup> by uthlabo, black men say the Itongo is walking in him; Amatongo are walking in his body. If the disease lasts a long time, they at length go to enquire of diviners. They come and say, "He is affected by the Itongo. He is affected by his people who are dead.<sup>24</sup> There was one of them who was an inyanga; and this man has the Itongo in his body; his people

with the chief events that take place among men. Hence we see them ever attentive in ministering to all the wants of the future Budha. Besides, they are made to watch over trees, forests, villages, towns, cities, fountains, rivers, &c. These are the good and benevolent Nats. This world is also supposed to be peopled with wicked Nats, whose nature is ever prone to the evil. A good deal of the worship of Budhists consists in superstitious ceremonies and offerings made for propitiating the wicked Nats, and obtaining favours and temporal advantages from the good ones. Such a worship is universal, and fully countenanced by the Talapoins, though in opposition with the real doctrines of genuine Buddhism. All kinds of misfortunes are attributed to the malignant interference of the evil Nats. In case of severe illness that has resisted the skill of native medical art, the physician gravely tells the patient and his relatives that it is useless to have recourse any longer to medicines, but a conjuror must be sent for, to drive out the malignant spirit who is the author of the complaint. Meanwhile directions are given for the erection of a shed, where offerings intended for the inimical Nat are deposited. A female relative of the patient begins dancing to the sound of musical instruments. The dance goes on at first in rather a quiet manner, but it gradually grows more animated, until it reaches the acme of animal phrenzy. At that moment the bodily strength of the dancing lady becomes exhausted; she drops on the ground in a state of apparent faintness. She is then approached by the conjuror, who asks her if the invisible foe has relinquished his hold over the diseased. Having been answered in the affirmative, he bids the physician to give medicines to the patient, assuring him that his remedies will now act beneficially for restoring the health of the sick, since their action will meet no further opposition from the wicked Nat." (*The Life or Legend of Gaudama, the Budha of the Burmese. P. Bigandet, p. 71. Comp. also p. 537.*)

<sup>23</sup> *Tandwa*, lit., loved.

<sup>24</sup> That is, the Amatongo.



funwa abakubo a z' a be nenhloko ebutakataka, a bule, e tasila."

Zi ti izinyanga ezi bulayo, "Ni nga be ni sa mu nika imiti. A ni boni ini, lapa ni mu funela imiti yohlabo, lu nga vumi ukupela na? Ni ti ni nga mu puzisa umuti, ku be i kona ni mu bangelayo na? Mu yeke ni ngemiti. Lo 'muntu u ya hanjwa abakubo. Ba tauda uma a pupe."

Ku ti uma kwa ku kona umuntu owa fayoy, owa be inyanga, bam hize ngegama, e bizwa izinyanga ezi yokubula, zi ti, "U hanjwa Ubani lowo; o yena e ti, m' a be inyanga. U hanjwa umuntu owa be e inyanga enkulu." Ku tsho izinyanga ezi yokubula. Zi ti, "Lowo 'muntu owa be inyanga, o hamba kuye emzimbeni, wa be inyanga neyokumbulula. Ya be imbulula." Zi ti izinyanga, "Naye

wish him to have a soft head,<sup>25</sup> and become a diviner, when he has been initiated."

The diviners say, "Do not give him any more medicines. Do you not see when you get uthlabo-medicines for him, the disease does not cease? When you give him medicine, do you not thereby increase the disease? Leave him alone. His people are in him. They wish him to dream."

And if one of his people who is dead was an inyanga, the diviners who come to divine call him by name, and say, "So-and-so is in him; it is he who says he is to be an inyanga. It is a great inyanga that possesses him." That is what the diviners say. They say, "The man who was an inyanga, who is walking in his body, was also an inyanga who could dig up poisons.<sup>26</sup> He used to dig them up. And since he who used to

<sup>25</sup> To have a soft or impressible head, that is, to be an inyanga.

<sup>26</sup> *Ukumbulula*.—Sorcerers are supposed to destroy their victims by taking some portion of their bodies, as hair or nails; or something that has been worn next their person, as a piece of an old garment, and adding to it certain medicines, which is then buried in some secret place. They are at once the subjects of disease, and suffer and die. The power alluded to above is that of discovering and digging up this poison. Very similar to the practice of sorcerers amongst ourselves, who used to make an image of wax or clay of the person they wished to kill, and treat it with poisons, &c., and every thing done to the image was felt by their victim.

The following account is given among Danish Traditions:—

"In a certain house everything went perversely; for which reason the inhabitants sent to a well-known wise woman. She came and went about the house both within and without. At last she stood

lokwe hanjwa u ye lowo 'muntu owa be e mbulula ubuti babatakati a ba bulala ngabo abanye abantu, naye kqed' 'etase, a m etasise, u ya 'kuba nedllozi elimllope, naye u ya 'kumbulula naye, njengalowo wakubo Ubani, owa be e inyanga, e mbulula; u za 'kumbulula naye. Mu yeke ni ngemiti." Zi ti izinyanga o ku bulwa kuzona, zi ti zona, "Imiti i lahle ni; ni nga be ni sa mu nika; se ni ya 'ku m bulala, uma ni ti ni mu nika imiti. Ni ti i yona i ya 'ku m sindisa. Ka i yi 'ku mu sindisa. W' enziwa ngamabomu. Lo 'muntu

dig up the poison of the sorcerers by which they destroyed others has taken possession of this man, he too as soon as he has been initiated will have a white Itongo,<sup>27</sup> and will dig up poisons as So-and-so, one of his people, used to do. Leave him alone as regards medicines. Throw away medicines, and give him no more; you will kill him if you do. You think they will cure him. They will not cure him. He is purposely thus affected. The Amatongo wish

still before a large stone, which lay just without the dwelling. 'This,' said she, 'should be rolled away.' But all that they could do with levers and other means was to no purpose: the stone would not move. At length the wise woman herself hobbled up to the stone, and scarcely had she touched it before it moved from its old station. Beneath was found a silken purse filled with the claws of cocks and eagles, human hair and nails. 'Put it into the fire together with a good bundle of pea-straw, that it may catch quickly,' said the old woman; and no sooner was this said than done. But the moment the fire began to take effect it began to howl and hiss as if the very house were ready to fall, and people who stood out in the fields hard by plainly saw a witch sally forth on her broomstick from the mouth of the oven. At the same moment the old woman died, who, it was supposed, had bewitched the house, and all the sorcery was at an end." (*Northern Mythology. Benjamin Thorpe. Vol. II., p. 189.*)

<sup>27</sup> That is, an Itongo who shall influence for good, and enable him to see *clearly* and help others. They also speak of an Itongo elimnyama, a dark or black Itongo, that is, one that is jealous, and when he visits any one causes disease and suffering without giving any reason for his doing so. It is said, "Li lwe li tulile," that is, It fights in silence,—contends with people without telling them what to do to pacify it. They suppose that sorcerers are aided by the Amatongo of their house to practise sorcery with skill and effect; but such Amatongo are not said to be black or dark, but white, because they reveal with clearness their will to their devotee.

ku tandwa um' a be inyanga em/lope. Tula ni, ni bone uma k' ezi 'kuyalelwa na ebusuku e lele? Ni ya 'ku m bona e se fika nje kusasa, ni nga m bonanga ukupuma kwake, e yalelwe imiti a yoku i mba entabeni, e mbe ubulawo boku/lanza, a bu pe/le, bu be nengwebu, a bu puze, a /lanze ngabo, 'etase. Ku ti ngesinye isikati a yalelwe impepo, a yoku i ka em/langeni."

Ba mu tume uku/laba inyama, ngokuba abantu abafayo ba tanda inyama kakulu kumuntu a se be tanda uku m enza um' a be inyanga. U ya zi /laba, e ba /labela abakubo abafayo. Zi ya ngena ezinya. U ya zi /laba njalo; zi ya ngena futi ezinye, zi vela ekwelapeni kwake, na sekubuleni kwake, nezokumbulula izinkomo. Uma abantu be buba, be bulawa abatakati, i muke i yokumbulula, i /lanzise abantu aba d/aliswayo abatakati.

him to become a white<sup>28</sup> inyanga. Be quiet, and see if the Amatongo do not give him commands at night in his sleep. You will see him come home in the morning, not having seen him go out, having had medicines revealed to him which he will go to the mountains to dig up; you will see he has dug up cleansing-ubulawo, and he will churn it and make it froth and drink it, and cleanse himself by it, and so begin to be an inyanga. And at other times he will be commanded to fetch impepo, which he will go to the marsh to pluck."

The Amatongo tell him to kill cattle, for the dead are very fond of demanding flesh of one whom they wish to make an inyanga. He slaughters them for his people who are dead. And others enter his kraal.<sup>29</sup> He slaughters constantly, and others again come in in their place, the cattle being derived from his treatment of disease, and from divining, and digging up poisons. When men are perishing, being destroyed by sorcerers, he goes and digs up the poisons, and purifies those whom the sorcerers are poisoning.

<sup>28</sup> As we speak of "white witches;" an inyanga who shall see clearly, and use his power for good purposes.

<sup>29</sup> By sacrificing to the Amatongo he obtains their blessing; they enable him to treat disease and to divine successfully; and thus he obtains many cattle, which enter his kraal instead of those he has sacrificed.

Uma umuntu e gula, e guliswa amadhlolzi, u ya haiya. Amatongo a m kqambise igama, ku butane abantu basekaya, ba mu tshaye igama a li kqambelwe itongo,—lokwetasa,—lobunyanga.

Abanye abantu ba pike, ba ti, "Kqabo. Lo'muntu u ya hlanya nje. Ka nalo itongo." Ba ti abanye, "O, u netongo; u se inyanga."

Ba ti abanye, "Kqa; u uhlanya. Ni ka ni mu tukusele na, loku ni ti u inyanga?"

Ba ti, "Kqa; a si ka mu tukuseli."

Ba ti, "Se ni mu bona ngani, ni bone u inyanga na?"

Ba ti, "Si m bona ngokuyalelwa imiti a yoku i nba."

Ba ti, "O, u uhlanya nje. Ngapana si be si ya vuma uma u inyanga uma ku be ni ya mu tukusela, lezo 'zinto e be ni mu tukusele zona u ya zi giba. Anti ni si tshel' ize, ukuti u inyanga, loku a ni ka mu tukuseli."

Ba ti uma ba kulume, ba tsho njalo, be pikisana ngoku mu tuku-

When the Amatongo make a man ill, he cries "Hai, hai, hai."<sup>30</sup> They cause him to compose songs, and the people of his home assemble and beat tune to the song the Amatongo have caused him to compose,—the song of initiation,—a song of professional skill.

Some dispute and say, "No. The fellow is merely mad. There is no Itongo in him." Others say, "O, there is an Itongo in him; he is already an inyanga."

The others say, "No; he is mad. Have you ever hidden things for him to discover by his inner sight, since you say he is an inyanga?"

They say, "No; we have not done that."

They ask, "How then do you know he is an inyanga?"

They say, "We know it because he is told about medicines, which he goes to dig up."

They reply, "O! he is a mere madman. We might allow that he is an inyanga if you had concealed things for him to find, and he had discovered what you had concealed. But you tell us what is of no import, as you have not done this."

As they are talking thus and disputing about concealing things

<sup>30</sup> *Haiya*, To cry as the diviner; a continual repetition of Hai, hai, hai.

sela, ku ti ebusuku, ekulaleni kwake, a pupe e m tshela lowo 'muntu wakubo owa fayó, o yena e mw etasisayo um' a be inyanga, a mu tshel' a ti, "Be be pikisana, be ti, ku vi u inyanga wena."

A buze o tasiswayo, a ti, "Ba ti, a ngi vi ngi inyanga ngani na?"

A ti, "Ba ti, ku vi u inyanga; ba ti, u uhlanya nje; ba ti, u ya tukuselwa na, loku ku tiwa u inyanga na?"

A buz' a ti, "Ngi tshele, ku tsho obani na?"

A ti, "Ku be ku pikisana obani nobani."

A ti, "Wena u ti b' enz' amanga ini uma be tsho njalo na?"

A ti, "Tula. Loku be tsho njalo, mina ngi ti, u za 'kuba inyanga eyahlula izinyanga zonke, ba dele bonke abantu lapa emklabeni, ukuti u inyanga enkulu, ba kwazi."

A ti yena ow etasiswayo, a ti, "Mina ngi ti ba kqinisele uma be ti, ng' uhlanya. Mbala a ba bonanga be ngi tukusela."

A ti lowo 'muntu owa be inya-

for him to find, at night when he is asleep he dreams that the man of his people who is dead, and who is causing him to begin to be an inyanga, tells him saying, "They were disputing with each other, saying you are not an inyanga."

He who is beginning to be an inyanga asks, "Why do they say I am not an inyanga?"

He replies, "They say you are not an inyanga, but a mere mad man; and ask if they have hidden things for you to discover, since the others say you are an inyanga."

He says, "Tell me who they are who say so."

He replies, "So-and-so and So-and-so were disputing."

The man asks, "Do you say they lie when they say so?"

He replies, "Be quiet. Because they say so, I say you shall be a greater inyanga than all others, and all men in the world shall be satisfied that you are a great inyanga, and they shall know you."

The man who is beginning to be an inyanga says, "For my part I say they speak the truth when they say I am mad. Truly they have never hidden anything for me to find."

Then the man who was an in-

nga, o yena o m etasisayo, a ti, "Tula ke. Ngi za 'ku ku yisa kona ekuseni. U vele entabeni; u nga ba zumi; u vele entabeni e sesita, u haize; u z' u ti ukuhaiza kwako entabeni e sesita, ba ku zwa. Ba ya 'kuti uma u haiza kgede, ba ng' ezwa; u pumele entabeni e sobala; u nga veli kakulu; u vele kgede, u haize, u b' ezwise kodwa. Ba ti uma b' ezwe ukuti u wena, u buye, u tashone, u buyele entabeni e sesita. Ngi ti ke, ba ya 'kubona, ba ya 'kuzwa, ukuti be be ku peto wena, umuntu o inyanga, o tasisiweyo; ba ya 'kwazi ngaloko a ba be pikisana ngako, be ti, u uhlanga, a u si yo inyanga."

Mbala, w' enza ngaloko. Wa haiza entabeni e sesita; ka ba mu zwa kakulu; b' ezwa ku zinge ku ti, Nkene, nkene, nkene, nkene, nkene, nkene. 'Ezwe omunye umuntu, a ti, "U nga ti ku kona umuntu o nga t' u ti u ya hlabelela." Ba ti abanye, "A si zwa; tina si zwa ku nkeneza nje."

A bone lowo o inyanga li fike itongo kuye, li m tshale, li ti,

yang, he who is initiating him, says, "Just be quiet. I will take you to them in the morning. And do you appear on a hill; do not come upon them suddenly; but appear on a hill which is concealed, and cry 'Hai, hai, hai;' cry thus on the hill which is concealed, that they may hear. When you cry 'Hai, hai, hai,' if they do not hear, then go on to a hill which is open; do not expose yourself much; as soon as you expose yourself, cry 'Hai, hai, hai,' so that they may just hear. When they hear that it is you, go down again from the hill, and return to the one which is concealed. So I say they will see and understand that they have spoken of a man who is beginning to be a doctor; they shall know by that, that when they said you were a mad man and not an inyanga they were mistaken."

So he does so. He cries "Hai, hai, hai," on a hill which is hidden; they do not hear him distinctly; they hear only a continual sound of Nkene, nkene, nkene, nkene.<sup>31</sup> One of them says, "It sounds as though there was some one singing." Others say, "We do not hear. We hear only an echo."

The Itongo comes to him and tells him that they cannot hear,

<sup>31</sup> *Nkene*, from *ukunkeneza*, to echo.

"Amanga ; ka b' ezwa ; a ku pumele ingcozana entabeni e sobala, u za 'ubuya u tshone kule 'ntaba e sesita."

Mbala w' esuka ngokutsho kwetongo, wa pumela entabeni e sobala, wa haiza ; ba mu zwa bonke ukuti Ubani. "Konje, 'madoda," (lapa se be pikisana futi, kgede ba mu zwe ukuti u yena,) "konje, 'madoda, u za ngayo leyo 'ndaba e sa si pikisana ngayo, si ti, u uhlanya na !"

Ba ti, "O, ni sa buza ni na ? U za ngayo, uma nga nembala na kuluma ukuti, ka v' e inyanga,"<sup>32</sup> u uhlanya."

A ti umuntu omkuln wakona, lapa ekaya kulowo 'muzi, lapa i ya kona inyanga, e ti, "Nami ngi ya tsho ukuti u uhlanya. Ake ni tate izinto, ni yoku zi tukusa, si bone uma u ya 'ku zi kipa na."

Ba zi tate izinto, ubuhlalu, ba yoku bu tukusa ; abanye ba tukuse amageja ; abanye ba tukuse imikonto ; abanye ba tukuse amasongo ; abanye ba tukuse izinduku zabo ; abanye ba tukuse imintsha yabo ; abanye ba tukuse izipandhla zabo ; abanye ba tukuse izimkamba zabo ; abanye ba tukuse izimbenge ; ba ti, "Ake si bone ke uma u za 'kufika, a zi kipe lezi 'zinto, a zi

and bids him go out a little on the open hill, and then return again to the hill which is hidden.

So he departs at the word of the Itongo, and goes out to the open hill, and cries "Hai, hai, hai ;" and they all hear that it is he. They are again disputing about him, and as soon as they hear that it is he, they say, "Can it be, sira, that he comes about the matter we were disputing about, saying, he is mad !"

Others<sup>32</sup> say, "O, why do you ask ? He comes on that account, if indeed you said he was not an inyanga, but a madman."

The great man of the village to which the inyanga is approaching, says, "I too say he is mad. Just take things and go and hide them, that we may see if he can find them."

They take things ; one takes beads, and goes and hides them ; others take picks, and go and hide them ; others hide assegais ; others bracelets ; others hide their sticks, others their kilts, others their ornaments, others their pots ; others hide baskets, and say, "Just let us see if he will find all these

<sup>32</sup> That is, who were not present at the former discussion.

<sup>33</sup> *Ka v' e inyanga*, i. e., *ka vi e inyanga*, Isilala for *ka si yo inyanga* ; and above, *ku vi u inyanga* for *u si yo inyanga*.

kqede na." Abanye ba tukuse izikwebu zombila; abanye ba tukuse izikwebu zamabele; abanye ba tukuse izikwebu zemfe; abanye ba tukuse izikwebu zikajiba; abanye ba tukuse amakamu opoko.

Ba ti abanye, "O, kona uma i kipa, ka se i ya 'kuza i katale na? Ini ukuba ni i tukusele izinto zi be ziningi kangaka na?"

Ba ti, "Yebo pela, si bone pela ukuti inyanga."

Ba ti, "Ake ni ngamule; izinto ziningi e ni zi fihlileyo."

Ba buye ba buyele ekaya, ba hlale. Li m tshela itongo entabeni e ngaseyi; loku kade li m tshela, li ti, "Yenza kahle; ba sa tukusa; u nga qgal' u vele. Ba funa ukuti, lapa se u zi kipa izinto, ba funa ukuti u be u zi bona. U tule, ba tukuse, ba kqedele kona, b' eza 'ku ku dela ukuti u inyanga." Li tsho ke idhlozi, li m tshela, li ti, "Ba tukusile manje, se be buyile, ba sekaya. Ku fanele ke u ye ke ekaya lalabo 'bantu aba tukusayo, aba ti i uhlanga, ka si yo inyanga."

Ya pumela ke entabeni e sobala, ya ti i ya ekaya, ya se i gijima, i landelwa abakubo abantu aba be i funa, ngokuba i pume ebusuku;

things or not." Others hide cobs of maize; others the ears of amabele, or sweet cane, or of ujiba, or the heads of upoko.

Some say, "O, if he find all these things, will he not be tired? Why have you hidden so many?"

They say, "We hide so many that we may see that he is really an inyanga."

They reply, "Stop now; you have hidden very many things."

They return home, and wait. Then the Itongo tells him on the concealed hill; for it had already said to him, "Keep quiet; they are now hiding things; do not begin to appear. They wish to say when you find the things that you saw when they hid them. Be quiet, that they may hide all the things; then they will be satisfied that you are an inyanga." Now the Itongo tells him, "They have now hidden the things, and gone home. It is proper for you now to go to the home of the people who say you are mad and not an inyanga."

So he comes out on the open mountain, and runs towards their home, being pursued by his own people who are seeking him, for he went out during the night, and



ka ba i zwa lapo i pumile ekuseni, uma ku 'luvivi, ku 'mpondo zankomo. Ya fika ekaya labo; ba fika nabakubo, yona inyanga a be be i funa, se be i tolile. Ya fika, ya sina; ba i tshayela lapa se i sina; kw' esuka naba kona aba i tukuseleyo, ba tahaya nabo; ya sina, ba i tshayela kakulu.

Ya ba tshela, ya ti, "Konje ni ti ni ngi tukusele na?"

Ba pika, ba ti, "Kga; a si ku tukuselanga."

Ya ti, "Ni ngi tukusele."

Ba pika, ba ti, "Amanga; a si ku tukuselanga."

Ya ti, "Ngi nge zi gibe na?"

Ba ti, "Kga; u nge zi gibe. Si be si ku tukusele ini?"

Ya ti, "Ni ngi tukusele."

Ba pika, ba ti, a ba zi tukusanga. Ya pika, ya ti, ba zi tukusile.

Ba ti uma ba kqinise ngokupika

they did not hear when he went out very early in the morning, when it was still dark, when the horns of the cattle were beginning to be just visible.<sup>34</sup> He reaches their home, and his own people who were looking for him, and have now found him, come with him. On his arrival he dances; and as he dances they strike hands in unison; and the people of the place who have hidden things for him to find, also start up and strike hands; he dances, and they smite their hands earnestly.

He says to them, "Have you then hid things for me to find?"

They deny, saying, "No; we have not hidden things for you to find."

He says, "You have."

They deny, saying, "It is not true; we have not."

He says, "Am I not able to find<sup>35</sup> them?"

They say, "No; you cannot. Have we hidden then things for you to find?"

He says, "You have."

They deny, declaring that they have not done so. But he asserts that they have.

When they persist in their de-

<sup>34</sup> *Ku 'mpondo zankomo*, It is the horns of a bullock; a saying to express the earliest dawn, when the horns of the cattle are just becoming visible.

<sup>35</sup> Lit., Take out, viz., from the place of concealment.

kwabo, y' esuka, ya zinikina. Y' esuka, ya bu giba ubuhalu ; ya wa giba amageja ; ya i giba imintsha ; ya wa giba amasongo ; ya zi giba izikwebu zombila ; ya zi giba izikwebu zamabele ; ya zi giba izikwebu zikajiba ; ya zi giba izikwebu zemfe ; ya wa giba amakamu opoko ; ya zi giba zonke izinto a be be zi tukusile. Ba i bona ukuti inyanga enkulu, i zi gibile zonke izinto a be be zi tukusile.

Ya buya ya buyela ekaya kgede i zi gibe izinto zonke, i zi kgede, ku nga sali 'luto endle lapo be yokutukusa kona. I ti ukufika ekaya, ukubuya kwayo la i be i yokugiba kona emfuleni, i fike, se i katele ; a i tshale amatongo ukuti, "Kona u katele nje, a u z' ukulala lapa ; si za 'uhamba nawe, si goduke, si y' ekaya." Ku tsho amatongo, e tshale inyanga i se i katele ukukipa izinto.

Ba ti aba hamba nayo bakubo konyanga, ba ti, "Yitsho ni pela uma ka si yo inyanga na?"

I ti yona, "Ngi zi gibile izinto zonke e kade ni zi tukusa, ngi zi kgedile zonke ; a ku ko 'luto olu sele endle ; izinto zonke zi lapa ekaya. Ngi ze nje ngi yalelwe kunina, ngokuba nina kumina ni ti kumina a ngi si yo inyanga ; ni ti, ngi uhlanya ; ni ti, abakwiti ba ka ba ngi tukusela na." Ya ti,

nial, he starts up, shaking his head. He goes and finds the beads ; he finds the picks, and the kilts, and the bracelets ; he finds the cobs of maize, and the ears of the amabele and ujiba and of upoko ; he finds all the things they have hidden. They see he is a great inyanga when he has found all the things they have concealed.

He goes home again as soon as he has found all the things, and not one thing remains outside where they had hidden it. On his return to their home from the river whither he had gone to find what was hidden, he is tired, and the Amatongo say to him, "Although you are tired, you will not sleep here ; we will go home with you." This is what the Amatongo say to the inyanga when he is tired with finding the things.

The inyanga's people who accompany him say, "Just tell us if he is not an inyanga?"

And he says, "I have found all the things which you hid ; there is nothing left outside ; all things are here in the house. I was commanded to come to you, for you said I was not an inyanga, but a madman, and asked if my people had hidden things for me to find.

"Ake ni ngi tshele lezo 'ndaba, uma ngi zi tshelwa ubani na? lezo 'zindaba e na ni zi kuluma na? Ni ti kumina, ngi uhlanya. Na ni ti nina ni kuluma nje. Ni ti, ka b' ezwa ini na abapansi na? Na ti ni kuluma, ba be ni zwa. Nga lala pansu, kanti ba ngi tshela nje ukuma ni ti, ka ngi inyanga yaluto, ngi into e uhlanya nje."

Ba i kunga. Kwa ba o vela nobuhalu, wa i nika; kwa ba o vela nembuzi, wa i nika; kwa ba o vela nomkonto, wa i nika; kwa ba o vela nesinda, wa i nika; kwa ba o vela nokcu lobuhalu, wa i kunga; wa ti umunumuzana wa i nika inkomo; zonke izikulu ezinye za veza izimbuzi, za i kunga, ngokuba i be i zile ekaya, i yalelwe amatongo.

UGUAISE.

Just say who told me the things about which you were speaking. You said I was mad. You thought you were just speaking. Do you think the Amatongo<sup>36</sup> do not hear? As you were speaking, they were listening. And when I was asleep they told me that I was a worthless inyanga, a mere thing."

Then the people make him presents. One comes with beads and gives him; another brings a goat; another an assagai; another a bracelet; another brings an ornament made of beads, and gives him. The chief of the village gives him a bullock; and all the chief men give him goats, because he had come to their village at the bidding of the Amatongo.

*The Doctor of Divination, the Isanusi, Ibuda, or Umungoma.*

I YONA inyanga isanusi, ibuda,

THE doctor is called Isanusi,<sup>37</sup> or Ibuda,<sup>38</sup> or Inyanga of divina-

<sup>36</sup> *Abapansi*, Subterraneans, that is, the Amatongo.

<sup>37</sup> *Isanusi*, a diviner; etymology of the word unknown.

<sup>38</sup> *Ibuda*, a diviner; but for the most part an epithet of contempt, and used pretty much in the same way and spirit as Ahab's servant applied the term "mad fellow" to the young prophet that anointed Jehu. (2 Kings ix. 11.) It is derived from *ukubuda*, to talk recklessly, or not to the point; also to dream falsely.

It is interesting to note that in Abyssinia we meet with the word *Bouda*, applied to a character more resembling the Abatakati or Wizards of these parts. To the *Bouda* is attributed remarkable power of doing evil; he invariably selects for his victims "those possessed of youth and talent, beauty and wit, on whom to work his evil

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| inyanga yokubula, umungoma ;<br>ngokuba ha ti uma be bula, ba ti,<br>"Si ya vuma, mngoma." Zi zodwa<br>izinyanga zokwelapa ; ngokuba | tion, <sup>39</sup> or Umungoma ; <sup>40</sup> for when<br>people are enquiring of a diviner,<br>they say, "True, Umungoma."<br>Doctors who treat disease are dif- |
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deeda." His powers are varied. "At one time he will enslave the objects of his malice ; at another, he will subject them to nameless torments ; and not unfrequently his vengeance will even compass their death." The *Bouda*, or an evil spirit called by the same name, and acting with him, takes possession of others, giving rise to an attack known under the name of "*Bouda* symptoms," which present the characteristics of intense hysteria, bordering on insanity. Together with the *Bouda* there is, of course, the exorcist, who has unusual powers, and, like the *inyanga yokubula* or diviner among the Amazulu, points out those who are *Boudas*, that is, *Abatakati*. An exorcist will suddenly make his appearance "amongst a convivial party of friends, and pronounce the mystical word *Bouda*. The uncouth appearance and sepulchral voice of the exorcist everywhere produce the deepest sensation, and young and old, men and women, gladly part with some article to get rid of his hated and feared presence. If, as sometimes happens, one or two less superstitious individuals object to these wicked exactions, the exorcist has a right to compel every one present to smell an abominable concoction of foul herbs and decayed bones, which he carries in his pouch ; those who unflinchingly inhale the offensive scent are declared innocent, and those who have no such strong olfactory nerves are declared *Boudas*, and shunned as allies of the Evil One." It was the custom formerly to execute hundreds of suspected *Boudas*. (*Wanderings among the Falashas in Abyssinia*. By Rev. Henry A. Stern, p. 152—161.)

<sup>39</sup> *Inyanga yokubula*.—*Inyanga* is one possessed of some particular skill or knowledge, as that of a smith, or carpenter ; or of medicine : —*inyanga yemiti*, one skilled in medicine, a doctor of medicine ; it is applied to especial departments—*inyanga yezilonda*, a sore-doctor ; *inyanga yonzimba-mubi*, an abscess-doctor, &c. *Inyanga yokubula* is a person skilled in divination. He is so called from the custom of using branches of trees to smite the ground with during the consultation. These rods are called *izibulo*, because they are used to smite (*bula*) the ground with ; hence *ukubula* comes to mean to consult a diviner by means of rods, that is, by smiting the ground ; and to divine or reveal what is asked. This beating of the ground appears to have two objects : first, to be a means of expressing assent or otherwise on the part of those who are enquiring ; second, to excite them and throw them off their guard. By these means the diviner knows when he is following a right clue ; and is able to keep their attention from himself. It is also quite possible that it may also produce an exalted or mesmeric condition of mind in the diviner.

<sup>40</sup> *Umungoma*, a diviner, but an epithet of respect. Etymology unknown.

inyanga yokwelapa uma i nama-nd/la ekwelapeni; nezokubula zi ya i nuka leyo 'nyanga e pata imiti e sizayo. Zi ti 'zokubula, "Ni ya 'kuya kubani, umuntu e si m bonayo woku s' a/lula leso 'sifo." Bala ke ba ye kona kuleyo 'nyanga yemiti e nukwe ezokubula. A t' uma e gula i sona leso 'sifo esi tashiwo izinyanga zokubula, a sinde i leyo 'miti yaleyo 'nyanga e zi i nukileyo.

Ku ze ku ti uma i be i s' elapa leyo 'nyanga yemiti lowo 'muntu o gulayo, ka ba nako ukupila, i ti leyo 'nyanga yemiti, "Si ya ng' a/lula lesi 'sifo. Kona inyanga zi ngi nukile nje, ake ni ye 'kuzwa futi kwamanye amabuda; kona um/laumbe nga ba li kona ibuda eli ya 'uza li ni tshele umuti e ngi nga mu sindisa ngawo."

Bala ke ba vume, ba ti, "O, u kqinisile. Ku fanele um' ake si yokuzwa kwamanye amabuda; um/laumbe li nga ze li be kona eli ya 'ku u tsho umuti o nga m sindisa ngawo." Ba hambe ke ba ye emabudeni, uma b' ezwe a ya 'kulandelana na.

Uma be fikile kulo ibuda, be ya 'kubula kulo, ka ba tsho ukuti

ferent from those who divine; for a man is a doctor of disease if he is able to treat disease; and diviners point out the doctor of medicine who is successful. They tell those who enquire of them to go to a certain doctor whom they know to have successfully treated the disease from which their friend is suffering. And so they go to the doctor of medicine that has been pointed out by the diviners. And if he has the disease which the diviners say he has, he will be cured by the medicines of the doctor that they point out.

But if the doctor of medicine treats the sick man and he does not get well, he says, "This disease masters me. Since the diviners did nothing more than send you to me, just go and hear what other diviners say; then perhaps some diviner will tell you the medicine with which I can cure this man."

So they assent, saying, "O, you say truly. It is proper for us to go to hear what other diviners may say; perhaps we shall find one who will tell us the medicine with which you can cure him." So they go to other diviners to hear whether they will all give the same advice.

When they come to the diviner, they do not say to him, "We are

ebudeni, ukuti, "Si zokubula." Ba ya fika nje, ba kuleke, ba ti, "Ehe, mngan'! Indab' ezin'le!" Li b' ezwe ke ibuda ukuti b' ezokubula. Ba hlale ke, nalo li hlale, li ba bingelele, li ti, "Sa ni bona." Ba ti, "Yebo, mngan'."

Li ti, "Hau, yeka! Laba 'bantu ba fika end'hlaleni; a si yonend'hlala kwiti lapa, inkulu; si lambile; nokud'hlana o be ku kona se si ku kqede izolo. A s'azi uma umfino wokud'hlala ni ya 'kutola pi."

Ba ti, "O, 'mngane, si be si nge ku tole 'noku ku tola; si lambe kakulu: ku be ku nge vele ukud'hlala. Tina uma be si tola nezinkobe, si be si ya 'kuti si tolile. Si be si nga sa funi nokud'hlala loko oku kalelwa u wena, 'mngane; tina se si funa nezinkobe nje; si y' ezwa wena ukuti u kalela ukud'hlala kwamanzi."

Li ti ke, "O, ba funele ni, ni ba pekele isijingi, ni ba pekele nombakqanga." Ba ba pekele ke abafazi.

Ku ti ku sa pekiwe ukud'hlala kwabo, li be se li kcataza ugnai, se li bema kona end'hlalini, li be se li

come to enquire." They merely go and salute him, saying, "Yes, yes, dear sir! Good news!"<sup>41</sup> Thus the diviner understands that they have come to enquire. So they sit still, and the diviner sits, and salutes them, saying, "Good day." They reply, "Yes, yes, dear sir."

He says, "O, let be! These people have come in a time of dearth; we have no food ready; we are hungry; and the beer which we had, we finished yesterday. We cannot tell where you can get any food."

They reply, "O, sir, we cannot get much food; we are very hungry: food cannot be obtained. For our parts, if we get boiled maize, we shall say we have got food. We were not wishing for that food you are calling for, sir; we for our parts are wishing for nothing but boiled maize; we understand that you are calling for beer."

He says, "O, get them some food; cook them some porridge; cook for them very thick porridge." So his wives cook for them.

When their food has been cooked, he pours some snuff into his hand, and takes it there in the

<sup>41</sup> That is, we ask you to tell us good news, with which we may return home with gladdened hearts.

Alasimula, se li zamula, li be se li puma li ya ngapand/le esi/la/leni, se li tuma umuntu e ya 'ku ba biza. A ba bize umuntu, ba hambe ba ye kulona esi/la/leni, ba fike ke kulona ibuda.

Li ti, "Yika ni izibulo." B' esuke, ba zi ke izibulo, ba buye, ba lalale pansi. Li be se li kipa isi-dhlelo salo, li be se li kcataza, li beme; nabo ba kcataze kwezabo izi-dhlelo, ba beme.

Ba ti lapa be bemako, li be se li ti, "Tshaya ni." Ba ti, "Yizwa!" Abanye ba ti, "Si ya vuma!"

Li ti, "Ni ze ngesifo."

Ba li tahayele.

Li ti, "Si kumuntu."

Ba tahaye.

Li ti, "Umuntu omkulu." Li ti, "Na ka na ya kwomunye umngane wami."

Ba tahaye kakulú.

Li ti, "Tshaya ni, ngi zwe uma lowo'mngane wami e na ni ye kuyena ni yokubula, uma wa fika wa ti ni na."

Ba tahaye.

Li ti, "Nanku umngane wami a fika wa si tsho isifo kulowo'muntu."

house; he shudders and yawns, and then goes out of doors to a clump of trees and sends a man to call them. The man calls them, and they go to the clump of trees to the diviner.

He tells them to pluck rods for beating the ground. They go and pluck the rods, and return and sit down. He takes out his snuffbox, pours snuff into his hand and takes it; and they do the same.

When they have taken snuff, he tells them to smite the ground. Some say, "Hear!" Others say, "True!"

He says, "You are come to enquire about sickness."

They smite the ground for him.

He says, "It is a human being that is ill."

They smite the ground.

He says, "It is a great man. You have already been to another friend of mine."

They smite the ground vehemently.

He says, "Smite the ground, that I may understand what that friend of mine to whom you went seeking divination said to you."

They smite the ground.

He says, "There is my friend<sup>42</sup> who told the disease by which he is affected."

<sup>42</sup> That is, he gazes into space with a kind of ecstatic stare, as though he really saw or had a vision of the other diviner.

Ba tshaye kakulu, ba ti, "Si ya vuma."

Li ti, "Lowo 'mngane wami u kona umuntu owa m nukayo ; inyanga ; ka si yo inyanga yokubula ; inyanga yamayeza."

Ba tshaye lapo kakulu.

Li ti, "Ngi buze ni. Ni nga ngi yeki."

Ba ti, "A si namandla oku ku buza ; ngokuba u kuluma zona izindaba. Ibuda li buzwa li nga kulumi zona izinhlamvu zokufa."

Li ti ke, "Tshaya ni futi, ngi zwe lowo 'mngane wami uma wa ti a nga m siza e m pe 'yeza lini na?"

Ba tshaye, ba ti, "Si ti, 'mungoma, a ku s' ahlukanele lapo iyeza e lona li ya 'ku m siza ; loku u m bonile lowo 'muntu owa nukwa umngane wako, si ya 'kuzwa ngawe neyeza eli ya 'ku m siza."

Li ti, "Ngi za 'ku ni tshela. Ba ya tsho abakwiti, ba ti, b' eza 'ku ni tshela."

Ba ti, "Si y' etokozwa kona loku, 'mungoma, uma ba kacakambe abakwini, ba hlalane kanye naba-

They smite the ground vehemently, and say, "Right."

He says, "There is someone to whom that friend of mine sent you ; he is a doctor, not a divining doctor ; he is a doctor of medicine."

Upon that they smite the ground vehemently.

He says, "Do you question me. Do not leave me."

They say, "We cannot question you. For you speak the very facts themselves. We put to the question a man that talks at random, and does not mention the very nature of the disease."

Then he says, "Smite the ground again, that I may understand what medicine my friend told him to give to cure him."

They smite the ground, and say to him, "Diviner, tell us at once the medicine that will cure him ; for since you have seen the man to whom your friend directed us, we shall hear from you the medicine too that will cure him."

He says, "I am about to tell you. Our people<sup>43</sup> say, they will tell you."

They say, "We are glad, diviner, that your people are white,<sup>44</sup> and unite with our peo-

<sup>43</sup> *Our people*, that is, the Amatongo or ancestral spirits belonging to our house or tribe. As below, the enquirers speak of their people, that is, the ancestral spirits belonging to their house or tribe.

<sup>44</sup> *White*,—clearly seen by you, and so giving a clear revelation.



kwiti, ku lunga. Ngokuba tina ka si sa taho ukuti u ya 'kusinda. Ngokuba inyanga eya nukwa umngane wako, s' etemba ezinhliziyweni zetu, sa jabula, sa ti, "Loku ku taho ibuda, li si tshela inyanga yoku m siza, u se ya 'kuszeka, a pile.' Sa ya kuleyo 'nyanga e tshiwo umngane wako; sa bona nanku ukufa ku dhlule, ku bhakise pambili; sa kqala ukumangala, ukuti, 'Yeka!' Loku si be se s' etemba, si mi 'sibindi, si ti, 'Mhlaumbe u ya 'kupila, loku se ku taho ibuda, li taho njalo.'" Ba ti, "Se si wa taho nje lawo 'mazwi, ngokuba kukqala e kulunywe u we; wa u bona uma sa ka sa ya kwelinye ibuda. Uma lawo 'mazwi u be u nga wa tshongo ukuti, sa ka sa ya kwelinye ibuda, si be si nga yi 'ku wa kuluma; se si wa kuluma ngokuba nawe u se u wa bonile."

Li ti, "Tshaya ni, ngi ni tshele umuti o ya 'ku m siza, a pile."

Ba tshaye lapo, be tshaya kakulu.

Li ti, "Lowo o ya 'ku m siza, ngi ya 'ku ni tshela mi-

ple, that the case may turn out well. For we have no more hope that he will recover. For as regards the doctor whom your friend pointed out, we trusted in our hearts, saying, 'Since the diviner has told us the doctor that can cure him, he will now be cured, and get well.' We went to the doctor whom your friend mentioned; but lo, we saw the disease passing onward, tending to get worse and worse, and began to wonder, saying, 'Let be!' For we were trustful and of good courage, saying, 'Perhaps he will get well, for the diviner says so.'" They go on, "We have just said these words, because you said them first; you saw that we had already been to another diviner. If you had not said we had already gone to another diviner, we should not have said them; we say them because you already said them."

He says, "Smite the ground, that I may tell you the medicine that will cure him."

They then smite the ground vehemently.

He says, "For my part I tell you that the medicine that will cure him is *inyamazane*.<sup>45</sup>

<sup>45</sup> *Inyamazane*, Large animals, which are supposed to have been used by some one to produce the disease from which he is suffering. These are the *Inhluzale*, the Harte-beest. That this has been used with other medicines as a poison is known by bloody micturition and

na, inyamazane. U nomsizi." | The man has umsizi." <sup>46</sup>

other symptoms. The *Indhlovu*, Elephant, which is known to have been used by excessive borborygmus. The *Isambane*, or Ant-bear, by pain in the hip-joint, as though the femur were dislocated; possibly, sciatica. When a man is suffering from such symptoms it is said, *U nenyamazane*, He has a disease occasioned by a wild animal; or the disease may be distinguished,—*U nenhluzele*, *U nenhlovu*, *U nesa-mbane*, He has harte-beest, that is, the disease occasioned by it; He has elephant; He has ant-bear,—that is, the diseases occasioned by them. To cure these diseases the natives act on the homœopathic principle, and administer the wild beast that is supposed to have occasioned the disease, with other medicines.

<sup>46</sup> *He has Umsizi*.—*Umsizi* is a disease occurring among the Amalala, and said not to be known to the Amazulu or Amakzosa. It is supposed to arise from the administration of medicine, in this way. A man is suspicious of his wife's fidelity. He goes to a doctor of celebrity,—an umsizi-doctor,—and obtains of him medicine, which he takes himself without his wife's knowledge, and by cohabiting with her once conveys to her the seed of disease. And if any one is guilty of illicit intercourse with her after this, he will have umsizi; the wife all the time remaining quite free from disease. The symptoms of umsizi are intense darkening of the skin, and contraction of the tendons with excessive pain; severe pain in a finger or a toe, from which it shifts to different parts of the body, especially the joints.

*Umsizi* is also the *medicine* used for treating the disease. It consists of various substances,—plants, their roots, bark, and seeds; animals, their flesh, skin, tendons, entrails, bones, and excrements; and stones.

These substances are partially charred, not reduced to ashes, so as to destroy their virtue, but sufficiently to admit of their being powdered.

The medicine is used for the most part endermically by rubbing it into scarifications. It is also mixed with other medicines to make an *izembe*.

*Umsizi ozwakalayo*, Umsizi which is felt.—This term is applied to the medicine used to make a man sensitive to the existence of that state in the woman which can produce the disease called umsizi. It is also applied to that condition of body which renders him thus sensitive. *Umsizi ozwakalayo* is a kind of umsizi, which the doctor supplies to a person to be used as a trial medicine. It is rubbed into scarifications made on the back of the left hand. If his wife or another woman whom he approaches is in that state which is capable of conveying to him the disease called umsizi, when he places his hand on her thigh, the hand is at once affected by spasmodic contraction of the fingers. And he abstains from her until she has undergone a course of treatment.

Or it is rubbed in on either side of the Tendo Achillis; and the

Ba tahaye lapo, ba ti, "Si ya 'kuzwa ngawe, 'mungoma. Tina ka si s' azi; se si ko'liwe nje; se si 'ziula; a ku se ko uku'hlakanipa kutina. Na lawo 'mazwi o wa tshoyo, u ti u ya 'ku si tshela iyeza eli ya 'ku m sindisa, ezin'hliziyweni zetu ka si sa taho ukuti na lelo 'yeza o za 'ku li tsho ukuba li ya 'ku m pilisa. Tina se si ti ukufa se ku ya 'ku m tumba. Ka si s' e-mi nesibindi, ngokuba ukufa ku lapo nje; ka s' azi, ngokuba se ku m tahayisa itwabi.

Li ti, "Tshaya ni ke; tshaya ni ke kona lapo etwabini, ngi ni tahele."

Ba tshaya.

Li ti, "Itwabi, ka ku 'nto loko. Ngi ya 'ku ni nika umuti wetwabi, li ya 'kupela."

Ba ti, "Si ya tokoza, 'mungoma, ngaleyo 'ndawo o i tshoyo. I kuba si ng' azi kodwa. Zonke izinyanga zi hleze zi taho njalo; a dhlule umuntu, a fe. Nina 'zinyanga a ni sa si misi 'sibindi. Zi hleze zi tsho njalo zonke. Se si za si tokoze lapa si bona umuntu e se

They then smite the ground, and say, "We will hear from you, diviner. For our parts we know nothing; now we can do nothing; now we are fools; there is no longer any wisdom in us. And as for the words you say, promising to tell us the medicine which will cure him, in our hearts we no longer say that even the medicine you mention will cure him. We now say that death will carry him away captive. We have no more courage, for the disease is there; we do not understand, for he is now affected with hiccup."

He says, "Smite the ground then; smite the ground then at that point of hiccup, that I may tell you."

They smite.

He says, "The hiccup is nothing. I will give him medicine for hiccup, and it will cease."

They say, "We are glad, diviner, for what you say. But we do not know. It is customary for all doctors to say so; and yet the man gets worse, and dies. You doctors no longer inspire us with courage. It is customary for them all to speak thus. And we now rejoice when we see a man already

man touches her with his foot or toe. If she can affect him with um-sizi, the leg at once is affected with spasm.

It is from the dread of this disease that a man will not marry a widow until she has been subjected to medical treatment to remove all possibility of her communicating it.

pilile ; s' and' ukuba si taho ukuti, 'Inyanga,' uma si bona umuntu e sinda. Uma ukufa ku bhekise pambili nje, a si vi si taho ukuti i bulile. Si ti, 'I dukile. I lahlekile.' Uma e pilile umuntu, si ti, 'I bulile ;' si i babaze kakulu, si ti, 'I ya bula.' Kanti ke si taho ke ngokuba umuntu e sindile."

Li ti, "Tahaya ni, ngi ni tahela."

Ba tshaya.

Li ti, "Itwabi lelo a li 'luto. Ba y' al' abakwiti, ba ti, 'Itwabi iza.' Ba ti, ba za 'u ni tshela umuti o ya 'ku m pilisa. Ba ya m pikisa umngane wami e na ya 'kubula kuye ; ba ti, ka bonanga e u nuka umuti woku m siza ; wa nuka inyanga nje yokwelapa ; ka tshongo ukuti u ya 'kusizwa umuti wokuti."

Ba tshaye lapo.

Li ti, "Tshaya ni kakulu."

Ba tshaya.

Li ti, "Ka bonanga e taho ukuti u ya 'kusizwa umuti wokuti. Ngi za 'ku ni tshela ke umuti woku m siza, a pile ; ni buye ezinye

in health ; and then we say, 'He is a diviner,' when we see the man getting well. If the disease increases, we do not say the inyanga has divined. We say, 'He has wandered. He is lost.' If a man has got well, we say, 'The diviner has divined,' and we praise him much, saying, 'He is one who divine.' Forsooth we say so because the man has got well."

He says, "Smite the ground, that I may tell you."

They smite the ground.

He says, "The hiccup is nothing. Our people say it is not dangerous ; they say, the hiccup is nothing. They say they will tell you a medicine that will cure him. They find fault with my friend to whom you went seeking divination ; they say, he did not see what medicine would cure him ; he merely pointed out a doctor to treat him, and did not mention the medicine which would cure him."

Then they smite the ground.

He says, "Smite the ground vehemently."

They do so.

He says, "He never named the medicine which would cure him. So I am going to tell you the medicine which will restore him to health ; and you leave off the

mbezini e be se ni nazo, ni ti, u se file."

Ba ti, "Mungoma, si ya 'kuzwa ngawe; si bula nje; si nezinyembezi; izinyembezi zi kutina; si lapa nje, ka s' azi emuva—uma ngaleli 'langa lanamuha si ya 'ku m fumana e se kona nje na."

Li ti, "Tshaya ni. Ni ya 'ku m fumana e kona." Li ti, "Tshaya ni, ngi ni tsehele umuntu ow elapayo, o ya 'ku m siza, o ya 'kufika a m sindise ngalona lelo 'langa o ya 'kufika ngalo."

Ba tshaye.

Li ti, "Ngi ti, yiya ni enyange-ni etile, yasekutini. I ya 'ku ni pa iyeza lomsizi. I fike i m pe ikambi, i m puzise lona, a li puze. Y' and' akuba i mu gcabe, i m

tears you have been shedding,<sup>47</sup> thinking he was already dead."

They reply, "Diviner, we will hear what you say; we merely beat the ground;<sup>48</sup> we weep; tears are our portion;<sup>49</sup> whilst we are here, we do not know what will happen—whether during this day's sun we shall find him still living."

He says, "Smite the ground. You will find him still alive. Smite the ground, that I may tell you of a man who treats disease, who will do him good, who will come to him, and cure him on the very day he comes."

They smite the ground.

He says, "I say, go to such and such a doctor, of such and such a place. He will give you umsizi-medicine. And he will himself come and give him an expressed juice<sup>50</sup> to drink, and he will drink it. After that he will scarify him,<sup>51</sup> and give him medicine.<sup>52</sup>

<sup>47</sup> Lit., Come back from the tears you have been shedding.

<sup>48</sup> That is, We are enquirers only. We know nothing.

<sup>49</sup> Lit., We have tears; tears are with us.

<sup>50</sup> *Ikambi* is the name given to a large class of medicines, the expressed juices of which are used. The green plant is bruised, and a little water added, and then squeezed. The juice may be squeezed into the mouth, or eyes, ears, &c.

<sup>51</sup> Medicines are rubbed into the scarifications.

<sup>52</sup> *Ukuncindisa* is a peculiar way of administering a medicine. The medicine is powdered, and placed in a pot or sherd over the fire; when it is hot the dregs of beer are squeezed into it, or the contents of a stomach of a goat or bullock, or whey is sprinkled on it. It froths up on the addition of the fluid, and the patient dips his fingers into the hot mixture, and conveys it to his mouth rapidly and eats it; and at the same time applies it to those parts of the body which are in pain. Medicine thus prepared is called *izembe*.

noindise. U ya 'kusinda ngalelo 'langa i ze nekambi. Ngi za 'ku ni nika wona owetwabi, ni ze ni m puzise wona, u m bambezele ku ze ku fike yona leyo 'nyanga e ngi ni tshela yona. I ya 'ku m siza."

Li ba pe ke umuti wetwabi woku m bambezela.

Ba goduke ke, ba ye kona ekaya lalo ibuda, ba ye 'kudhla ukudhla a ba ku pekelweyo. Ba fike ke, ba ngene endhlini, ba nikwe ke ukudhla; ba dhle, ba dhle ke, b' e-sute, ku pele ukulamba loko a be be lambe ngako. Ba buze, ba ti, "Ku Alwile?" Ba ti abanye, "O, se ku Alwile." Li ti ibuda e kade li ba bulele, "O, lala ni, ni ze ni hambe kusasa."

B' ale, ba ti, "O, atshi, 'mungoma; ku fanele uma si hambe; loku naku u si nikile umuti; si tanda uma si fike kona ebusuku, noma si fika ku sa; a ku yi 'kuba 'kcala; s' enze uma a fike a puze umuti."

Li vume ke ibuda, li ti, "O, bala, ni kqinisila. Kodwa uma ni fike nalo leli 'yeza lami, na leyo 'nyanga uma i kude nje, yo za i fike li ya 'ku m bambezela lona.

He will get well on the day the doctor comes with the expressed juice. I will give you hiccup-medicine; and do you give it him; it will keep him alive<sup>63</sup> until the doctor whom I have mentioned to you comes. He will cure him."

So he gives them hiccup-medicine to keep him alive.

Then they go back to the diviner's house to eat the food which has been cooked for them. They enter the house, and the people give them food; they eat and are satisfied, and their hunger ceases. They enquire if it is dark. Some say that it is now dark. The diviner who has just divined for them says, "O, sleep here, and go in the morning."

They refuse, saying, "O, on no account, diviner; we must go; for, see, you have given us medicine; we wish that the man should drink this medicine whether we reach home in the night, or whether we reach home in the morning; it will not matter; we wish him to take this medicine."

So the diviner agrees, saying, "Surely, you are right. But if you reach him with this medicine of mine, and the doctor is ever so far away, until he comes it will keep him alive. Further, as to

<sup>63</sup> *Ukubambezele* means to bring the disease to a stand (*ukumisa*), that it may not increase till the doctor can come with powerful remedies. Medicines given with this object are called *izibambezele*.

Unganti ngalo, noma ngi fike nalo, umuntu e se vuswa pansu, e nga zivukeli, ngi nga m puzisa lona, u ya 'kuvuka, noma e be e nga sa vuki."

Ba hambe ke kona ebusuku, ba fike, ba fike lapo ku sayo. Ba fuma use abantu be butanele kona kuyena endllini lap' e gulela kona. Ba fike ba u kame lowo 'muti a ba fika nawo wetwabi, ba u kamele esitsheni, e sa kwelwe i lona njalo itwabi. Ba m puzisa. Wa puza, wa ti uma a u puze, la m tahaya futi itwabi; wa hlananipa. B' e-sab' abantu endllini, ba ti, "Mba-la, ka se yalela njena na?"

Ba bhekana endllini, ba buza kulaba aba fikayo nawo umuti, ba ti laba, "Au, lo 'muntu wa hlananipa! U njani lo 'muti wenyanga na?"

Ba ti, "O, inyanga, si fika nawo nje lo 'muti; li si nike wona ibuda, la ti, i kona u ya 'ku m bambezela ku ze ku fike inyanga yokwelapa. Li te, ka sa yi 'kufa si nga ze si fike nawo lo 'muti, kwo za ku fike inyanga eli i tshiloyo."

this medicine, even if I come to a man so ill as to be raised by others, he being unable to raise himself, and make him drink this medicine, he will raise himself, even though before he could not do so."

They set out at once by night, and reach their home in the morning. They find the people assembled in the sick man's hut. They squeeze out for him the hiccup-medicine, they have brought, into a cup, he being still affected with hiccup. They make him drink it. When he has drunk it, he is seized with hiccup again, and he becomes sensible.<sup>54</sup> The people in the hut are alarmed, and say, "Truly, is he not now just about to die?"<sup>55</sup>

Those in the house look at each other, and enquire of those who have brought the medicine, saying, "O, how the man has lighted up! What kind of medicine is that of the doctor's?"

They say, "O, as to the doctor, we merely bring the medicine; the diviner gave it to us, and said it would keep him alive till the doctor came to treat the disease. He said he would not die if we reached home with this medicine, until the doctor came whom he named."

<sup>54</sup> *Wa hlananipa*, He becomes sensible, sharp. Applied to what is sometimes called by us "lighting up before death."

<sup>55</sup> *Ukuyalela* is to manifest the signs which precede immediate dissolution. The man is sometimes conscious of his approaching end, and calls his wives and children around him, and says farewell.

Wa *hlakanipa* kodwa, ka z' a fa. B' emi 'sibindi njengokutsho kwa-  
lo ibuda. Ba lala kanye; kwa ti  
kusasa ba ti, "O, ehe, ibuda li  
nuke inyanga yokwelapa yaseku-  
tini. Li te u nomsizi; leyo 'nya-  
nga i ya 'kufika nekambi lokuma  
a li puze; kw' and' ukuba i m  
ncindise, i m gcaba. Se si ya ha-  
mba nje si ye kuleyo 'nyanga."

B' etokoza, ba ti, "Si y' eto-  
koza; ku<sup>h</sup>le ukuba ni hamba.  
Bala, i loku ni m puzise umuti  
wetwabi ka banga nalo nam<sup>h</sup>la  
nje ngalobu ubusuku. Se si ya  
bona ukuti ni be ni ye ebudeni eli  
kulumayo, eli kw aziyo ukufa, ni  
fike nawo lo 'muti. Se si mi 'ai-  
bindi. Se si bona ame<sup>h</sup>lo ake e  
*hlakanipile*."

Ba hambe ke, ba ye kuleyo  
'nyanga e nukwe i leli 'buda. Ba  
nga be be sa ya kweyakuk<sup>h</sup>ala,  
ngokuba nayo ya i landa, ya ti,  
"Mina ng' a<sup>h</sup>lulekile; ini uma  
ibuda li nga tsho umuti e ngi ya  
'ku m sindisa ngawo na?"

Ba ya ba fika ke kuleyo 'nya-  
nga. Ba fike, ba kuleke, ba ti,  
"E, 'mngan'." Ba ngene end<sup>h</sup>lini,  
ba ba bingelele, ba ti, "Sa ni bo-

But he lights up only, and does  
not die. They take courage from  
what the diviner said. They stay  
one night, and on the following  
morning say, "O, yes, the diviner  
pointed out a doctor of such a  
place to come and treat him. He  
said he has umsizi, and that the  
doctor will bring medicine for  
him to drink; then he will give  
another medicine, and scarify him.  
So now we will go to that doctor."

They rejoice and say, "We are  
glad; it is well for you to go.  
Truly, since you gave him the  
hiccup-medicine he has not had the  
hiccup all night. We now see  
that you went to a diviner who  
speaks<sup>56</sup> truth, and knows the dis-  
ease; you have brought the right  
medicine. We now have confi-  
dence. We now see that his eyes  
are bright."

So they go to the doctor which  
the diviner has pointed out. They  
do not go any more to the first  
doctor, for he told them he could  
not do any thing for the sick man,  
and asked why the diviner had  
not mentioned the medicine with  
which he might cure the patient.

They reach the doctor's. When  
they reach him, they make obei-  
sance, saying, "Eh, dear sir."  
They go into the house; they  
salute them, saying, "Good day,"

<sup>56</sup> Lit., A diviner who speaks, that is, does not rave and talk nonsense.



na." Ba vume, ba ti, "Yebo, and they return the salutation, saying, "Yes, sirs." They say, 'makosi." Ba ti, "Ni vela pi na?"

Ba ti, "Si vela kwiti."

"Ni hambela pi na?"

"Si hambele kona lapa."

"Ini e ni i babele lapa na?"

Ba ti, "O, 'makosi, si ze enyangueni yokwelapa. Si ya gulelwa."

Ba ti, "I kona ini po kwiti lapa na inyanga yokwelapa na?"

Ba ti, "O, 'makosi, ni nga si tshela lapa i kona inyanga yokwelapa; si ye kuyona."

Ba hleka endhlini.

Ba ti, "O, 'makosi, musa ni uku si hleka. Si ya hlupeka."

Ba ti, "Ni hlutshwa ini na?"

Ba ti, "O, si hlutshwa isifo. Si ya gulelwa."

Ba buze, ba ti, "Ni ze lapa nje, ni zwe ku tiwa inyanga i kona ini lapa na?"

Ba ti, "Ehe; si zwile ukuti i kona."

Ba ti, "Na i zwa ngobani na?"

Ba ti, "Au, 'makosi, si nge ze sa fihla nokufihla. Ngokuba si ze lapa nje, sa si ye ebudeni, le 'ndhlela si i tahengiswe, nokuba i kona lapa inyanga. Sa si ng'azi; ngokuba sa si ye kwelinye ibuda;

"Whence do you come?"

They say, "From our home."

"Where are you going?"

"We have come to this place."<sup>57</sup>

"What business have you here?"

They say, "O, sirs, we are come to the doctor. One of our people is ill."

They say, "Is there then any doctor here?"

They reply, "O, sirs, you can tell us where the doctor is; we have come to him."

Those in the house laugh.

The others say, "O, sirs, do not laugh at us. We are in trouble."

They say, "What troubles you?"

They say, "O, we are troubled by disease. One of our people is ill."

They ask, "As you have come here, have you heard that there is a doctor here?"

They say, "Yes; we have heard that there is one here."

They say, "Who told you?"

They reply, "O, sirs, we cannot make a great secret of it. For we have come here because we went to a diviner, and he showed us the path, and told us there was a doctor here. We did not know it; for we had gone to another diviner, and

<sup>57</sup> Viz., We are going no further.

la fika la nuka enye inyanga, la ti, i yona i ya 'ku m siza ; sa ya kuleyo 'nyanga, ya b' i s' elapa, y' a-Aluleka. Ya za ya ti leyo 'nyanga, 'Ng' aAlulekile ; lelo 'buda e na ni bula kulona l' ona ukuma li nga ni tsheli umuti owona ngi ya 'ku m siza ngawo.' Ba ti, "Sa i vumela leyo 'nyanga yokwelapa ; sa ya ke kwelinye ibuda. La fika la si nukela, la ti, inyanga e nga m sizayo i kwini lapa. Ni si bona, si fika nje, 'makosi."

Ba ti, "O, aha ; u kona, tina, lapa umuntu owelapayo."

Ba ti, "Si tshenise ni ke uma u mu pi na ?"

Ba ti, "Nanku."

Wa ti, "Ehe, i mina. Yitsho ni, ngi zwe into eyona ni ze ngayo kumina lapa."

Ba ti, "Ai, 'nkosi ; si ze ngaso isifo. Ngokuba si letwe ibuda lapa kuwe."

I ti inyanga, "Lona lelo 'buda, ni ti uma ni li buzayo, la ti, ngi ya 'ku m siza ngamuti muni na ?"

Ba ti, "Si li buzile ; la ti, u ya 'ku m siza ngomuti ; ikambi umuti o ya 'ku m siza ngawo. La ti, u nomsizi ; u ya 'ku m siza ngekambi lo 'msizi."

Ya ti, "Ni ze nanto ni na ?"

he pointed out another doctor, who, he said, would cure the sick man ; we went to that doctor, and he treated him, but could do nothing. At length he told us he could do nothing, and that the diviner of whom we had enquired erred, because he did not name the medicine with which he could cure the patient. So we agreed with that doctor, and went to another diviner. On our arrival, he told us that there was a doctor here who could cure the sick man. And now you see us, sirs ; we have come."

They say, "O, yes, yes ; there is a man here who treats disease."

They say, "Tell us where he is."

They say, "There he is."

And he says, "Yes, yes, it is I. Tell me why you have come here to me."

They say, "We come, sir, on account of sickness. For the diviner sent us here to you."

The doctor says, "Did the diviner, when you asked him, tell you with what medicine I could cure him ?"

They say, "We asked him, and he told us the medicine with which you could cure him. He said he had umsizi, and that you could cure him with umsizi-medicine."

He says, "What have you brought for me ?"<sup>58</sup>

<sup>58</sup> The doctor demands first *ugxha*, that is, the stick which he

Ba ti, "Nkosi, ka si ze naluto. Uma u m sizile, u ya 'kuziketela ekaya izinkomo o zi tandayo."

Ya ti, "Ni zoku ngi kipa ngani ekaya lapa na?"

Ba ti, "Nkosi, si zoku ku kipa. Into yoku ku kipa i sekaya—imbuzi."

Ya ti, "Ni be ni ng' eza 'ku ngi tata ngembuzi na, lo 'muntu o ngi ya 'ku m siza njalo na?"

Ba ti, "O, 'mngane, u nga zikataxi ngokukuluma; nenkomo i sekaya yoku ku tata. Si tsho, kona ibuda li tahilo nje, si ti tina ku za wa m siza, ngokuba u ya gula kakulu."

Ya ti, "Mina ngi ya 'ku m siza, loku ku taho ibuda, la ti, woza ni kumina." I buze kubona, i ti, "I te leyo 'nyanga, ngi ya 'ku m siza ngamuti muni na?"

Ba ti, "O, 'mngane, i te, u ya 'ku m siza ngekambi; kw' and' ukuba u m ncindise, u m gcabe.

They say, "Sir, we have not brought any thing. When you have cured him, you shall pick out for yourself the cattle you like at our home."

He says, "What will you give me to cause me to quit my hut?"

They say, "Sir, we will give you something to cause you to quit the hut; it is at home—a goat."

He says, "Is it possible that you come to take me away with a goat, to go to a man whom I am going to cure?"

They say, "O, dear sir, do not trouble yourself with talking; there is also a bullock at home to take you away. We say that as we have only the diviner's word, you will never cure him; for he is very ill."

He says, "I shall cure him, because the diviner told you to come to me." And asks, "What medicine did the diviner say I could cure him with?"

They reply, "O, dear sir, he said you would cure him by giving him an expressed juice; and then you would give him another medicine, and scarify him. And that

uses to dig up medicines. This he does by asking, "Ni zoku ngi kipa ngani ekaya lapa na?" With what are you going to take me out of my house? viz., that I may go and dig up medicine. The *ugxha* is generally a goat, or perhaps a calf. He then demands an *umkonto* or *assagai*, saying, "Imiti i za 'kutukululwa ngani?" With what can the medicines be undone? They give him an *assagai*, which remains his property. If the man gets well, he is given one or more cattle. If he is paid liberally, the *ugxha* and *umkonto* are given to the boy that carries his medicines, or helps him to dig them up.

I te, u ya 'kupila ngalona lelo 'langa o fika ngalo, ukutsho kwebu-da."

Ya ti leyo 'nyanga, "Hamba ni ke, ni goduke; ngi ya 'kuza ngom-Al' omunya."

B' ala, ba ti, "Hau, mngane, a si hambe nawe; u nga sali."

Ya za ya vuma, ya ti, "Ai ke, se ngi za 'uhamba nani."

Ya hamba ke nabo, se i li pete ikambi nemiti yoku m ncindisa neyoku m gcaba. Ba ya ba fika nayo ekaya. Ya fika, ya m puzisa, wa u puza; ya m ncindisa, ya m gcaba. Ya funa imbuzi, ya i hlababa, ya m ncindisa ngayo. Ya funa inkomo futi, ya m ncindisa ngayo.

Ba m bona ukuti, i za 'ku m ahlula. Wa hlabanipa, wa i dhlala inyama yembuzi neyenkomo. Ba buza, ba ti, "Ku njani lapa kubuhlungu kona na?"

Wa ti, "O, tula ni, madoda; ngi sa lalelisile. Ngi ya 'kuzwa

he would get well on the very day you go to him. That is what the diviner said."

He says, "Go home then, and I will come the day after to-morrow."

They object, saying, "O, dear sir, go with us; do not stay behind."

And at length he assents, saying, "Well, then, I will go with you."

So he goes with them, taking with him plants to express their juice for him, and other medicines, and medicines to rub into the scarifications. At length they reach their home with the doctor. On his arrival he makes the man drink the expressed juice, and then gives him other medicine and scarifies him. He asks for a goat, and kills it, and makes medicine with it, and gives it to him. He asks also for a bullock, and makes medicine with it, and gives him.

The people see that he will cure him.<sup>59</sup> He becomes strong, and eats the flesh of the goat and the bullock. They ask, "How is the pain now?"

He replies, "O, be silent, sirs; I am still earnestly looking out for it. I shall feel whether it is still

<sup>59</sup> Lit., Overcome him, that is, the disease from which he is suffering,—overcome the sick man by getting rid of his sickness.

ngomuso, kwand' ukuba ngi ni tshele. Ubutongo tina ngi bu lalile. Ngi ya 'kutaho ngomuso, madoda, ukuti inyanga lo 'muntu."

Bala, kwa hlwa, ka sa fika leso 'sifo. Wa lala ubutongo. Kwa sa kusasa ba buza, ba ti, "Ku njani na?"

Wa ti, "O, madoda, se ngi ya 'kupila."

Ya taho ke inyanga, "Se ngi m pilisile. Veza ni inkomo zami. Ngi ya hamba kusasa; ngi ya tanda ukuma ngi zi bone, ku se ngi zi kqube. Ngi ti, ka ngi lale ngi zi bonile."

Ba ti, "O, yebo, mngane; u kqinisile. Se si ya m bona umuntu wako, ukuti u inkubele."

Ba m bonisa ke izinkomo zake; ba tshaya inkomazana i pete itokazi, ba tshaya umtantikazi—za ba ntatu.

Ba ti, "Yitsho ke, nyanga; si ti, nanzi inkomo zako."

Ya ti, "Ngi ya bonga; ngi ya zi bonga lezi 'nkomo. Ng' esule ni amehl' ke kodwa."

there to-morrow, and then tell you. I have indeed had some sleep. I will tell you to-morrow, sirs, whether that man is a doctor or not."

Indeed, night comes, and there is no return of the pain. He sleeps. In the morning they ask him how he is.

He says, "O, sirs, I shall now get well."

The doctor then says, "I have now cured him. Show me my cattle. I am going in the morning; I wish to see them, and in the morning drive them home. I say, let me see them before I lie down."

They say, "O, yes, dear sir; you are right. We now see that your patient is nearly well."

So they shew him his cattle; they point out a young cow with a heifer by her side, and a calf of a year old—three altogether.

They say, "Say what you think, doctor; we say, there are your cattle."

He says, "I thank you for the cattle. But give me something to wipe my eyes with."<sup>60</sup>

<sup>60</sup> "Give me something to wipe my eyes with." Lit., Wipe my eyes for me. A proverbial saying, meaning that he is not wholly satisfied; that his eyes are not yet quite free from dust, so that he is unable to see clearly the cattle they have given him. The natives have another saying when purchasing cattle. When they have agreed about the price, the purchaser says, "Veza ni amasondo," Bring out the hoofs. Very much like, "Give me a luck-penny." The person who has sold will then give a small basket of corn.

Ba m nika ke imbuzi. Ya i  
Alaba imbuzi, ya twala inyongo.  
Ya ti, "Se ngi ni shiya nemiti,  
ukuze ni m potule. Se ngi kge-  
dile mina, ku pela."

So they give him a goat. He  
kills the goat, and places the gall-  
bladder in his hair. He says, "I  
shall leave medicines with you,  
that you may wash him with  
them. I have now entirely finished  
for my part."

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*The Diviner mistaken.*

Ku tiwa ukutasa kwenyanga i  
kqala ngokugula; ku tiwa u guli-  
swa amad/lozi; i b' i s' i Alatshi-  
swa izimbuzi; emva kwaloko i  
twale izinyongo eziningi. Isibo-  
nakalo sokuba umuntu u inyanga  
uma e nezinyongo eziningi. I be  
se i tasa.

It is said a man begins to be a  
diviner by being ill; it is said he  
is made ill by the Amatongo; and  
he has many goats killed for him;  
and when they have been killed  
he carries the gall-bladders in his  
hair. It is a sign that a man is  
becoming a diviner if he wears  
many gall-bladders. After that  
he begins to be a diviner.

Ukutasa kwayo i hamba i kla-  
nya i y' esizibeni, i kwile pansi, i  
funa izinyoka; i zi tole, i zi ba-  
mbe, i pume nazo, i zinqwambe  
ngazo zi s' ezwa, ukuba abantu ba  
bone ukuba inyanga mpela. Emva  
kwaloko ba kqale uku i linga nge-  
zinto eziningi, ukuba ba bone uku-  
ba u ya 'kuba inyanga e bula ka/le  
ini na. Ba be se be fika, inyanga  
i be se i b' ezwa se be i tshela uku-  
ba b' eze kuyo; i be se i ti,  
"Tshaya ni, ngi zwe ukuba ni ze

On his initiation, he goes like  
one mad to a pool, and dives into  
it, seeking for snakes; having  
found them, he seizes them and  
comes out of the water with them,  
and entwines them still living  
about his body, that the people  
may see that he is indeed a  
diviner.<sup>61</sup> After that they begin  
to try him in many ways, to see  
whether he will become a trust-  
worthy diviner. They then go to  
him, and the diviner hears them  
say they have come to divine; and  
he tells them to smite the ground,  
that he may understand why

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<sup>61</sup> See the account of Ukanzi at the end of this article.

ngani na!"—Ba be se be tshaya, be ti, "Yizwa."—I be se i ti, "Ni ze ngokuti."—Be se be tshaya.—I ti, "Ni ze ngokuti ngokuti;" i be se i ba tshela ukwenza kwaleyo 'nto a b' eze ngayo; se i ba tshela imigidi e vela ngalowo 'muntu a b' eze ngaye. Ba be se be i nika umvuzo uma be bona ukuba i bule ngezinto a ba zi zwayo, ba be se be muka; se be fika ekaya, se b' enza imigidi a ba i zwileyo ngenyanga. M/laumbe ku be se kw enzeka ngawo amazwi enyanga; m/laumbe ku ng' enzeki; ba bone uku-ba a kw enzekile ngamazwi aleyo 'nyanga, ba be se be ya kwenye; m/laumbe kw enzeke ngamazwi aleyo 'nyanga. I loko ke e ngi ku zwayo.



Kwa ti emgungund/lovu kwa la/leka inkomo kajoje, umlungu wami. Sa i funa, ka sa ze sa i bona. Sa se si ti kujoje, ka si nika u/lamvu, si ye 'kubula, ngokuba sa se si /lupekile ukufuna, si ng' azi lapo si za 'kufunela ngakona. Wa se si nika u/lamvu, se si hamba si ya enyangeni ey ake ngasembubu. Sa se si fika, sa i fumana i /lezi esibayeni; sa se si

they have come. And they smite the ground and cry, "Hear."—And he then says, "You have come for such and such a matter."—And then they smite the ground.—He then says, "You have come for so and so;" and he proceeds to tell them what has taken place as regards that about which they have come; and he tells them what the man about whom they have come has done. They then reward him if they see that he has divined about matters which they understand; and depart; and when they reach home they do as the diviner tells them. Perhaps it turns out in accordance with what the diviner has said; perhaps it does not so turn out; when they see that it has not turned out in accordance with his word, they go to another diviner; and perhaps what he says comes to pass. That is what I have heard.

Once at Pietermaritzburg a heifer belonging to Mr. G., my white master, was lost. We looked for it, but could not find it. We then asked Mr. G. to give us a shilling, that we might enquire of a diviner, for we were now troubled with looking for it, and did not know where to look for it any further. He gave us a shilling, and we went to a diviner who lives near the Zwartkop. On our arrival we found him sitting in the

kuleka, sa ti, "E, mngane;" sa  
Alala pansi.

Ba si bingelela, sa vuma.

Ba ti abakonyanga, "Ni vela  
pi na?"

Sa ti, "Si vela emgungundlolo-  
vu, si babele lapa enyangani."

Ba ti, "Ni babele ni lapa na?"

Sa ti, "Si ze ngendaba zetu, ku  
la/lekele izinkomo." Sa se si kcela  
uguai; se be si shiyela, se si bema.  
Emva kwaloko se i ti, "Puma ni,  
si ye lapaya ngapand'le kwomuzi."

Se i puma, se si landela ngase-  
mva. Se i fika, se i ti, "Tshaya  
ni, ngi zwe, bangane bami, ukuba  
ngi zwe ukuba ni ze ngani."

Sa tshaya, si tshaya ngezand'la,  
sa ti, "Yizwa."

Ya ti, "Ni ya hlupeka."

Sa ti, "Yizwa."

Ya ti, "Ake ngi zwe ukuba in-  
komo ni na?"

Sa tshaya.

Ya ti, "Inkomokazi."

Sa tshaya.

Ya ti, "Ai; inkabi."

Sa tshaya.

cattle-pen; and we saluted, saying,  
"Eh, dear sir," and sat down.

They saluted us, and we replied.

The diviner's people asked us  
whence we came.

We told them we came from  
Pietermaritzburg, and had come to  
enquire of the diviner.

They said, "Why have you  
come here?"

We told them we had come on  
our own account, some cattle<sup>62</sup>  
having been lost. We then asked  
for snuff, and they gave us some  
and we took it; and after that the  
diviner said, "Let us go yonder  
outside the village."

He went out, and we followed  
him. He said to us, "Strike the  
ground, that I may understand,  
my friends, what is the reason that  
you have come to me."

We smote our hands together,  
and said, "Hear."

He said, "You are in trouble."

We said, "Hear."

He said, "Let me just under-  
stand what kind of a bullock it  
is?"

We smote our hands together.

He said, "It is a cow."

We smote our hands.

He said, "No; it is an ox."

We smote our hands.

<sup>62</sup> They say "some cattle," although it was but one that was missing, that they may not give the diviner too much knowledge. They leave him to discover the deception; and if he does not, but proceeds to speak as though many cattle were lost, they know he does not understand divination.



|   |  |
|---|--|
| Ya ti, "Ai; a si yo inkabi."                                | He said, "No; it is not an ox."                                    |
| Sa tshaya.  | We smote our hands.  |
| Ya ti, "Ni ya hlupeka, bafana."                             | He said, "You are in trouble, lada."                               |
| Sa tshaya.  | We smote our hands.  |
| Ya ti, "Kodwa inkomo kade ya lahleka."                      | He said, "But the cow was lost a long time ago."                   |
| Kodwa ya tsho ikqiniso lapo.                                | And there he spoke truly.  |
| Sa tshaya.  | We smote our hands.  |
| Ya ti, "Ake ngi zwe ukuba y' ebiwa abantu ini na."          | He said, "Just let me understand if it was stolen by any one."     |
| Sa tshaya.  | We smote our hands.  |
| Ya ti, "Ai, a i biwanga abantu; kodwa i kona."              | He said, "No, it was not stolen by men; but it is still living."   |
| Sa tshaya.  | We smote our hands.  |
| Ya ti, "Inye."  | He said, "It is one that is lost."                                 |
| Kodwa ya tsho ikqiniso futi lapo.                           | And there too he spoke the truth.                                  |
| Sa tshaya.  | We smote with our hands.   |
| Ya ti, "Ake ngi zwe ukuba i 'mbal' u njani na?"             | He said, "Let me just understand of what colour it is."            |
| Sa tshaya.  | We smote with our hands.   |
| Ya ti, "Incokazi."  | He said, "It is a red and white cow."                              |
| Kodwa ya i kqagela lapo, a i tshongo ikqiniso lapo.         | But there he made a guess, and did not speak truly.                |
| Sa tshaya.  | We smote our hands.  |
| Ya ti, "Ai; isitole; a si ka zekwa."                        | He said, "No; it is a heifer; it is not yet in calf."              |
| Sa tshaya.  | We smote our hands.  |
| Kodwa lapo ya tsho ikqiniso futi.                           | And there too he spoke truly.                                      |
| Ya ti, "Ke ngi zwe ukuba mbala le 'nkomo i se kona nje na." | He said, "Let me understand if the heifer is still living or not." |
| Sa tshaya.  | We smote our hands.  |
| Ya ti, "Ai, a i ko le 'nkomo."                              | He said, "No, the heifer is dead."                                 |

Sa tshaya.

Ya ti, "Ai, i kona."

Ya ti, "Ake ngi zwe ukuba i pi na."

Sa tshaya.

Ya ti, "I sehlanzeni."

Sa tshaya.

Ya ti, "Ake ngi zwe ukuba i ngapi kwehlanze na."

Sa tshaya.

Ya ti, "I senzansi nomsunduze."

Sa tshaya.

Ya ti, "Ake ngi zwe ukuba i sa hamba nje na."

Sa tshaya.

Ya ti, "I sa hamba, i dila umtolo nomunga. Hamba ni, ni ye 'kufunela kona; ni ya 'ku i tola lapo."

Sa ti si zwa ukuba i si tshelile indawo, loku kade si nga y azi indawo e si nga funela kuyo.

Sa i nika uhlamvu. Sa hamba, sa ya emgungundhlovu. Sa fika kujoje, sa m tshela amazwi enyanga, si ti, "I te i senhlanzeni, a si yofunela kona enzansi nomsunduze."

Wa ti, a si hambe si yokufuna lapo ku tsho inyanga. Sa hamba sa ya 'kufuna, s' eusa umsunduze.

We smote our hands.

He said, "No, it is still living."

He said, "Let me just understand where it is."

We smote our hands.

He said, "It is in the mimosa thorn-country."

We smote our hands.

He said, "Just let me understand in what part of the thorn-country it is."

We smote our hands.

He said, "It has gone down the Umsunduze."

We smote our hands.

He said, "Just let me understand if it is still living."

We smote our hands.

He said, "It is still living, and eating umtolo and umunga.<sup>63</sup> Go and look for it there, and you will find it."

We thought we understood that he had now told us the place, for for some time we had not known where to go to look for it.

Then we gave him the shilling, and returned to Pietermaritzburg. When we came to Mr. G. we told him that the diviner said it was in the thorn-country, and that we were to go and look for it down the Umsunduze.

He told us to go and look for it in the place mentioned by the diviner. We went to look for it, going down the Umsunduze. As

<sup>63</sup> *Umtolo* and *umunga*, mimosa trees.

Si hambe si funa, si kqonde ehlanzeni lapo i taho kona. Sa ya sa fika ngakutomas, sa funa ngalapo; sa i swela, ngokuba ihlanze la li likulu. Sa hamba si buza imizi yonke e sehlanzeni. Ba ti, a ba y azi; abanye be ti, a si ye 'kufunela kutomas, umlungu o dhlalazinkomo ezilahlekileyo zabantu. Kodwa tina s' esaba ukuya lapo kutomas, ngokuba ku 'mlungu o nolaka, e ti a nga bona abantu a nga b' aziyo be hamba ezweni lake a be se ba tahaya. Sa se si buya si nga yanga kutomas, sa ya ekaya emgungundlovu; sa fika sa ti kujoje, a si i bonanga; si i swele ngalapo ku taho inyanga. Wa se ti, "A se ni hlala." Sa se si hlala; sokuba ku pela ka.

USETEMBA DHLADHLA.

we went along we looked for it, going towards the thorn-country which he had pointed out. At length we got as far as T.'s, and sought for it in that neighbourhood; we could not find it, for the thorns were very thick. As we went we enquired at all the native villages in the thorn-country. The people said they knew nothing about it; and others told us to go to T., the white man who ate up the cattle of the people that were lost.<sup>64</sup> But we were afraid to go to him, for he is a passionate white man who beats any coloured men whom he does not know if he see them passing through his land. So we went back to Pietermaritzburg without going to T.; and told Mr. G. that we had not found the heifer at the place pointed out by the diviner. So he told us to give up the search. We did so, and that was the end of it.

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<sup>64</sup> That is, if any cattle strayed into his land he took possession of them.

*The Account of Ukanzi.*

THE following narrative gives an interesting and striking instance of the power a bold man may possess even over venomous snakes. The snakes caught by the diviners and hung in festoons about their bodies, are probably charmed in some such manner as here related of Ukanzi. It is quite possible that both possessed medicines which are either offensive or pleasing to snakes, by which they caused them to be afraid or gentle. But it is not necessary to suppose that Ukanzi used any such medicines; the mere daring and yet cautious coolness with which he approached the snake is quite sufficient to explain why it became so cowed before him. But how are we to explain his insusceptibility to the snake poison? Why did the poisoned fangs broken off and remaining in his lips produce no symptoms? It is likely that he was naturally insusceptible to the influence of such animal poisons, just as others possess a natural intense susceptibility to it, so that the sting of a bee has in them been followed by fatal consequences. This is much more likely, than that he possessed any powerful remedies by the use of which he rendered the snake poison innocuous. The son inherited the same insusceptibility. Of course all statements as to the invincible efficacy of some particular remedy possessed by savages, must be received with great caution; and if subjected to rigid enquiry would probably prove not to be founded in well-observed facts.

INDABA kakanzi kanjoko yobu-  
nyanga bake ngesi/llungu.

Umuntu o mangalisayo kakulu  
ngobunyanga bake. A ku ko  
'muntu ezweni lakiti o njengaye  
ngokunqoba isi/llungu sezinyoka;  
yena u ng' umuntu o tembekayo  
kanyekanye ngesi/llungu.

Ku ti uma umuntu e d/llwiwe  
inyoka enjani nenjani, ka taho

THE account of Ukanzi, the son of  
Unjoko, and of his knowledge of  
snake-poison.

He is a man who causes us to  
wonder much at his knowledge.  
There is no one in our country  
like him who can render inert  
the poison of snakes; he is a  
man trusted to the uttermost in  
cases of snake-bites.

If any one is bitten by any  
kind of snake, he does not say he

ukuti, "Isi~~hlungu~~ saleyo 'nyoka a ngi naso." Kga; ku pela yena u ya tokoza ngazo zonke izinyoka; ka vinjelwa 'luto kuzo. Uma ku tiwa u d~~li~~we inyoka enkulu etile umuntu, a tate isi~~hlungu~~ soku y a-  
hlula.

Futifuti u zinge 'a~~hlukanisa~~ isi-  
hlungu senyama yenyoka nesi~~hlu~~-  
ngu sezibilini, si hambe sodwa, si  
nga hlangani nesomzimba.

Isibonakaliso sake sokuba u  
inyanga ukuba izinyoka e zi ba-  
mba kuye zi njengezimpuku nje.  
Nga ka nga m bona ngame~~lo~~  
ami, a ngi zwanga 'ndaba. Wa  
bamba inyoka enkulu, umd~~hlambila~~,  
imamba yesiwa, si zingela  
izinyamazane. Sa fika pansi kwe-  
siwa, si inkqina, kanti imamba i  
pezulu emtini y ota ilanga. Sa i  
bona i gcwele emtini, empofu um-  
bala wayo; i 'me~~hlo~~ a 'zinjonjo; i  
bhaka umuntu kw esabeke.

Sa m biza, sa ti, "Nansi inya-  
mazane yako!" W' eza e gijima,  
wa fika wa ti, "I pi!" Sa ko-  
mba, wa i bona. Wa beka izikali  
pansi, wa kwela emtini, wa ya  
kuyo. Nga ti ngen~~hliziyo~~, "Ngi

does not possess the remedy<sup>65</sup> for  
that kind of snake-poison. No;  
for his part he is only gladdened  
by all kinds of snakes; nothing  
prevents his curing the bite of  
any of them. If a man is said  
to have been bitten by some dead-  
ly snake, he at once selects the  
proper remedy.

And he continually separates  
the remedy for the poison which  
is in the body, and that which is  
in the viscera, and keeps them dis-  
tinct.

A proof that he is a doctor is  
that the snakes which he catches  
are to him no more than mice.  
I once saw this with my own eyes,  
and did not merely hear it by re-  
port. He caught a great snake  
called Umdhlambila, the rock  
imamba, when we were hunting.  
When we, the hunting party, came  
under a precipice, there was a  
snake in a tree basking in the sun.  
We saw it occupying the whole  
tree; it was of a grey colour; its  
eyes were piercing; it was fearful  
when it looked at any one.

We called him, saying, "Here  
is your game!" He came running  
and asking where it was. We  
pointed it out, and he saw it. He  
laid his weapons on the ground, and  
climbed the tree and went to it. I  
said in my heart, "I shall now see.

<sup>65</sup> Note that *isihlungu* is used both for the snake-poison and its  
remedy.

|   |  |
|---|--|
| sa 'uke ngi bone. Loku ka pete<br>'nduku, ukuba ungongolo olungaka<br>u za 'u lw enza njani na? A lu<br>s' 'u mu dlla ini? " Wa faka isa- | For since he has not taken a stick,<br>what will he do to this snake<br>which is as large as a post? <sup>66</sup><br>Will it not devour him? <sup>67</sup> He |
|---|--|

<sup>66</sup> Lit., To so great a post, or trunk, as this.

<sup>67</sup> The following account is taken from the *St. James's Magazine* :

"In the course of a country ramble, some Europeans fell in with a company of Eisowys bound for Tangier. A halt was called under a spreading fig-tree, at the foot of which ran a delightful little stream. The snake-basket was emptied out on the ground, and the performance was carried on much in the way just described. While the operator was washing his wounds, and spitting out blood enough to discolour the stream, some one suggested that it was all a sham, and that the snakes had not poison enough among them to kill a sparrow. On this being interpreted to the proprietor, who was by this time up to his knees in the water, trying to wash away the traces of his last experiment, he very considerably offered to place his basket at the disposal of any one who might be inclined to take his first lesson in snake-charming. There was a pause; for it was suddenly remembered that a luckless Portuguese had once tried the experiment, and had to suffer the loss of one of his arms by amputation, as a memorial of his temerity. Meanwhile the snakes were indulging themselves in a merry wriggle on the grass, and nobody was sufficiently devoted to the interests of science to disturb their sports. There the matter would have ended, but for a happy thought. 'Fetch a fowl,' cried one of the Europeans, and away scampered a native servant to buy one. By way of improving the time a lean-flanked Eisowy, who had hitherto contemplated what was going on with a sulky air, roused himself up and declared his readiness to eat a snake for a suitable consideration. The offer was sensational, and the required amount was subscribed, on condition that he should eat a snake to be chosen by the Europeans. Bang went the tambourine louder than ever, and up jumped the Eisowy, incumbered with nothing heavier than his skin and drawers, and looking hungry enough to eat the snakes, basket and all. Long and anxious was the consultation of the Europeans, as to which was the nastiest and most venomous of the snakes. The Leffa, which had bitten the man so badly, was to be reserved for an experiment on the fowl; so the choice fell on a speckly monster of most alarming vitality. No sooner was the selection proclaimed, than the operator seized him by the tail, which he instantly thrust into his mouth with the manifest intention of making a hearty meal. Before it was possible to rush forward and stop the disgusting exhibition, the Eisowy had shown himself so much in earnest about his work, that he had drawn in several inches of the reptile, chewing away violently at the unsavoury morsel. There was no standing such a loathsome sight, so one of his companions was hastily bribed to snatch the writhing serpent from his hands. It was impossible to make him comprehend that the exhibi-

ndAla emlonyeni, wa si AlanAlata ; | put his hand in his mouth and  
| gently bit it all over ; he took it

bition was not agreeable. He evidently thought that there was some mistake about the snake, and to show that he was equal to the emergency, he most obligingly proposed that another selection should be made, and, on this being declined, he undertook, for a further consideration, to find a wild one, and eat him on the spot. Somewhat chagrined at the signs of disapprobation with which his suggestion was received, and thinking that he was in duty bound to do something for his money, he produced an iron skewer, and thrust it through his cheek, making it appear on the other side of his face. This was an evident relief to his feelings, for he drew out the skewer, wiped it on the grass, and squatted on his haunches with the air of a public benefactor. The truth is, that the habits of these men are so temperate, and they have so little spare flesh on their bones, that there is nothing for inflammation to fasten on. It is likely enough that if the spectators had not had enough of this sensational kind of exhibition, another famished-looking Eisowy would have made good his promise to eat a handful of nails or broken glass, at the option of the company. The capacity of these men for eating seems to be limited by none of the laws which regulate the appetites of ordinary mortals."

The same power is also found among the Chinese :—

"Behind a counter is seen an itinerant doctor, dilating on the virtues of an antidote against the bite of serpents ; one of his coadjutors is actually putting the head of the *cobra capella*, or hooded snake, into his mouth, while a less intrepid, but equally useful assistant, is exchanging the miraculous drug for *cash* or *tsen*. The great impostor himself, mounted on a stool, his head protected by a conical hat of split bamboo, a vestment of thick, coarse, compact cloth enclosing his arms, and a similar covering being secured around his waist by a silken girdle, holds a serpent in one hand, and the antidote to its venomous bite in the other ;

'Thus is he doubly arm'd with death and life :

The bane and antidote are both before him.'

So perfect is the education of this mischievous reptile, that it essays to bite its owner, and submits to disappointment with the appearance of reluctance. Having proved that this particular enemy of mankind still retains its propensity to injury in the most entire manner, and requires to be guarded against with caution, the doctor takes a medicated ball from one of the packets with which the counter is strewn, and, when the snake renews its attempts, presents the ball to it, upon which it instantly recoils, and endeavours to escape from his grasp. Should this demonstration be insufficient, the efficacy of the charm is still more convincingly established by merely rubbing the forehead, cheek, hand, or any other unprotected part with the antidote, and presenting it to the reptile, which appears to retreat with the same dislike and precipitation as when the entire ball was shown to it." (*China, in a Series of Views, &c.* By Thomas Allom, Esq., and the Rev. G. N. Wright, M.A. Vol. II., p. 14.)

wa si kipa, wa s' elulela kuyo; y' etuka, y' emis' ikanda, ya tshoba i funa ukubaleka. Kepa isandlala sake sa ba loku si i landela njalo emtini, i buye. Ngi ti, i za 'ugalela en/loko, a tamba, i ng' enzi 'luto; a buye a pakamise isandlala; ya za ya tamba, ya beka in/loko esandleni, i nga i beki ngakulwa, i se i beka ngokuzetula kanyekanye esandleni sake, se i zila/la ukuba 'enze a ku tandayo. Wa i bamba in/loko, wa i faka emlonyeni, wa i /lofoza ngamazi-nyo; amazinyo ayo 'apukela emlonyeni wake; wa wa kumula lapa e se i bulele, a kwa ba 'ndaba zaluto; kwa nga ti u kumula ameva nje; ka d/la 'muti ukuze ku pele isi/lungu; kwa ukupela.

Sa mangala si pansi, sa ti, "Ukanzi umtakati." Wa i donsa, wa zisonga ngayo, w' e/la nayo. Wa funa utshani, wa i bopa ngabo, wa goduka nayo, e ti, "Se ngi i bulele mina inyamazane; se ngi ya 'ku i lungisa ekaya." Nembala, wa i twala, wa hamba nayo.

Nendodana yake Ugidinga i

out and extended it towards the snake; it started and raised its head, and turned in every direction, wishing to escape. But his hand followed it constantly wherever it went on the tree. When I thought it would strike him on his head, he withdrew himself and it did nothing; and then raised his hand again; at length it became gentle, and laid its head in his hand, not placing it there in a hostile manner, but laying its head with all gentleness in his hand, and letting him do what he liked with it. He seized its head, and put it in his mouth, and chewed it; the snake's teeth broke in his mouth; he picked out the teeth when he had killed the snake, and nothing happened; it was as if he picked out thorns merely; he took no medicine to counteract the poison; he merely picked out the teeth.

We who were standing on the ground wondered, and said Ukanzi was a sorcerer. He drew the snake towards himself, and twisted it round his body, and came down with it. He got some grass and tied the snake up in it, and went home with it, saying, "For my part I have now killed my game; I shall prepare it at home." So he carried it away.

And his son Ugidinga resembles



njalo nayo, i njengoyise ngokubamba izinyoka. Se ya funda kuyise.

Wa fika nayo ekaya, wa y ebula, wa y ahlukana isikumba nenyama, wa i kwiya; wa y osa ukuze i nga boli, y ome; a i peke nemiti yesi/llungu. In/lliziyo i hambe yodwa; umzimba u hambe wodwa; u nezi/llungu zibili—si sodwa sen/lliziyo, si sodwa somzimba.

Ku ti uma umuntu e d/llawe inyoka e hamba nokanzi, a m pe imputshana a i kote ngolimi, a ti, “Ku pela ka. Se ngi ku sizile.” Lo 'muntu a hambe 'esaba, e nga kolwa ukuba u siziwe, ngokuba e nga boni umuti omningi nokwelapa okuningi. A ze a bone e kgeda izwe nje be hamba ku nge ko 'ndaba, ku nga bi ko nokuvuvuka, ku nga ti ka lunywanga, w' enz' amanga nje. Ku njalo ke ukwenza kwake.

Kepa lobo 'bunyanga bake a b' aziwa ukuba w' enza njani ukwa/lula izinyoka kanje. Kodwa kwa tiwa wa zelapa kukqala nge-miti emikulu; ngokuba noma inyoka i ngena emgodini u i hamba

his father in his power of catching snakes, he having learnt of his father.

When he reached home with the snake, he skinned it, and separated the skin and the flesh, and selected different portions of the body; he roasted it that it might not decay, but dry; he boiled it with other snake-poison remedies. The heart was set aside by itself; and the body by itself; and he had thus two remedies—that obtained from the heart, and that from the body.

If a man walking with Ukanzi were bitten by a snake, he would give him a little powder to lick with his tongue, and say, “That is all. I have now cured you.” The man would go on in fear, not believing that he was cured, for he had not seen much medicine, or much treatment. But at length he saw when they had gone a great distance and nothing happened, and there was no swelling, and it was as if his being bitten at all was a mistake. Such, then, was how he acted.

But as to his knowledge, no one knew by what means he cured all kinds of snake-bites in this manner. But it was said he first treated himself with powerful medicines; for even if a snake ran into a hole he would catch it by

ngomsila, i penduke, i m lume ; i be i lungile kuye, a i bambe ngen-  
 Aloko, a i bulale ngoku i faka em-  
 lonyeni, a nga zelapi nakanye nga-  
 loko 'kulunywa, ku be u d'liwe  
 impuku nja.

the tail, and it would turn round  
 and bite him ; it was no matter to  
 him, but he would catch it by the  
 head and kill it by placing it in  
 his mouth, and adopted no treat-  
 ment whatever for the bite any  
 more than if he had been bitten  
 by a mouse.

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*Consulting the Diviner.*

UMA umuntu e gula, ba ye kuso  
 isanusi, ba ye 'kubula. Si ti, "U  
 nokufa." Um'laumbe si ti, "U  
 bulawa umuntu o 'mtakati." Aba-  
 ntu ba ya goduka, se be m azi  
 umuntu o takatayo.

Kodwa abanye ba pike, ba ti,  
 "Kga ! Inyanga i namanga ; ka  
 takati." Kodwa abanye ba ti, "I  
 kqinisile." A z' a ku zwe ukuti  
 inyanga i m nukile. A tukutele,  
 'emuke kuleyo 'udawo, a ye 'ku-  
 konza kwabanye abantu. Kodwa  
 abantu ba ya kolwa kuzo izindaba  
 zesanusi. Kodwa abanye a ba  
 kolwa.

Uma ku gula umuntu, ba ya  
 'kubula esanusini. Si ti, "Umu-  
 ntu u bulawa idhlozi. Ma ba d'le  
 inkomo ; umuntu u ya 'kusinda  
 uma ba i d'le inkomo." Ba i d'le  
 inkomo. Ba bonge amatongo, ba  
 i 'labe.

Ba ti se be i d'liile ba i kqede

If a man is ill, the people go to a  
 diviner, to enquire of him. He  
 says the man is suffering from dis-  
 ease. Or perhaps he says, he is  
 injured by some one who is a sor-  
 cerer. They go home, now know-  
 ing the man who practises sorcery.

But others dispute, saying,  
 "No ! The diviner lies ; that man  
 is not a sorcerer." Others say, he  
 speaks the truth. At length the  
 man hears that the diviner has  
 pointed him out as a sorcerer.  
 He is angry, and leaves the place,  
 and goes to be a dependent among  
 other people. But the people  
 believe in what the diviner says.  
 But others do not believe.

If a man is ill, they go to en-  
 quire of the diviner. He says,  
 "The man is made ill by the  
 Idhlozi. Let them eat an ox ; the  
 man will get well if they eat an  
 ox." They eat an ox. They  
 worship the Amatongo, and kill it.

When they have eaten all the

inyama yayo, umuntu a nga sindi, a gule njalo, a ze a fe, ba ti abanye, "Inyanga i kqamb' amanga." Abanye ba ti, "U bizwe amatongo; inyanga a i namandlala okwa hlula amatongo."

A ti, e se file, ba ye 'kubula enyangeni. I ti inyanga kubona, "U bizwe amadhlazi; a ya tanda uma a fe, a ye 'ku hlala nawo." Noko abantu a ba yeki ukubula enyangeni. Ngesinye isikati ba ti inyanga i kqinisile; ngesinye isikati ba ti i namanga. Ngokuba ku ti uma ku gula umuntu ba ye 'kubula enyangeni; i ti inyanga, uma ba hlabe inkomo umuntu u ya 'kusinda. Ba i hlabe inkomo, a sinde umuntu; ba se be kolwa izwi lenyanga; kanti umuntu u be za 'kusinda kade. Kodwa bona abantu ba kolwe ukuti, u sindiswe amatongo.

Uma umuntu e gula, a bizelwe izinyanga; zi m elape, a ti e se sindile, izinyanga zi bize izinkomo, zi ti, ka koke, ngokuba zi m sindisile; a koke; ku ti e se kokile, a gule futi, a ye kuyona inyanga a i kokeleyo; i m elape, i nga kw a hluli ukufa; i ti, y a hlulekile. A ti umuntu o gulayo, "A i buye inkomo yami, ngi ye kwezinye

flesh and the man does not get well, but is constantly ill until he dies, some say, "The diviner lies." Others say, "He was called by the Amatongo; a diviner cannot conquer the Amatongo."

When he is dead, they go to enquire of the diviner. He says, "He has been called by the Amatongo; they wish him to die, and go and live with them." And yet people do not cease to enquire of the diviner. Sometimes they say, the diviner is true; sometimes they say, he is false. For when a man is ill they will enquire of a diviner; and the diviner says, if they kill an ox the man will get well. They kill an ox, and the man gets well; and then they believe in the diviner's word; and yet forsooth the man would have got well after a time. But the people believe he has been saved by the Amatongo.

When a man is ill, they call doctors to see him; they treat him, and when he gets well they demand cattle, telling him he must pay because they have cured him; he pays; and after he has paid, he is ill again, and goes to the same doctor whom he has paid; he treats him, but does not remove the disease; and tells him, it masters him. And the sick man asks his ox to be sent back, that he may go to other doctors. They

izinyanga." Ba ye kwezinye izinyanga; zi m elape; umAlaumba zi kw ahlule ukufa; i ti inyanga yokukqala i zonde, ngokuti u sindiswe i yona, ba i kokele ey elape muva.

Lapo inyanga y elapa umuntu o gulayo, i fik' i Alabe inkomo, i agume imisipa ezitweni zenkomo; ku ti i se i ngumile, i i Alanganise nemiti, i i gayinge, i tshhe, y oma. I ti, se y omile, ba i gaya, a go-tshwe umuntu o gulayo, a telwe ngenyongo, ukuze ku fike amatongo, a ze 'ku m bona, a m kote, akuze a sinde.

Ba ti abantu ba ya bula enyangeni uma i ba tshela. Ba ya hamba nje enyangeni; ba fike kuyona, ba nga kulumi ukuti, "Si ze ngendaba etile." Ba ya tula. Kodwa i ba tshela, i ti, "Ni ze ngendaba." Ba vuma ngokutshaya. Uma be tshaya kakulu, b' ezwa inyanga i tsho izindaba a ba z' aziyo, a ba ze ngazo. Uma i tsho izindaba a ba nga z' aziyo, ba tshaye kancinyane. Uma i tsho izindaba ezi kona, ba tshaye kakulu.

go to others; they treat him; perhaps they cure the disease; then the first doctor feels hurt, and says that the sick man was cured by him, but they have paid the man that gave him physic last.

When a doctor treats a sick person, he kills an ox, and cuts away the tendons of the legs, and mixes them with medicines, and chars them, till they are dry. When they are dry they are powdered, and the sick man is scarified, and the medicines are rubbed into the scarifications; and the gall is poured on him, that the Amatongo may come and see him and lick him, that he may get well.

Men go to the diviner that he may tell them what they wish to know. They merely go to him, and on their arrival do not tell him for what purpose they have come. They are silent. But he tells them they have come on some matter of importance. They assent by striking the ground. If they strike vehemently, they do so because they hear the diviner mention things which they know and about which they have come to him. If he mentions things unknown to them, they strike the ground slightly. If he mentions the very things they know, they strike vehemently.

Uma ku lahlelele uto nenkomo, ba ye 'kubula enyangueni, i ba tshalele ukuti, 'ma be ye 'kufuna endaweni ba ya 'ku i tola. Ba ye 'kufuna lapo inyanga i tsho kona, ba i tola. Ba ti uma be nga i tolanga, ba ti, "Inyanga i namanga; a i kwazi ukubula." Ba ye kwenye a ba i zwayo abantu ukuti, i bul' ikqiniso; ba ye kuyo, i ba tshalele, ba ya 'kufuna lapo. Umhlaumbe ba i tola into, ba kolwa i yona inyanga, ba ti, i kqinisele.

If any thing is lost, an ox for instance, they go to a diviner, and he tells them that if they look for it in a certain place they will find it. They go to the place he mentions, and find it. But if they do not find it where he says, they say, the diviner is false; he does not know how to divine. They then go to another, who is known to divine truly; he tells them, and they go and seek there. If they find it, they believe in that diviner, and say, he is a true diviner.

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*To bar the way against the Amatongo and against disease supposed to be occasioned by them.*

UKU m vimba kwayo inyanga | WHEN a doctor bars the way<sup>68</sup> for

<sup>68</sup> *Ukuvimba* is to stop, to put a stopper in a bottle. The natives say, *Uku m vimba umuntu*, To stop a man, as though there was some opening by which the Itongo had access. Or *Ukuvimba itongo*, or *Uku m vimba itongo*, or *Ukuvimbela umuntu*,—all of which various modes of expressing the same thing may be translated by our phrase, "to lay a ghost or spirit."

In Jón Arnason's *Icelandic Legends*, translated by Powell and Magnússon, we find numerous allusions to ghosts and methods of laying them. One Ketill, having found the corpse of an old woman lying in the road, passed by without paying the least attention to it. The next night and every night after, the old woman visited him in his dreams, assuming a horrible and threatening aspect, and hounding him on to an untimely grave. (P. 159.) A man lays the ghost of his deceased friend by pouring a keg of brandy on his grave to moisten his "dry old bones," of which the ghost complained. (P. 160.) "The boy who did not know what fear was" has a stand-up fight with a giant-goblin, whom he manages to detain till "the first ray of dawn," which striking the goblin's eyes, he sinks into the ground in two pieces, and is for ever prevented from rising again by two crosses driven into the places where the two parts disappeared. (P. 165.) Some are laid by extorting a promise from them not to appear again. "The deacon of Myrká" haunts his betrothed, as the ghosts of the Amazulu do their wives, and all means for laying the spirit having failed, even the reading of psalms by the priest, they send for a man

umuntu o nesidhlalo, ku funwa imiti etile ey aziwayo, ku fikwe, ku tatwe kuye igazi, li tatwe, li yiswe esidulini esilukuni, esi ya 'kubuya s' akiwe izilwanyazane; a si bobose lowo 'muntu o inyanga, a fake kuso umuti o negazi lomuntu o gulayo, a vimbe ngetshe, a shiye, a nga be e sa bheka emuva a ze a fike ekaya. Loku 'kufa ku tiwa ku vinjiwe; a ku sa yi 'kubuya futi.

Uma si vimba ngesesele lomfula, li ya banjwa, ku ziwe nalo ekaya; umuntu e geatshiwe lapo

a man who has isidhlalo,<sup>69</sup> he takes certain known medicines with him to the sick man, and takes some of his blood and goes to a hard ant-hill which the ants will repair again if broken down; he makes a hole in it, and places in it the medicine with the blood of the sick man, and closes up the hole with a stone, and leaves the place without looking back<sup>70</sup> till he gets home. So it is said the disease is barred out, and will never return again.

When we bar the way with a frog of the river, we catch a frog, and take it home; when the patient has been scarified over the

skilled in witchcraft, who seizes the deacon's ghost, uttering potent spells, and forces him beneath a stone, and there he lies to this day. (*P. 177.*) Grímur lays the very substantial ghost of Skeljúngur by fastening him to a rock; and when the ghost went away with it, cut off his head and burnt him, and cast the ashes into a well. (*P. 199.*)

Another plan of getting rid of goblins is to outwit them by setting them about some task which is impossible to be fulfilled, as spinning ropes of sand.—Hothershall Hall, near Ribchester, is said to have been troubled by the nightly visits of a goblin; but the goblin "is understood to have been 'laid' under the roots of a large laurel tree at the end of the house, and will not be able to molest the family so long as the tree exists. It is a common opinion in that part of the country that the roots have to be moistened with milk on certain occasions, in order to prolong its existence, and also to preserve the power of the spell under which the goblin is laid. None but the Roman Catholic priesthood are supposed to have the power of 'laying an evil spirit,' and hence they have always the honour to be cited in our local legends." (*Lancashire Folk-lore. John Harland, F.S.A., and T. T. Wilkinson, F.R.A.S., p. 57.*)

<sup>69</sup> *Isidhlalo*, a disease supposed to be caused by the Itongo.

<sup>70</sup> Here again we have a superstition analogous with what we find in our own country. To charm warts away, a piece of flesh is stolen and rubbed on the warts, and then buried; or a number of pebbles, corresponding with the number of warts, is placed in a bag, which is thrown over the back. But in neither case will the charm work if the person "looks back till he gets home."

e pela kona kakulu, ku kiwe igazi lakona, ku funzwe isele, li buyise-lwe endaweni yalo; li patwe ka-  
hle, li nga fi. U viujiwe ka.

Ku ti uma umfazi e bujelwe indoda, ipupa li m kataze kakula owesifazana, lapa e lele indoda yake i buye i z' endAlini, a i bone njengokungati i sa hamba ngemi-  
Ala yonke, ku be njalo a ze a za-  
kce owesifazana ngokuti, "Ngi ya Alupeka uyise kabani; ka ngi de-  
deli; kunga ka fanga; ngi ba naye njalo, a nyamalale ngi vuka. Umzimba se u ze w enakala; u ya kuluma ngabantwana na ngem-  
fuyo yake na ngezindatshana ezi-  
ningi." Ngalo ke ku ze ku fuuwe umuntu ow azi uku m vi-  
mba. A m nike umuti, a ti, "Nang' umuti. Ku ya 'kuti uma u m pupile, u vuke, u dAlafune wona; amate u nga wa kciti lawo o pupe u lele; u nga feli amate; u fele lapa, ukuze lelo 'pupa si li vimbe."

most painful spot, the blood is taken from that place, and is placed in the frog's mouth, and it is carried back to its place; it is handled gently, lest it should die. So the disease is barred out from the man.

Again, if a woman has lost her husband, and she is troubled excessively by a dream, and when she is asleep her husband comes home again, and she sees him daily just as if he was alive, and so she at last wastes away, and says, "I am troubled by the father of So-and-so;"<sup>71</sup> he does not leave me; it is as though he was not dead; at night I am always with him, and he vanishes when I awake. At length my bodily health is deranged; he speaks about his children, and his property, and about many little matters." Therefore at last they find a man who knows how to bar out that dream for her. He gives her medicine, and says, "There is medicine. When you dream of him and awake, chew it; do not waste the spittle which collects in your mouth whilst dreaming; do not spit it on the ground, but on this medicine, that we may be able to bar out the dream."

<sup>71</sup> The woman must respect (*hlonipa*) her husband's name; she does not call him by name, but as here, when addressing him or speaking of him, says, "Father of So-and-so," mentioning one of his children by name.

Nembala ke i fike inyanga, i buze uku m pupa; a vume. I buze ukuba "W enzile njengokutsho kwami?" a vume owesifazana. I buze ukuti, "Lowo 'muti e ngi ku nike wona, ukuze u dlalafune, u fele amate lawo e u pupe u se nawo emlonyeni, u wa fele kuwona na?" a vume. I ti, "Leti ke; hamba, si ye nawe lapa ngi ya 'ku m vimbela kona."

Lelo 'pupa i l' elape ngemiti e banga ubumnyama; i nga l' elapi ngemiti emhlope; i l' elape ngemiti emnyama; ngokuba pakati kwetu, tina 'bantu abamnyama, si ti, ku kona ubulawo obumnyama nobumhlope; ngaloko ke inyanga i m pehlela obumnyama, ngokuba ipupa li ya m katasa.

I hambe naye ke ukuya 'ku m vimba endaweni etile; kumbe i mu vimbe esigakqeni senkomfa. Si boboswe ekcaleni, kw enziwe imbotshana, ku fakwe lowo 'muti o Alanganiswe namate epupa, ku valwe ke ngeivimbo; ku mbiwe pansi, i buye i fakwe kwesinye isigodi, ku gqitshwe ukuze i mile.

A be se u y' esuka ke naye, a ti, "Bheka ke, u nga ze wa ba u sa bheka emuva; u se u bheke

Then the doctor comes and asks if she has dreamt of her husband; she says she has. He asks if she has done what he told her; the woman says she has. He asks whether she has spit on the medicine he gave her to chew, the spittle which collected in her mouth whilst dreaming; she says she has. He says, "Bring it to me then; and let us go together to the place where I will shut him in."

The doctor treats the dream with medicines which cause darkness; he does not treat it with white medicines; for among us black men we say there are black and white ubulawo; therefore the doctor churns for the woman black ubulawo, because the dream troubles her.

So he goes with her to a certain place, to lay the Itongo; perhaps he shuts it up in a bulb of inkomfa.<sup>72</sup> The bulb has a little hole made in its side, and the medicine mixed with the dream-spittle is placed in the hole, and it is closed with a stopper; the bulb is dug up, and placed in another hole, and the earth rammed down around it, that it may grow.

He then leaves the place with the woman, saying to her, "Take care that on no account you look back; but look before you con-

<sup>72</sup> *Inkomfe*, a bulbous plant, the leaves of which contain a strong fibre, and are used for weaving ropes.



pambili njalo, u z' u fike ekaya. Ngi ti a li sa yi 'kubuya nakanye, ukuz' u ngi dele ukuba ngi inyanja. U ya 'ku ngi dela nam'la nje. Uma li pinda, u ngi tshela masinyane."

Nembala ke lelo 'pupa, uma l' e-latshwe inyanga ey azi ukuvimba, li pele. Ku ti noma e m pupa ku nga bi impikelelwana yamalanga ; a m pupe ngam'la e pupako njalo, ku nga naki loko njengokukgala. Ku buzwe ke eduze nalawo 'masuku ukuti, "Se ku njani manje na?" A ti, "Ai ke. A ngi ka boni 'luto. Kumbe ku y' eza." Ba ti abantu, "U be ke 'enze isikati ini e nga fiki na?" A landule owesifazana, a ti, "Ku be ku nga bi ko nasinye isikati. Ngi sa hlomela ukuba isiminya ini na."

A m ahlule njalo ngalelo 'pupa ; a ze a tsho owesifazana ukuti, "O ! Ubani u inyanga. Naku manje mina a ngi sa m azi uyise kano-bani. W' emuka njalo kumina."

Ku njalo ke ukuvinjwa kwa-mapupo.

stantly, till you get home. I say the dream will never return to you, that you may be satisfied that I am a doctor. You will be satisfied of that this day. If it returns, you may tell me at once."

And truly the dream, if treated by a doctor who knows how to bar the way against dreams, ceases. And even if the woman dreams of her husband, the dream does not come with daily importunity ; she may dream of him occasionally only, but not constantly as at first. The people ask her for a few days after how she is. She replies, "No. I have seen nothing since. Perhaps it will come again." They say, "Formerly was there ever a time when he did not come?" The woman says, "There was not. There used not to be even one day when he did not come. I am still waiting to know whether he is really barred from returning."

The doctor prevails over the dead man as regards that dream ; at length the woman says, "O ! So-and-so is a doctor. See, now I no longer know any thing of So-and-so's father. He has departed from me for ever."

Such then is the mode in which dreams are stopped.<sup>73</sup>

<sup>73</sup> See p. 142, where it is stated that means are employed to cause dreams of the departed. This is called *ukubanga ipupo*, to cause a dream by medicines or medical charms. This system has many ramifications, and will be again alluded to at the end of the volume.

*Umwahleni, the Diviner.*

KWA ku kona inyanga enkulu pakati kwetu e kwa tiwa Umwahleni. Ku be ku ti uma ku za umuntu ebusuku o takatayo, u ya 'kuvuka pakati kwobusuku, a m kzotshe lowo 'muntu ; kumbe a m tetise e nga ka pumi endhlini, a ti, "Bani, buya, buyela emzini wako. Loko o kw enzayo ngi ya ku bona." A m kzotshe pakati kwobusuku. Ku be ku inyanga yakwiti edumileyo kakulu.

Ku be ku ti ngesinye isikati a pume lapa ku za 'kusa, a ye emfuleni, a fike a ngene esizibeni ; u ya puma, u se puma, e zigcobe ngomdaka ebusweni ; u y' eza ekaya, intamo yake i gwele imamba e zwayo. A i bambe, a i tandele entanyeni, noma a y enze ikele lake ; u ya fika ekaya, u y' esabeleka ; a bute abantu bomuzi b' ezo-kuhlabela amagam' ake.

Inyanga umuntu olula kakulu ; u ze a kqede indhlu 'ekqa njalo njengenyoni, e suka e hlala. Kepa lawo 'magama amagama e ku tiwa u wa nikwa abapansi ; amagama ake 'ahlukene namagama etu ; a kqambele abesifazana uku-

THERE was a great inyanga among our people, whose name was Umwathleni. If a sorcerer came by night, he would awake in the middle of the night and drive the man away ; perhaps he would scold him before quitting the hut, saying, "So-and-so, go back to your own village. I see what you are doing." And he would drive him away in the middle of the night. He was a very celebrated inyanga of our people.

Sometimes he would go out when it was about to dawn, and proceed to the river, and go into a pool, and would come out having his face smeared with white earth, and go home having his neck entirely circled with a living imamba. He would catch it and twist it round his neck, or wear it as a fillet ; when he reached home he was fearful to look at ; and he would call the people of the village to come and sing the songs he had composed.

He was a very active doctor ; he hopped about the whole house like a bird, starting from one place and pitching in another. And the songs were said to be songs which the Amatongo gave him ; his songs were different from ours ; he composed a first part for the

Alabelela; ngemva 'enze isivumo; abesifazana ba m tahayele, a vume yedwa endl'ini, 'enza imikuba eminingi.

Kepa lezi 'zinyanga zamanje ku tiwa a zi sa fani nezinyanga zesi-kati esidlulileyo; ngokuba Umwathleni lowo, ukuze ku bonwe ukuti u inyanga, kwa ti ngamla e ngenayo ebunyangeni wa fi-le-lwa izinto eziningi. Lezo 'zinto ezifilwayo, noma ezinkulu, noma ezincinane, zi ya 'kukcebisa inyan-ga. Umwathleni w' enziwa njalo ke, e lingwa ngobunyanga bake, ukuze kw aziwe ukuba u inyanga impela. Ekufikeni kwake wa fika e 'mikgambokgambo, ukuti uku-vunula na ngodaka olumlope. Wa fika ekaya, loku abantu se be fi-lile izinto zonke, ba zi fi-le ezin-daweni ezingabileyo endle na s-kaya njalo, ukuze ke lezo 'zinto a zi kipe. O, wa fana noklanya e ngena ekaya. Loku se ku miwe amakgongokgongo, ukuti izikzuku zabantu ab' eza 'kubona umma-ngaliso. Wa hamba ngejubane, e ya 'kukipa leyo 'nto efilwayo, a i beke obala. A ngene na sen-dl'ini, a i kipe. A tshone na

women; and then a second part; the women smote their hands and sang the first part for him, and he sang the response alone indoors, playing many pranks.

But the izinganga of the present time are said no longer to resemble those of former times; for this Umwathleni, in order that men might see that he was an inyanga, had many things concealed for him to find on the day he was formally declared to be an inyanga. All the things which are hidden, whether great or small, become the property of the inyanga. The people then acted thus with Umwathleni, and tested his skill as an inyanga, that it might be known that he was an inyanga indeed. When he came to find the things which were concealed, he had his body ornamented and daubed with white clay. When he reached his home, the people had already hidden all kinds of things in very obscure places, both out of doors and in the houses, for him to find. O, he resembled a mad man entering the house. Already many crowds of people were assembled, who had come to see the wonder. He went rapidly and took out of the place of concealment whatever was hidden, and placed it before the people. He entered the house, and took out whatever was hidden there. He went down to the

semfuleni, a i kipe. Lezo 'nto zonke kwa ba 'zake, ukuze a dume, ku tiwe, "Inyanga Umwa-  
Aleni." Ngokuba ku njalo pakati kwabantu abamnyama, inyanga i ya fihlelwa, ukuze i bonwa. Umwa-  
Aleni lowo w' enziwa njalo. Kepa kwezamanje a ku sa bona-  
kali uma izinyanga impela; se si ti, "A si i dhlanga impepo;" si zi biza ngokuti amabuda, ukuti, izi-  
nto ezi nga tsho 'luto.

Uma ku tiwa, "Inyanga a i dhlanga impepo," ku kulunywa ngento e yona; i ukwazi impela. Uma umuntu wa dhlala impepo e dhlaliwa izinyanga ezikqiniseleyo, noma e ti wa dhlala yona impela, ku tiwa, "Kga, a i si yo leyo 'mpepo e dhlaliwa izinyanga; wa dhlala imbe." Kepa uma ku tahiwo njalo, ukuti, "Ka dhlanga impepo," ku tahiwo ngokuba ukubula kwake ku nga fani nokubula kwenyanga impela. Impepo kakulu i loko 'kukacamba oku senyangeni; i ng' ahluleki; into engabileyo i i bona masinyane. Si tsho ke ukuti, "Le

river, and took out whatever was hidden there. All these things became his, that he might be celebrated, and people say, "Umwathleni is a diviner." For it is the custom among black men to conceal things for a diviner to find, that he may be seen to be a diviner. So this was done for Umwathleni. But among diviners of the present time there is no longer any clear evidence that they are diviners; and we now say, they have not eaten impepo, and we call them amabuda, that is, things which do not speak the truth.

When we say, "A diviner has not eaten impepo," we speak of reality; impepo means true knowledge. If any one has eaten the impepo which is eaten by real diviners, or if he says he has really eaten it, we say, "No, it is not the impepo which diviners eat; he ate another kind." But when it is said he has not eaten impepo, we mean that his divination does not resemble the divination of real diviners. Impepo means especially that clearness of perception<sup>74</sup> which a diviner possesses; nothing is too hard for him; but he sees a difficult thing at once. So we say of such a diviner, "He has eaten impepo."

<sup>74</sup> *Kacacambisa*, to make white; applied metaphorically, to whiten or make clear the perceptions. See note 5, p. 261.

'nyanga ya i d'la impepo." I leyo ke e tahiwoyo abantu benyanga.

I yona le 'mpepo e si i bonayo ; kodwa leyo 'mpepo e si i tshoko, a si tsho ukuti umuntu a nga i d'la ngokuba ku tiwa i kcacambisa izinyanga, naye a be se u ba inyananga. Kga ; i nge m enze i yodwa ukuba inyanga, ku nge ko oku ngapakati oku nga llangana nempepo, ku m kcacambise.

Impepo imbili. I yodwa impepo em'lope ; kuleyo 'mpepo em'lope si ya kolwa kuyo kakulu ; kepa impepo emnyama a si kolwa kuyo nakanye ; indaba zayo ku tiwa zimnyama. Ngokuti ku ti noma umuntu e pupa umuntu a nga m tandi uku m bona njalo-njalo, a d'le yona emnyama, a m krotshe ngayo, ukuze noma e fika, a nga m bonisisi, a nga m kqondi. Noma ku llatshwe, a ku tatwa impepo emnyama, ku tatwa em'lope njalo. Ku ti kumadoda amakulu, noma kwabancinane, u nga i fumana njalo i kona emikqulwini yamakcansi, ukuze a pupa ka'le.

It is this which the diviner's people say.

This is the impepo which we see ; but as regards the impepo of which we are speaking, we do not say that a man may eat it because it is said to impart to diviners clear inner sight, and so become a diviner himself. No ; it cannot make him a diviner by itself, if there is nothing within him which can unite with the impepo and make him clearsighted.

There are two kinds of impepo. White impepo has its own peculiarities ; we believe especially in white impepo ; but we do not believe at all in the black impepo ;<sup>75</sup> that which arises after eating it is dark. For example, if a man dreams continually of a man he does not wish to see, he eats the black impepo, and drives him away by it, that should he come again he may not see him distinctly, nor understand who it is. Or when we sacrifice we do not take the black impepo, but always the white. And one always finds the white impepo in the folds of the sleeping mats of old and young, that they may have distinct dreams.

<sup>75</sup> That is, in its power to produce distinct or clear vision.

*Divining with Sticks and Bones.*

INDABA zenyanga zokubula, uku-  
kqala kwazo ukungena endabeni  
yokubula. A kw aziwa 'muntu  
ukuba lo 'muntu u ya 'kubula. I  
kqala ngoku/lupeka ukugula; ku  
nge u za 'upila, kanti qka. I lapo  
ke lapo si ti inyanga ukutasa kwa-  
zo kunye nokwenyanga yemilozi  
nokwenyanga yokubula; kw a/lu-  
kene ngemikuba, ngokuba inyanga  
yemilozi a i njengenyanga yoku-  
bula.

Inyanga yokubula yona, lapa i  
bulela abantu, nayo i beka kuba-  
ntu ikqiniso e li zuzile ebantwini.  
Uma ngaloko 'kwenza kwenyanga  
si buta yonke indaba, si ya 'kuti,  
aba bulayo abantu; ngokuba inya-  
nga a i kqali limbe izwi eli ng' a-  
ziwa ab' eza 'kubula.

Ku nga ku kona ubukqili obu-  
kulu enyangeni, ngokuba lapa i  
bulako i ti, "Tshaya ni, ngi zwe  
uma ni ze ngani." Ba tshaye aba-  
ntu.

I ti, "Into inye e ni ze  
ngayo." Ba ti kqoto ukutshaya.  
I linge ukukqinisele kuloko e ku  
tshoyo, i ti, "Tshaya ni." Ba  
pinde ba kqotoze njengokukqala.

THE account of diviners when  
they begin to enter on divination.  
No one knows that a man will be  
a diviner. He begins by being  
affected with sickness; it appears  
about to cease, but it does  
not. It is in this respect at the  
commencement that diviners, and  
those that have familiar spirits,  
are alike; they differ in their  
mode of divination, for the diviner  
with familiar spirits does not re-  
semble another diviner.

When a diviner divines for peo-  
ple, even he tells back to the peo-  
ple the truth which he first took  
from them. If as regards that  
which is done by the diviner we  
put all together, we shall say, it is  
the people who divine; for the  
diviner does not begin with any  
thing that he has not heard from  
the people who come to divine.

There appears to be great cun-  
ning in the diviner, for when he  
divines he says, "Smite the  
ground, that I may understand  
why you have come." The people  
strike the ground.

He says, "There is one thing  
only about which you have come."  
They strike gently. He tries to  
establish that which he says, and  
tells them to strike the ground.  
But they again strike gently as at

I pume kuloko e b' i ku taho, i bone ukuti, "Kga, ba ya pika; ngi y' eduka." I hambe se i lla- nhlata i ze i fike lapo b' aziyo.

I ti i sa taho nje, ukuti, "Loku ni ze ngokuti okutile nje, a ni tshayi ngani?" lapo ke ba tshaye ba i nike izibulo, ngokuti, "U b' u kona." Lapo ke i se i za 'uhamba ngokukgotomezela, i landa lowo 'mkondo wesiminya, i linge ukwe- nza umlungu wesiminya. Koku- nye ba i vumele; kokunye ba i pikise ngokutshaya kancinane; ba zinge be i kalima ekudukeni kwa- yo ngokutshaya kancinane; i ze i bone ukuti, "Kga; indaba le ya- loku 'kufa i suka kuyo leyo 'ndawo e ngi ke nga i pata kukqala; i zinge i tatela emazwini akukqala a ba i vumela ka'le, i zinge i ha- mba ngakuwo, i ze i fumane iai- minya ngokubuzo ngoku/lanhlata i ze i ngene endabeni i ti gudu.

Lapo ke i se i za 'kukqala uku- taho naba nga kw aziyo, ngokwazi ukuti, "Se be ya 'ukolwa, noma

first. And he leaves that which he was saying, and perceives that they do not assent, and that he is going astray. Then he goes on nibbling till he hits upon some- thing they know.

When he says, "As you came on such an account and nothing else, why do you not strike the ground?" then they smite and freely use the divining sticks, say- ing thus to him, "You hit the mark there." Now then he will proceed carefully, following that footprint of truth, and trying to make it into a continuous track.<sup>76</sup> They assent to some things; to others they object by striking gently; they continually turn him back from his wandering by strik- ing gently; at last he perceives that the real importance of the disease starts from that point which he just touched on at first; and he continually starts from the first words to which they gave their assent, and continually goes near them, till he finds out the truth by asking and nibbling until he is on the right track.

Having succeeded thus far, he now begins to speak also about things with which they are not acquainted, knowing that they will now believe in the things he

<sup>76</sup> Like a man who has lost his cattle, having found a footprint he will return again and again to it, till he succeeds in connecting it with others, and thus form a continuous track, which leads him to the lost property.

be nga kw azi loku e ngi ku tsho-  
yo ; kodwa ngamakqiniso akukqala  
a ba sa yi 'kula/la 'luto lwala 'ma-  
zwi, ngokuba ngi b' esutise kukqala ;  
konke loku se be ya 'kuti isi-  
minya." Ku njalo ke ukuhamba  
kwezinyanga zokubula.

Si ti i ya tshelwa, ngokuba i ya  
zibuza nayo ezind/lebeni zabantu  
ngoku i pikisa lapo i tsho kona ; i  
ze i ti, "Ake ngi zwe uma loku  
'kufa ukufa kuni," i pendupenduka  
i bheka ngalapa na ngalapa. Ku  
ya bonakala ukuba i ya funa, i  
la/lekelwe ; kepa ukufumana kwa-  
yo, uma ku ng' aziwa ab' eza 'ubula,  
ku ya la/la. Si ti ngaloko  
nazo zi ya tshelwa. Ngokuba ba  
kona abantu aba ng' aziyo ukubula  
uma kw enziwa njani ; ku ti ngo-  
kuvela kwokufa ku tunywe umun-  
tu, kanti ka bonanga e ya 'kubula  
enyangeni ; k' azi noma kw e-  
nziwa njani ; ku ti noma 'azi a  
sole ngen/lliziyo ngokuti, "O, uma  
ngi za 'ubula enyangeni ey aziyo,  
ngi fumane i njengami ; i be i  
yona i funa ukuba ngi i tshole isi-  
minya ; a ku ko 'nyanga. Kanti  
inyanga ku fanele i kulume izin-  
daba e ngi z' aziyo ne ngi nga z' a-  
ziyo ; i yeke uku/lan/la nje  
njengomuntu o ng' aziyo."

says, though they are not ac-  
quainted with them ; but because  
he has satisfied them by the truths  
he spoke at first, they will not de-  
spise any of his words ; but every  
thing he says will be true in their  
eyes. Such is the method of di-  
viners.

We say he is told, because he  
too asks of himself in the hearing  
of the people, denying the cor-  
rectness of what he himself has  
said ; and says, "Just let me see  
what the disease is," turning about  
continually and looking hither and  
thither. It is evident that he is  
seeking, and that the thing is lost  
to him ; and as to his finding it,  
if those who come to enquire do  
not know, it is not found at all.  
Therefore we say the diviners too  
are told. For there are those who  
do not know how divination is  
managed ; and when disease oc-  
curs one is sent who forsooth never  
went to enquire of a diviner be-  
fore ; and does not know how it is  
managed ; and even if he does  
know he murmurs in his heart,  
saying, "O, when I go to a diviner  
who knows, I find him just like  
myself ; and he too wants me to  
tell him the truth ; there is no  
such thing as a diviner. A di-  
viner, forsooth, ought to tell me  
things which I know and which I  
do not know ; and not nibble at  
the affair like a man who knows  
nothing."



Ngaloko ke lowo 'muntu o hla-kanipile a ti enhliziyweni yake, "Kga, ngi ya bona izinyanga lezi zi ya tshelwa. Ngokwazo a z' azi 'luto. Ku ngani ukuba zi hlanhlate endaweni yokutsho isiminyana?"

Nembala ke lowo 'muntu ngamhla e ya 'ubula, u ti, "Mina, ngi ya 'kuba umuntu o ng' azi 'luto. Nawe, bani, ku'le ukuba lap' inyanga i ti, 'Tshaya ni,' si tahaye kakulu kuko konke nasemangeni, si kqinise. Si ya 'upikiswa i yona tina, si be tina si ti amakqiniso onke; lokupela tina a s' azi 'luto, si ze 'kubuza kowaziyo."

Nembala ke ku nga bi ko a ba ku pikayo. Ukutshaya kwabo ba buduzele kuko konke, i ze i dideke, i ze i buze ukuti, "Hau, bangane bami, na ka na bula njena na?"

Ba ti, "O, kakulu, nkosi. Ku bula tina."

I buze i ti, "Kuzo zonke izinyanga n' enze njena?"

Ba ti, "Yebo, ngokuba pela tina namanga a si w' azi, namakqiniso a si w' azi. Ku ya 'uketa izinyanga kuko konke loko."

The wise man then says in his heart, "No, I see that these diviners are told. By themselves they know nothing. Why do they nibble at the affair instead of telling the truth at once?"

So then such a man when he goes to enquire says, "For my part I shall be a man who knows nothing. And you too, So-and-so, it is well when the diviner tells us to smite, for us to smite vehemently at every thing, even when he does not speak truly. We will be set right by him; we will say that every thing is true that the diviner says. For we do not know any thing; we are going to enquire of one who knows."

And so they dispute nothing the diviner says. They smite in assent to every thing, till the diviner is confused, and at length asks them, saying, "O, my friends, did you ever smite in this manner when enquiring of a diviner before?"

They say, "O, sir, again and again. We are they who enquire."

He asks, "Have you acted thus with all diviners?"

They say, "Yes, for as to us truly we neither know what is false nor what is true. The diviner will distinguish in all such matters."

I Alale, i pumule, i beme, i ni-  
kine in/loko, i ti, "Kga, bangane  
bami; a ni buli ka/le. Inyanga  
isitupa. Ini ukuba ngi taho loko  
ni tshaye kakulu, ku nga bi ko e  
ni ku pikayo na?"

Ba ti, "O, pela tina, nkosi, si  
be si ng' eza kuwe, uma ku kona  
e si kw aziyo. A si zi lapa kuwe  
nje, ukuze si zwe okonakona uma  
i ku pi na?"

I ti, "Kga. A n' azi nina.  
Tina 'zinyanga si ya tshelwa.  
Uma abantu be bulisa kwenu nje,  
a s' azi 'luto."

He remains silent, takes snuff,  
and shakes his head, and says,  
"No, my friends; you do not  
smite properly. The diviner is  
the thumb." Why do you smite  
the ground vehemently whatever I  
say, there being nothing which  
you dispute?"

They reply, "O, truly, sir; we  
should not have come to you if we  
had known any one thing. Have  
we not come to you to hear from  
you what is the very truth?"

He says, "No. You do not  
understand. We diviners are told.  
If people smite as you smite, we  
know nothing."

"A doctor of the thumb, or thumb-doctor,—so called because he cannot proceed without the assistance of those who enquire, which they give either by silence or striking the ground gently with the *izibulo* or divining-rods, when he is not correct; or by assenting by saying "Hear" or "True," and by striking the ground violently, and by pointing to the diviner in a peculiar way with the thumb, when he is correct.

The diviners are separated into four classes:—

1.—*Thumb-doctors*, in whom no great confidence is placed.

2.—Diviners who have eaten *impepo*, that is, who possess a real gift of divination, and who are able to divine without any help from the enquirers.

3.—Those who use *bones* or *sticks* in divination. The bones are called simply *amatambo*, and are obtained from various wild animals. The doctors who employ them are called *bone-diviners*. The sticks used are about a foot long, and are called *omabukula-izinti*, or in the singular, *umabukula-izinti*, which is a compound word: *ukuti bukula* is to lie down gently and comfortably,—*uma*, when; "When the sticks lie down gently," that is, the diviner receives intimation by the mode in which the sticks act. Such a diviner is called a *stick-diviner*. The natives place much confidence in these doctors.

4.—Those who have *familiar spirits*. The people have much confidence also in these, especially because they are not able to comprehend the source of the voices which appear to come from invisible beings. It is supposed that this mode of divination is of modern origin.

Ku njalo ke ukuma kwexinya-  
nga zokubula. Si nga ngabaza  
ngazo ; a zi fani nemilozi ; zona zi  
ya tshelwa, ngokuba zi tata ama-  
zwi kubantu.

Njengaloku Ujan wa ka wa ya  
'ubula enyangeni, ku gula udade  
wabo. Wa bula ke, e funa ukwazi  
ukuba u guliswa ini na. Kepa  
ukutshaya kwake wa buduzela,  
ngokuti, "Mina a ng' azi 'luto.  
Inyanga 'e ya 'u ng' ahlukanisela  
oku i ko."

Inyanga ya m sola ngokuti,  
"Mngane wami, imbala wa ka wa  
bula nje na !"

Kepa wa vuma yena ngokuti,  
"O, u mina pela obulayo, ngokuba  
umuzi wakwiti u melwe u mina.  
A ku ko 'ndoda enye ; kupela u  
mina nje."

Inyanga ya ti, "Ngi ya bona.  
A u kw azi ukubula." Ya za  
y' enza ikoobo kumuntu wayo, ya  
ti, "Lo 'muntu k' azi nakanye  
ukubula. Hamba, u ke u m buze,

Such is the position of diviners.  
We may entertain doubts about  
them ; they are not like those who  
have familiar spirits ; they are  
told, for they take the words from  
the people who come to enquire.

John, for example, went to en-  
quire of a diviner when his sister  
was ill, wishing to know what was  
the cause of her illness. But when  
he smote the ground he smote me-  
chanically, assenting to every thing  
the diviner said ; for he said to  
himself, "For my part I know  
nothing. It is the diviner that  
shall point out to me the real facts  
of the case."

The diviner reproved him, say-  
ing, "Surely, my friend, did you  
ever enquire of a diviner in this  
way before !"

John replied in the affirmative,  
saying, "O, it is I indeed who en-  
quire,"<sup>78</sup> for I am now the respon-  
sible head of our village ; there is  
no other man in it ; there is no  
one but me."

The diviner said, "I see. You  
do not know how to enquire of a  
diviner." At length he devised a  
plan with one of his own people,  
saying, "This man has not the  
least notion of divination. Just  
go and ask him, that he may tell

<sup>78</sup> The head of the village alone enquires of the diviner, either  
in person or by his representatives. Great men send messengers to  
the diviner, and do not go in person.

a ku tshale into e yona 'eze ngayo, ukuze u ngi tshayele ka/le wena."

Nembala ke lowo 'muntu wa ti kujan, "Inyanga i ti, a u kw azi ukubula. Tshela mina indaba o ze ngayo. U ya 'ubona ukuze si i tshayele kakulu lapa i tsho kona; uma i nga tsho kona, si nga i tshayeli kakulu."

Ujan wa ti ukupendula kwake kulo 'muntu, "O, a ngi kw azi mina loko o ku tshoyo. Mina ngi ze enyangeni nje ukupela ukuza 'kuzwa ukufa. A ngi zile ukuba ngi buye ngi kulume ngokufa kuwe. Ngiz za 'kuzwa enyangeni mina, uma ukufa kuni."

W' ala njalo; wa buyela lo 'muntu kuyo; ya ti inyanga, "Ka sondele ke, si zwe."

Nembala Ujan wa buya wa tshaya kakulu, wa i vumela kuko konke e ku tshoyo. Ya za ya penduka isiula, ya ti, "O, mngane wami, ngi ya bona impela ukuba a u kw azi ukubula."

I tsho ngokuba Ujan ku nge ko lapa e vuma kakulu, na lapa e vuma kancinane, i bone ukuti lapa

you why he has come, that you may smite the ground for me in a proper manner."

So indeed the man said to John, "The diviner says you do not know how to divine. Tell me the cause of your coming. You will see that we smite the ground for him vehemently when he speaks to the point; and if he does not speak to the point, we do not smite much."

John said in answer, "For my part I do not understand what you say. I have merely come to the diviner for no other purpose than to hear of him the nature of a disease. I did not come to talk with you about it. For my part I shall hear from the diviner what the disease is."

So he refused to tell him; and the man went back to the diviner; he said, "Let him come to me again, that we may hear."

So John again smote the ground vehemently, and thus expressed his assent to every thing the diviner said. Until he became quite foolish, and said, "O, my friend, I see indeed that you do not know how to enquire of a diviner."

He said this because there was no point where John assented very much, nor where he assented slightly, that he might see by his

u vuma kancinane nje a ngi Alabale kona, lapa 'azi kona. Uma ngi Alaba lapa 'aziyo, u ya 'utshaya kakulu; kodwa uma ng' egeja, u ya 'utshaya kancinane. Ya yeka ukubula, ya ti, "Kga, mngane wami, a ngi bonanga ngi m bona umuntu o bulisa kwako nje." Y'ahluleka.

Wa ti Ujan, "O, mngane ke, loku u nga ku boni ukufa, sa u leta uhlamvu lwami, ngi ziyele kwenye inyanga."

Nembala ke leyo 'nyanga ya m nika uhlamvu lolu. Igama layo Umngom'-u-ng'-umuntu.

W' emuka ke, wa ya kunomantshintshi, o bula ngezinti. Ku tiwa igama lazo Umabukula. Ukubula kwazo ku ya mangalisa.

Wa fika ke Ujan kuzo. Uninizo wa zi tata, wa zi beka pansi; wa dhlafuna umuti, wa zi lumula, ukuze zi mu tshale kahle indaba eyonayona. Ukubula kwazo a zi fani nenyanga yokubula. Ngokuba zona zi ya buzwa ngomlomo. Wa zi buza ke Unomantshintshi, wa ti, "Ngi tshale ni kambe uma loku 'kufa kukumuntu

assenting slightly that he had not hit the mark. He expected if he hit the mark John would smite the ground vehemently; but if he missed it he would strike gently. So he left off divining, and said, "No, my friend, I never met with a man who enquired like you." He could do nothing.

John said, "O then, my friend, as you do not see the nature of the disease, now give me back my shilling, that I may betake myself to another diviner."

So the diviner gave him back the shilling. His name was Umngom'-u-ng'-umuntu.<sup>79</sup>

John then went to Unomantshintshi, one who divined by means of pieces of stick. The name of these pieces of stick is Umabukula. The mode of divining by them is remarkable.

So John came to the sticks. Their owner took them and laid them on the ground; he chewed some medicine, and puffed it over them, that they might tell him truly the very facts of the case. Divination by these sticks does not resemble that by a diviner. For the owner of them enquires of them. Unomantshintshi asked them, saying, "Tell me, how old

<sup>79</sup> *Umngom'-u-ng'-umuntu*, a name apparently given because whilst professing to divine he manifested no skill in divination. It means, "The diviner who is a man," that is, a common man, without any special endowments.

o ngakanani na?" Za taho ke. Ngokuba ukukuluma kwazo a zi namlomo; uma z' ala, ukukuluma zi wa masinyane; uma zi kuluma isiminya, zi y' esuka, zi kzume kakulu, zi fike kulo 'muntu o ze 'kubula kuzo. Za m tshela ke Ujan ukufa kukadade wabo, za i landa iminonjana yonke ey' aziwayo Ujan. Wa vuma ke, wa lu shiya uhlamvu kuzo, wa ti, "Ngi funa loku ke, ukuba inyanga i ngi tshela e ngi kw aziyo, i nga buzanga 'luto kumina. Ngi ya kw azi ukuba i bulile ngoku ngi tshela imi/alon/lo yokufa e ngi kw aziyo."

Ukukuluma kwazo ukuba ku ti uma ku buzwa ukufa lapa ku bambe kona, zi kzume masinyane, zi bambe indawo lapa ukufa ku m bambe kona. Uma ku m bambe esiswini, zi bambe isisu so ze 'kubula. Uma ku sekanda, zi kwele ekanda. Zi wa kgedede onke amalungu omzimba lapa ku bambe kona isifo. Noma ku buzwa inyanga e nga m sizako lo 'muntu uma i ngapi na, zi ti ukukuzuma kwazo zi lale ngalapa inyanga i ngakona. Umninizo uma nembala 'azi ukuba

is the person who is ill?" And they said. But as they have no mouth they speak thus:—If they say no, they fall suddenly; if they say yes, they arise and jump about very much, and leap on the person who has come to enquire. In this way they told John the character of his sister's illness, and traced out every little ramification of it which was known to John. So John assented, and left his shilling with the sticks, and said, "This is what I want, that the diviner should tell me things which I know without having asked me any question. I shall know that he has divined by his telling me the symptoms of the disease which are known to me."

Their mode of speaking is this:—If it is asked where the disease has seized the patient, the sticks jump up at once and fix themselves on the place where the sick man is affected. If it has affected the abdomen, they fix themselves on the abdomen of the man who has come to enquire. If the head, they leap upon his head. They go over every joint of the body that is affected by the disease. Or if they are asked where the doctor is who can cure the sick man, they leap up and lie down in the direction of the place where the doctor lives. If the owner of them knows for certain the name of a

ubani o inyanga ngakuleso 'sizwe, a i pate ngegama layo kuzo ; uma ku i yona, zi vuke masinyane, zi krukzume ngoku m bamba umnizizo ; 'azi ke ukuba zi ya vuma.

Abantu abaningi ba kolwa kumabukula kunenyanga yokubula. Kodwa a ku vamile ukuba ku be kona umabukula kubantu abaningi. Engi m aziyo ukuba o naye u yena Unomantshintshi lowo, nokaukau. Nampo e ngi b'aziyo. Omunye Undangezi, indoda ebomvu yakwandhlovu, lapa kwa ku bula kona ubabekazi ngesikati ngi se umfana, a buye nendaba ezinengi ezi tshiwo umabukula. Ujan owa ka wa bula kumabukula, wa i landa yonke indaba yokufa kudadade wabo. Nembala e taho ukufa lapa kwa kqala kona, na lapa ba be hambe kona. Wa kolwa kabile, wa goduka e delile.

I njalo ke indaba ngomabukula nendaba yenyanga yokubula. Z'ahlukene ; a zi hlangani.

Ukubula kwamatambo, lawo 'matambo awezilo zonke ; ku kona nelendhlovu, ku kona nelebubesi, izilo zonke ezinkulu ezidumileko.

doctor who lives among the tribe to which the sticks point, he mentions the name to them ; if it is he they mean, they jump up and down and fix themselves on their owner ; and he knows thereby that they assent.

Many believe in the Umabukula more than in the diviner. But there are not many who have the Umabukula. Those whom I know who have them are that same Unomantshintshi and Ukaukau. These I know. There is a third, Undangezi, a red man of the house of Undhlovu, of whom my uncle used to enquire when I was a lad, and came back with many things which the Umabukula had said. The Umabukula of which John enquired gave him an exact account of his sister's illness, saying truly where the disease began, and where they had gone to enquire as to its nature. He believed fully, and went home satisfied.

This, then, is the account of the Umabukula and of the diviner. They differ from each other ; they are not the same.

As regards divination by bones, the bones of all kinds of wild beasts are used ; there is that of the elephant, and that of the lion, and the bones of all great and well known wild beasts.

Inyanga yamatambo, uma ku fike umuntu 'eza 'kubula, umniniwo u y' esuka, a kumule isikwama lapa amatambo e hlala kona, a dhlafune umtshana, a wa lumule; a be se u ya wa tulula, a kete obani nobani, izilwane a za'obula ngazo; a lingane izandhla zozibili; a wa tate, a wa hlanganise, a wa tele pansi; a we amatambo onke. Kepa indaba yawo a i bonakali e tshiwo amatambo kumuntu o ze 'kubula; uma e nga w' ejwayele ka boni 'luto, k' azi noma ini ke le na.

Umniniwo a wa hlele kahle onke. Elinye eku wa ponseni kwake li kwele pezu kwelinye, a buze ukuti,—uma ku indhlovu nempisi,—a ti, “Indhlovu le i ti ni nempisi?” A m tshele ke ngemva, ngoku wa hlela kwake a ti, “Amatambo a tsho ukuti nokuti; amatambo ngi wa bona e tsho loko.”

Lowo 'muntu a vume, a ti, “Yebo; amatambo a tsho into e ngi ze ngazo lapa.”

Umniniwo ngemva kwaloko a tsho kulowo 'muntu, a ti, “Ake u wa tate wena ngokwako, u buze kuwo uma leyo 'ndaba i njalo nje ngani na.”

A wa ponse pansi umniniwo, a wa hlele kahle ngemva kwaloko, a

The diviner by bones, when any one comes to him to enquire, unfastens the bag in which the bones are kept, chews some little medicine, and puffs on them; he then pours them out, and picks out the bones of certain animals with which he is about to divine; they fill both his hands; he brings them all together and throws them on the ground; all the bones fall. But what the bones say is not clear to the man who comes to enquire; if he is not accustomed to them he sees nothing, and does not know what it means.

The owner of the bones manages them all properly. When one in falling rests on another—if for instance it is the bone of an elephant and of the hyena—he says, “What does the elephant and hyena say?” And afterwards by his management of the bones, he tells the enquirer that the bones say so and so; that he sees that the bones say this and that.

And the man replies, “Yes; the bones mention that for which I came here.”

Then the owner of the bones says to the man, “Just take them yourself, and ask them why it is so.”

He throws them down, and the owner then manages them pro-



m tshele indaba e tshiwo amata-mbo, a ti, "U bona leli 'tambo li mi ngaloku nje; li tsho indaba etile emzini wako. Leli li tsho ukuti ukuba u fanele w enze uku-ti." Li tsho konke loku lowo 'muntu a kw aziyo.

Ku ti ngokweywayela kwomu-ntu ukubula kuwo amatambo, naye a wa hlele kahle; ngoku wa hlele loko ku vela indaba, naye a zibonele. I ya m tshela nje inyanga, i se i landela yena, u se bonile ngokwake loko oku tshiwo ama-tambo. Ku njalo ke ukubula kwamatambo.

Nami nga ka nga ya ematanjeni. Kwa ku kona imbuzi kamjijane, umfo wetu omunye, i se i namasu-kwana i zuza, kepa sa mangala ukuba i nga zali. Sa hamba naye ukuya enyangeni, umfo kamatula, o bula ngamatambo. Sa fika, sa kuleka ngokuti, "E, mngane, indaba zako!" Sa goduka ke, si ya ekaya emzini wake. Wa tata umtshana, wa u dhlafuna, wa lumula isikwama lapa ku hlala ama-tambo; wa wa hliki/la, wa wa

perly, and tells him what the bones say; he says, "You see this bone standing in this manner; it speaks of a certain matter in your village. This says you must do so-and-so." They say every thing the man knows.

And a person by accustoming himself to divine with bones, himself manages them properly; from that proper management the matter is made evident, and he sees for himself. The diviner just points it out to him, and then follows him, when he has already seen by himself what the bones say. Such then is the mode of divining by bones.

I myself once went to enquire of the bones. There was a goat of Umjijane, one of my brothers, which had been yearning for some days, and we wondered why it did not give birth to its young. We went to a diviner, the brother of Umatula, who divined with bones. On coming to him we made obeisance, saying, "Eh, friend, your affairs!"<sup>80</sup> We went home with him to his village. He took a little medicine and chewed it, and puffed on his bag in which the bones were kept; he rubbed them,

<sup>80</sup> A mode of informing the diviner that they come to divine; and expressing a wish that he will divine for them favourably. Chiefs are sometimes addressed in this way when a man is about to ask a favour.

tela pansi; wa wa hlela, wa ti, "O, imbuzi le i ti ni? Nanka amazinyane amabili—elinye limhlope, elinye, nanti, limpunga. A ti ni?"

Sa ti tina, "A s' azi, mugane. Ku ya 'kuzwa amatambo."

Wa ti, "Le imbuzi, egambuka-zi, i ya zala. Kepa ku nga ti a i zeze. Kepa ni ti ni? Ni ti, imbuzi i ya hlupuka. O, ngi ti mina, uma ngi bona amatambo e kuluma nje, ngi bona ukuba amazinyane lawa a se ngapandhle. Amatambo a ti, 'Itongo lakwini, mjijane, li ti, ku ze u nga li pata. A ku ko 'kcala. Li ti li ku sizile kakulu. Kukulu ukufa oku telwa abatakati kulowo 'muzi wakini. Nga se ku milile; kw' ala amatongo akwini. Imbuzi leyo i banjwe ngamabomu.' Amatambo a ti, 'Ni ya 'ufika i zeze amazinyane amabili. U ze u fike, u bonge ekaya.' Amatambo a tsho njalo."

Sa m nika imali, sa goduka, ngi nga kolwa ukuba ku indaba loko, ngokuba amatambo a wa kulumanga. Kepa ngi zwe umu-

and poured them out on the ground; he managed them, and said, "O, what does the goat mean? There are two kids—one white, and the other, there it is, it is grey. What do they mean?"

We replied, "We do not know, friend. We will be told by the bones."

He said, "This goat, which is a female black goat, is yearning. But it is as though she had not yet yearned. But what do you say? You say, the goat is in trouble. O, I say for my part when I see the bones speaking thus, I see that the young ones are now born. The bones say, 'The Itongo of your house, Umjijane, says, you never worship it. There is nothing the matter. It says it has helped you very much. The disease which sorcerers have poured upon your village is great. It would have taken effect, but the Amatongo of your house would not allow it. The goat has been made ill wilfully by sorcerers.' The bones say, 'When you reach home the goat will have given birth to two kids. When you reach home, return thanks to the Amatongo.' This is what the bones say."

We gave him money and went home, I not believing that there was any truth in it, for the bones did not speak. But I had heard

ntu e wa kulumela. Sa fika eka-  
ya, sa fumana imbuzi leyo se i mi  
emnyango namazinyane amabili—  
elinye limhlope, elinye limpunga.  
Nga dela masinyane. Kwa kha-  
tshwa, kwa bongwa.

a man speaking for them. When  
we reached home we found the  
goat now standing at the doorway  
with two kids—one white and the  
other grey. I was at once satis-  
fied. We sacrificed and returned  
thanks to the Amatongo.

### *Magical Practices.*<sup>81</sup>

UMLINGO ku tiwa u vela ezinya-  
ngeni. Uma inyanga i tate im-  
biza, i tele amanzi pakati kwayo;  
se i kgale ngokwelapa kukqala.  
Kodwa loko 'kwelapa a ngi kw a-  
zi ukuba kw enziwa njani na. I  
be se i basela imbiza, i nga ze ya  
bila. I base umlilo kakulu.

It is said that doctors are the  
authors of magical practices. As  
when a doctor takes a pot and  
pours water into it; and then be-  
gins to medicate it. But I do not  
understand the medication, how it  
is done. He then kindles a fire  
under the pot, but it does not  
boil.<sup>82</sup> He kindles a very great  
fire.

Futi i tate umkonto noma usu-

Or he may take an assagai or a

<sup>81</sup> Some of the following examples appear to be instances of  
legerdemain,—mere tricks.

<sup>82</sup> "The heroes of the Finne," in one of their wanderings, fell in  
with "a great wild savage of a giant," who, after enquiring the news,  
arose, and "put a cauldron on the fire, and a stag of a deer in it.

"'Sit,' said he, 'and burn (fuel) beneath that cauldron, but un-  
less the deer be cooked when I awake, you shall have but what you  
can take off his head, and by all you have ever seen do not take out  
the head.'

"They were tormented by hunger, and they did not know what  
they should do. They saw a little shaggy man coming down from the  
mountain. 'Ye are in extremity,' said he, himself; 'why are ye not  
tasting what is in the cauldron?'

"'We are not,' said they; 'fear will not let us.'

"They took the lid out of the end of the cauldron, when they  
thought it was boiled, and so it was that there was frozen ice came  
upon it." (*Popular Tales of the West Highlands. J. F. Campbell.*  
*Vol. III., p. 299.*)—See also below the charge brought against Udu-  
misa for preventing the pot boiling.

ngulo, i beke noma ukamba pezu kwosungulo, lu nga za lwa wa. Ku tiwa umlingo lowo.

Nga ka nga bona nami. Ku fakwe amatambo entanjeni. Ku tiwa umabukula loko. Nga bona inyanga i w' enze njalo ke amata-mbo : i wa fake entanjeni, y eza kwiti, i zokubulela ubaba. Ya kqala, ya tshanela pansi, ya lungisa ibala elibanzi ; ya wa pata eza-ndleni, ya wa kzukuza, i wa bonga ngamagama, ya ti, "Ngi za ke ngi zwe ke, buhluzabonungu ! mabala-maji !" Ya wa falaga/la pansi, a bekelela udwendwe, 'emi emhlabeni, a komba kuyo esinyeni. Ya se i wa hlazulela ukuti, "Amatambo a ti, isifo si sesinyeni." Ba se b' azi ngaloku ukuti umsizi, isifo esi hlala esinyeni.

Ku tiwa futi umlingo ukuba inkosi uma i ya 'kulwa neny,

needle, and place even a large pot on it, and it does not fall. That is called an umlingo, or magical practice.

I myself once saw this. A doctor had a lot of bones hung on a string. They are called Umabukula. I saw the doctor act thus with the bones : he had hung them on a string, and came to our village to divine for my father. He first swept the ground, and prepared a broad space ; he then took the bones in his hands, shook them violently, and praised them by name, saying, "I come that I may hear, Buthluzabonungu ! Mabala-maji !" <sup>83</sup> He then scattered them on the ground ; they formed a line, standing up on the ground, and pointing to his bladder. He then interpreted for them, saying, "The bones say the disease is in the bladder." They knew by that that the disease was umsizi, a disease which is seated in the bladder.

It is called also an umlingo if, when a chief is about to fight

<sup>83</sup> *Buhluzabonungu ! mabala-maji !*—These words are *isibongo* or praise-giving names, by which the doctor addresses the bone which is taken from the porcupine. Each bone has its *isibongo*, one or more. *Ukubuhluzabonungu*, to stab into the abdomen. *Bonungu* is from *Inungu*, a porcupine, and is equivalent to Porcupine-men. These bones are derived from the Abasutu. *Maji* is a Sutu word, meaning apparently many. *Mabala-maji*, many colours, referring to the various colours of the quills.

izinyanga zayo z' enze izita kuyo ukuba zi nga bonisisi ngokwenza umnyama pakati kwazo.

with another chief, his doctors cause a darkness to spread among his enemies, so that they are unable to see clearly.<sup>84</sup>

*Other modes of divining.*

KU kona kubantu abamnyama into e ukubula ngapakati kwomuntu. Ku ti uma ku lahleke into e igugu, i funwe masinyane ukuze i tolwe ; ku ti ngokwepuza uku i tola, ku be i lowo a kqale ukubula ngapakati, e se funa ukuba 'ezwe le 'nto lapa i kona ; loku ngamehlo e s' ahlulekile, 'ezwe ngapakati kwake ukukomba kokuti, "Le 'nto uma u tahona endaweni etile, i kona, u za 'u i fumana ;" ku ze ku pele ukuti, "U za 'u i fumana." A ze a i bone, e se sondele kuyo ; e nga ka kqali ukusuka, a i bonisise impela, ku pele ukungabaza. Ngaloku 'kubona, ku nga ti ka sa i boni ngokwongapakati, u se i bona isidumbu sayo, nendawo lapa i kona ; 'esuke ngokutshetsha e se ya kona ; uma indawo i sitile, a hambe ngokuziponsa, ku nga ti ku kona oku m kquba, ukuba a hambise kwomoya ngokutshetsha. Nembala leyo 'nto a i fumane, uma ku ng' enze ngokukqandela kwekanda nje. Uma kw enze

THERE is among black men a something which is divination within them. When any thing valuable is lost, they look for it at once ; when they cannot find it, each one begins to practise this inner divination, trying to feel where the thing is ; for not being able to see it, he feels internally a pointing, which tells him if he will go down to such a place, it is there, and he will find it ; at length it says he will find it ; at length he sees it, and himself approaching it ; before he begins to move from where he is, he sees it very clearly indeed, and there is an end of doubt. That sight is so clear that it is as though it was not an inner sight, but as if he saw the very thing itself and the place where it is ; so he quickly arises and goes to the place ; if it is a hidden place, he throws himself into it, as though there was something that impelled him to go as swiftly as the wind. And in fact he finds the thing, if he has not acted by mere head-guessing. If it has been done by

<sup>84</sup> Compare 2 Kings vi. 17—20.

ngokubula okonakona, a i bone impela. Kepa uma kw enze ngokukqandela ngekanda nje nokwazi ngokuti, "Loku endaweni etile netile ngi nga yanga, se ngi fune zonke indawo, kqa, ngi ya i bona i sekutini," loko ku vama ukwegeja, a ku zinge ku tshaya kona.

real inner divination, he really sees it. But if it is done by mere head-guessing, and knowledge that he has not gone to such a place and such a place, and that therefore it must be in such another place, he generally misses the mark.

UMA izinkomo zi la/lekile, ku ng' aziwa lapa zi kona, ku tolwa isilwanyazane, igama laso isipungumangati, si buze kuso ngokuti, "Sipungumangati, inkomo zi pi na?" Si petwe ngesand/la, si miswe in/loko e gijile i bheke pezulu; uma si komba kwenye 'ndawo si kombe ngen/loko, ku bonakale lapa si komba kona, si ya 'kuyeka ukukombakomba okuningi kwaso, si bhakisise lapa si kqinisa ukukomba ngakona; kumbe si zi tole; kumbe si nga zi toli.

WHEN cattle are lost, and it is not known where they are, a little animal whose name is Isipungumangati<sup>85</sup> is found, and we ask it, saying, "Mantis, where are the cattle?" We hold it in our hand, and place it with its pointed head looking upwards; if it points in another direction with its head, and it is clear in what direction it points, we shall pay no attention to the various directions in which it points, but look earnestly to the place where it points its head steadily; and perhaps we find them there; and perhaps we do not.

<sup>85</sup> The Mantis, or Hottentot God. There is also a bird called Isipungumangati, which boys use for the same purpose. If the cattle are lost, and they see this bird sitting on a tree, they ask it where the cattle are; and go in the direction in which it points with its head. It is about the size of a crow, and has a crest.

*Chiefs divine.*

UKUHAMBA kwenkosi yohlanga kubantu abamnyama, i hlangani-sela kuyo izinyanga ezinkulu zoku i misa, ukuze i be inkosi impela ; i nga bi inkosi ngokuzalwa kodwa nje, i be inkosi ngokwengezezela ubukosi ngokubiza izinyanga ezi nemiti emikulu nemilingo emikulu ; zi i mise izinyanga lezo.

Ku fike leyo, y enze, y enze, i tsho amagqino ayo. Nenye y enze njalo ; y enze, i ti, " Mina, ukuze u ng' azi ukuba ngi inyanga, kuhle ukuba u kipe impi, ngi sa ku pete nje, ukuze u ngi kqonde. Nampu ubulawo. Ubani, uma u bu pehla esitundwini sako, u m bize, u bone

As to the custom of a chief of a primitive stock of kings among black men, he calls to him celebrated diviners to place him in the chieftainship, that he may be really a chief ; and not be one by descent merely, but by adding a chieftainly character by calling doctors who possess medicines and charms ; and these doctors place him in the chieftainship.<sup>86</sup>

One comes and performs many ceremonies, telling the chief the power of his medicines. Another does the same ; he performs ceremonies, and says, " For my part, in order that you may know that I am a doctor, it would be well for you to levy an army to attack another chief, whilst I am treating you with my medicines, that you may understand me. There is ubulawo. If you churn it in your vessel,<sup>87</sup> and call So-and-so, you

<sup>86</sup> Here the *izinyanga* stand out very clearly as a priesthood, whose duty it was to "consecrate" the chiefs. They, however, did it with charms and sorcery. When a chief has obtained from the diviners all their medicines and information as to the mode of using the *isitundu*, it is said that he often orders them to be killed, lest they should use their sorcery against himself.

<sup>87</sup> The *isitundu* is a narrow-mouthed vessel, made of a grass called *unsingizane* or of *isingqondo-zelala*, the fibres of the vegetable ivory ; the grass or fibres are twisted into a small cord, which is sewn together into the proper form by the fibres of the *ilala*. It is sufficiently compact to hold water.

ke ukuba ku yi 'ku m nguma nge-sikatshana esi nge ngakanani na. Ku hle u linge ngalolu 'suku, ngi se kona nje."

Nembala ke leso 'situndu senkosi si kgalwe i zo inyanga. Uku si pehla i pehle, i m bize lowo o inkosi, o pambene nenkosi leyo, i bonga namakosi amadala a nga se ko. Bu ti uma bu suke bu pupume, loku inyanga le i m biza ngamandla, i tsho ukuti, "Bheka ke, wena kabani, u ze u ngi buze. Ngi ti, ngaleli 'langa eli senhloko se u mu ngumile. Uma ku kona umkonto, ngi be ngi za 'ku ku tshela." Leyo 'nyanga e kqondisa inkosi leyo ukupatwa kwesitundu, nokubhekisisa ukwenza kwobulawo obu pehlwayo ukwenza kwabo, ukuze indaba i i bone kona ngokubheka.

Nembala ke i kqede loko, inyanga i ti, "U ze u ngi buze. Uma ku nga se njengokutsho kwami, ngi ya 'ku i lahla yonke imiti, ngi nga bi 'nyanga."

I i kupe ke inyanga impi, ukuze i hambe nayo ; i i zungeze, i tshise

may see whether you will not cut him off in a very little time. It is well for you to begin this very day, whilst I am here."

Truly then the vessel of the chief is first used by the doctors. When he churns<sup>88</sup> it, he calls the chief who is the enemy of his chief; and lauds ancient chiefs who are now dead. If the ubulawo froths up, the doctor shouts his name aloud, and says to his chief, "Behold, thou son of So-and-so, hereafter thou mayst take me to task. I say, on the very day when you go out against him you will destroy him. If there were any danger I would tell you." And the doctor tells the chief how to use the vessel, and to consider thoroughly the action of the ubulawo which is churned, that he may see what will happen by looking into the vessel.<sup>89</sup>

When he has finished his instruction the doctor says, "You can take me to task. If it does not turn out in accordance with what I say, I will cast away my medicines, and be no longer a doctor."

So the doctor leads out an army that he may go with it; he goes round about it and burns his

<sup>88</sup> Churns it, that is, twists round and round by means of a stick the contents of the vessel, consisting of sundry plants steeped in water.

<sup>89</sup> This appears to be similar to the divination by looking into a cup or vessel or crystal, still practised in North Africa and other places. Compare what is said of Joseph's cup, Gen. xliv. 5.



umuti wayo, i tsho ukuti, "Nemi-konto yabo i ya 'uvama ukudhlula nje kinina." I i pelezele ke, i ye, i buye entabeni, i goduke, i ze enkosini.

Ku ti uma leyo 'nkosi e hlase-lwako ku kona kwayo o se ku tatiwe, ngesikati sokupuma kwe-mpi inkosi i hlale pezu kwenkata, ku fakwe kuyo, i nga zamazami. Loko 'kwenza njalo i ti, "Ngi ya m toma; se ngi m nyatele; u se ngapansi kwami. Ngo ka ngi zwe uma u ya 'usinda ngendawo enjani na."

Si njalo ke isitundu senkosi; isitundu inyanga yokubula kwenkosi. Ngokuba inkosi uma ku kona lapa i tukutelele ngakona, i ya kuso, i zinge i pehla; futi i kcinisa yena lowo e m zondayo; i kcinse li nga ka pumi ilanga ngo-kwenza njalo, i toma lowo e m zondayo.

Y enze njalo inkosi ngesitundu sayo; indaba e za 'kwenza i vama uku i tsho, ku nga k' enzeki, i ti, "Ku ya 'kuba ukuti nokuti; ni ze ni ti ni ti." Ku njalo ke ku ti uma impi i puma, abantu ba bheke izwi eli za 'uvela enkosini loku ba tembisa, ukuze b' ezwe noma ba

medicines, and says, "Even their assagais shall constantly miss you." He goes a little way with it, and returns from the top of the hill, and then returns to the chief.

And if they already have any thing belonging to the chief that is attacked, when the army is led forth, the chief sits without moving on a circlet made of medicines within which that which belongs to the other is placed. Whilst he does this he says, "I am overcoming him; I am now treading him down; he is now under me. I do not know by what way he will escape."<sup>90</sup>

Such then is the vessel of the chief; his vessel is a diviner to him. For if there is any place about which the chief is angry, he goes to his vessel, and churns it continually; and spits in the direction of the person he hates; he spits before sunrise at the time of churning his vessel; and subdues the man he hates.

A chief does thus with his vessel; and he generally mentions what he is about to do before it is done, saying, "Such and such will happen; and you will do so and so." And so it is when an army is led out, the men look for a word to come from the chief to give them courage, that they may know what kind of people it is to whom

<sup>90</sup> Lit., I shall just hear by what kind of a way he will escape.

ya kubantu abanjani na. Loko ku nga ku y' aziwa ngapambili.

Kepa ku njalo, ngokuba futifuti inkosi i zinge i tsho ukuti, "Impi a ni yi 'kufumana. Ngi ti, Ubani se ngi m bulele. Se ngi m bona lapa futifuti. Ni ya 'utata izinkomo nje. A ku ko 'luto, abafazi nje."

Lelo 'zwi lenkosi li ya tembisa empini yayo ; i y' azi ukuba, "Si hamba nje; inkosi se i ku bone konke oku ya 'kwenzeka, loko e ku bona esitundwini sayo." A njalo amakosi ; a pata isitundu, a bula ngaso.

Njengaloku isoka eli nobulawo obubukali, ku ti lapa li bu pehla, li bize intombi kabani, li bu pehla ; ubulawo bu lukuzele, l' azi ukuba "Se ngi i ngobile." Li tate izinto zayo, li zi fake okambeni, li i pehle, ukuze inhliziyo yayo i li bheke. Ku njalo ke ukupehla umuntu, e pehlwa inkosi.

Ku ti njengamaduna amakulu ; ku ti uma li mukile enkosini yalo, inkosi i tsho ukuti, "Ubani, noma e mukile, u za 'kubuya, 'eze lapa. Se ngi hlezi pezu kwake. A ng' a-zi ukuba u ya 'u ngi shiya ngen-

they are going. And it is as though they knew this beforehand.

But it is so, because again and again the chief is accustomed to say, "You will not see any army. I say, I have already killed So-and-so. I have seen him here again and again. You will only take the cattle. There are no men, but mere women."

The word of the chief gives confidence to his troops ; they say, "We are going only ; the chief has already seen all that will happen, in his vessel." Such then are chiefs ; they use a vessel for divination.

In like manner also a young man that has powerful ubulawo, when he churns it, calls on the name of the daughter of such an one, churning it at the same time ; if the ubulawo froths up, he knows that he has prevailed over her. He takes some things belonging to her and places them in a pot, and thus churns her, that her heart may regard him. It is the same as the churning of a man who is churned by a chief.

It is the same as regards petty chiefs ; if one has gone away from his chief, the chief says, "Although So-and-so has departed, he will come back again. I am now sitting upon him. I do not know by what way he will go away from

dawo enjani na." Ku njalo ke ukuhamba kwamakosi ngesitundu.

Inkosi i ya hlupeka, i be nevuso, i zakce, uma i pehla isitundu, si nga ze sa vuma ukuhamba kahle. I ya hlupeka kakulu; ku nge se i za 'kufa, i za 'kubulawa enye inkosi; a i kqini uma isitundu si nga i tembisi. Ku njalo ke inkosi itemba layo, li sesitundwini sayo.

Isitundu lesi, ku fakwa imiti e ubulawo, i kandiwe, ku telwe amanzi, ku zinge ku pehlwa inkosi. I leso ke isitundu. A si so isitundu uma ku nge ko loko oku fakwa kuso. Uma leso 'situndu sa lalaleka, indaba enkulu enkosini. Ku ya 'kuba uku/hlupeka, nabantu ba fe abaningi ngemva kwaleso 'situndu; uma si nga bonakali, izinyanga zi nuke abantu abaningi, ku fe abaningi. Ku kaudane izinyanga zokumisa inkosi isibindi ngoku y elapa, na ngamazwi oku i kqinisa, ku ze ku pele ukwesaba, uma i bona nembala i sa pila.

ma." Such then is the conduct of a chief with a vessel.

A chief is troubled, and is afraid, and gets thin, if, when he churns his vessel, it no longer gives propitious indications. He is greatly troubled; it is as though he was about to die, or about to be killed by another chief; he has no strength if his vessel does not give him confidence. Such then is the confidence of a chief with which he trusts in his vessel.

Various kinds of ubulawo having been bruised, they are placed in the vessel, and water is poured on them, and the chief churns them continually. And this is what we mean by a chief's vessel. It is not a divining vessel if nothing is placed in it. If such a vessel is lost, it is a great matter with the chief. There will be much trouble, and many men die after the loss of the vessel; if it is not found, the diviners point out many men, and many are killed. The doctors crowd together to produce courage in the chief by their medicines and by words of encouragement, until his fear ceases when he sees that he continues to live.

*The Chief's Vessel.*

KWAZULU inkosi yakona i ya lumba enye inkosi, be nga ka lwi nayo. Ku tatwa izinto zakona zi ze kuleyo 'nkosi, i geze ngezintelezi, ukuze i ngobe leyo 'nkosi lapa be kqala ukulwa. Kanti kade y' ahlulwa ngokutatelwa izinto.

Futi uma izinkomo zi baleka, zi balekela impi, ku tatwe ubulongwe nomkondo wazo, ku yiswe enkosini, ukuze i zi pehle, i hlale pezu kwazo. Ku tiwa, "Inkosi se i hlezi pezu kwazo; se i zi dlile; si ya 'ku zi fumana." Lapa be zi fumanako, ba taho ukuti, "Inyanga yenkosi inyanga impela."

Ubulongwe nomkondo ku fakwe esitundwini; kw enziwe inkata, zi

A CHIEF among the Amazulu practises magic<sup>91</sup> on another chief before fighting with him. Something belonging to that chief is taken, and the other washes himself with intelezi,<sup>92</sup> in order that he may overcome the other when they begin to fight. And forsooth the one was conquered long ago by having his things taken and practised upon by magic.

And if the cattle fly from an enemy, their dung, and the earth which retains the marks of their footprints, are taken to the chief, that he may churn them and sit upon them. And the men say, "The chief is now sitting upon them; he has already eaten them up; we shall find them." And when they have found them they say, "The doctor of the chief is a doctor indeed."

The dung and earth which retains the mark of the footprints are placed in the chief's vessel; a circlet is made with medicines,<sup>93</sup>

<sup>91</sup> *Ukukumba* and *ukuhlunga* are to practise a peculiar kind of sorcery by means of medicines. See below, at the end of the volume.

<sup>92</sup> *Intelezi*, various kinds of plants, &c., used as charms, and believed to possess magical powers.

<sup>93</sup> The plants used to make a circlet of this kind are *umabope*, *usangume*, *umatshwilitshwili*, *omfingo*, &c.; they are supposed to have some especial power—to restrain a man from running away, to force him to come back, to take away his courage or his strength, his judgment, &c.

songwe; isitundu si bekwe pezu kwayo, ku hlalwa. Loko ke 'kwenza okunjalo, inkosi i ya tsho ukuti, "Se ngi ba ngobile. Lezo 'nkomo se zi lapa; se ngi hlezi pezu kwazo. A ng' azi ke uma zi za 'usinda ngendawo enjani na."

Isitundu imbenge e tungiwe ka hle ngelala; i be 'nkulu, umlomo wayo u be umcinana. Ku tiwa isitundu ngokuba umlomo u lingan' isandhla. Leyo 'nto i hlala imisebenzi yokwazi kwenkosi. Ku ti uma i tanda ukubulala Ubani o inkosi, i tate izinto zake, i zi fake kona, i m hlunge, ukuze i m bulale e nga se namandhla.

Ku ti lapa inkosi se i tatela enye, i i pehle esitundwini sayo; i i biza masinyane; lapa i i biza, i bheke kakulu ukwenza kobulawo, i tsho ukuti, "Kodwa ngi ti mina noma ubani ngi ya m nguma ikanda; kepa ngi ti umkonto ni ya 'ku u fumana. Ngi ya bona uku ba u mi ngobudoda. Ngi bona

in which portions of them are wrapped up; the chief's vessel is placed on the circlet, and they then wait. When he has done this, the chief says, "I have now conquered them. Those cattle are now here; I am now sitting upon them. I do not know in what way they will escape."

The isitundu is a vessel which is well sewn with palmetto fibres; it is large, but its mouth is small. It is said to be an isitundu because its mouth is just large enough to admit the hand. All the knowledge of the chief is in this vessel.<sup>94</sup> If he wishes to kill another chief, he takes something belonging to that chief, and puts it in the vessel, and practises magic on it, that he may kill him when he has no power left.

When a chief has taken another chief,<sup>95</sup> he churns him in his vessel; and at once calls him; when he calls him he inspects carefully the mode in which the ubulawo acts, and says, "But I say that although I am cutting off the head of So-and-so; yet I say you will meet with an army. I see that he stands firm by his manliness.

<sup>94</sup> This is a free, but really literal rendering, as in the following sentence:—*Ilau lomfundisi li hlala izincwadi zake zonke*, The private room of the missionary contains all his books; or, All the missionary's books are in his private room.

<sup>95</sup> That is, something belonging to the chief; by taking and churning that, he says he takes and churns the chief.

esitundwini sami lapa ngi m pe-  
 Alako ; ngi ya bona ukuba ubula-  
 wo bulukuni lapa ngi m bizako.  
 Kodwa ngi ti ngi ya 'ku m nguma  
 ikanda. Kepa a no ba kqinisa ;  
 ba ya tshisa, ba umlilo."

I tsho noma be ya 'ku zi dāla  
 be ng' ezwanga ubuḽungu, i ti,  
 " Ngi ti, ni ya 'u zi dāla li puma  
 ilanga ; li ya 'kuti li ti patsha, ni  
 be se ni m aḽlulile. Kade ngi m  
 ngobile. Ngi ya bona esitundwini  
 sami. Ngi ti, ngomso kusasa in-  
 komo zi ya 'kufika lapa, ezi za  
 'ubika."

Ngaloko ke impi i hambe i ne-  
 sibindi sokuti, " A ku ko impi.  
 Inkosi Ubani se i m bopile. Si  
 ya 'ugwaza amabekce nje a nge  
 namkuba."

I see this in my vessel when I am  
 churning him ; I see that the ubu-  
 lawo is hard<sup>96</sup> when I call him.  
 But I say I shall cut off his head.  
 But do you fight with determina-  
 tion ; they burn ; they are a fire."<sup>97</sup>

He also tells them if they will  
 eat the cattle without any loss to  
 themselves, saying, " I say, you  
 will eat up the cattle when the  
 sun rises ; whilst it is still rising  
 you will already have overcome  
 him. I have already overcome  
 him. I see it in my vessel. I  
 say the cattle will come here to-  
 morrow morning, to report that  
 you have conquered."

Therefore the army goes out  
 courageously, saying, " There is  
 no enemy with which we shall  
 have to fight. Our chief has al-  
 ready bound So-and-so. We shall  
 stab mere water-melons,<sup>98</sup> which  
 are unable to resist."

<sup>96</sup> The ubulawo is hard, that is, does not give out readily the signs which indicate a favourable issue.

<sup>97</sup> That is, when you fight with them, it will be like handling fire, and unless you fight well you will get burnt by the enemy.

<sup>98</sup> They are soft, and easily overcome,—mere women.

*Divining by Familiar Spirits.*

Kwa ti ngesikati sokugula kuka-mamekazi, umkababa, ubaba w' emuka wa ya emahlalini ukufuna inyanga yokumbulula e kwa bula-wa ngabo. Abantu ba m yalela inyanga yemilozi, ba ti, "Yiya kumancele o ya 'ku ku siza." Wa fika kuye, wa ti, "Mngane, u bona nje ngi fika kuwe, ng' ahlulekile kuzo zonke izinyanga; ngi ti, um-laumbe wena u nga ngi siza kunezinye izinyanga. Ngi funa ukuhamba nawe kusasa." Wa vuma Umancele.

WHEN my aunt was ill, the wife of my father by adoption,<sup>99</sup> my father went to the forest-country to find a doctor to dig up the poison which was killing her. The people directed him to a doctor with familiar spirits,<sup>1</sup> saying, "Go to Umancele; it is he who will help you." When he came to him he said, "My friend, you see I come to you, for I have got no good from all the other doctors; I think that perhaps you can help me more than they. I wish you to go with me in the morning." Umancele assented.

Kwa sa kusasa izulu li buyisile,

In the morning there was a

<sup>99</sup> Not the man's own father, but his uncle, his father's brother, who on the death of the real father took possession of the wife and family of the deceased, becoming the husband of the wife and father of the children, and is therefore called father simply, in accordance with native custom.

<sup>1</sup> This, perhaps, is the best rendering we can give to the words, *Inyanga yemilozi*. The *imilozi* are supposed to be *amatongo* or spirits of the dead, who wait on a particular diviner, and speak in a low whistling tone, so as to be heard by those who come to enquire. They are called *imilozi* from this mode of speaking; *umlozi* is the whistling sound made by the mouth, short of a full whistle. The natives do not call them by any term equivalent to "familiar," but they say they are "*Amatongo a hamba nomuntu*,"—Spirits who live with a man. The wild cat and baboon are said to be *amanxusa*—attendants, i. e. familiars—of the *abatakati* or wizards; and as we shall see below, they are supposed to have power to bewitch various animals, as dogs, cattle, or snakes, and to send them on a message of malice to injure those they hate. These are of the same character as "the Sending" which we read of in Icelandic legends. They also use the *imikovu*, that is, little people whom they have raised from the dead by incantations and magic; and who may also be called *familiars*.

wa hlala izinsuku eziningi ; l' enza umvumbi, be nge nakuhamba. Kwa ti ngamhla li sayo ba puma. Sa bona be fika, si nga sa lw azi usuku a ba ya 'kufika ngalo.

Ekufikeni kwabo, ba tshelwa bonke abantu e sa s' ake nabo ukuti i fikile imilozi. Kwa butana abantu bonke endhlini kamanthshayo, o gulayo. Ukugula kwake, wa e nga guli enyameni ; u be gula ngokubujelwa abantwana. Ku ti abantu aba ngenayo ukuza 'kubingelela inyanga, si ng' azi kahle ukuba u nemilozi impela, kodwa s' azi ukuti u nemilozi ngokuzwa ngabantu, si nga bonanga ngawetu amehlo.

Si ngene ukubingelela, abanye ba i bingelela ; abanye, ku ti, be nga ka i bingeleli, b' ezwe se ku tsho yona, i ti, "Sa ku bona, bani," i m biza ngegama lake. 'E-tuke, a ti, "Au ! ku tsho pi loku ? Ngi be ngi bingelela Umancele lo na."

Kwa sa kusasa, kwa pumelwa ngapandhle esangweni lomuzi uku-ya 'kubula inyanga. Umancele wa ti, "O, nkomidhlilale, (igama

change of weather, and he staid at Umancele's house many days ; there was very heavy rain, so that they could not set out. On the first fine day, they set out. We saw them on their arrival, not knowing the day on which they would come.

When they came, all the people that lived with us were told that the familiar spirits had come. All the people collected in the house of Umantshayo, the sick person. Her sickness was not that she was in suffering ; she was sick because all her children died. We who went in to salute the doctor did not know for certain that he had familiar spirits, but we heard it said by other people that he had ; we had seen nothing with our own eyes.

When we had gone in to salute, some saluted the familiar spirits ; but others before they saluted heard the spirits saluting them, saying, "Good day, So-and-so," calling the person by his name. He started, and exclaimed, "O ! whence does the voice come ? I was saluting Umancele yonder."

In the morning they all went out to the gateway of the village to enquire of the diviner. But Umancele said, "O, Unkomidhlilale,<sup>2</sup> (my father's name which was

<sup>2</sup> *U-nkom'i-dhl'i-lale*, The-bullock-which-eats-and-lies-down. Implying that he lives in the midst of abundance.



likababa a li kqanjwa imilozi,) a ng'azi mina uku ku tshela izwi noma li linye lokuti nokuti. A kona amakosi a ya 'ku ku pendula."

Bala a pendula, a ti, "Nkomidhlilale, si nge bule u nga si koke-langa 'luto. A u boni ngani ukuba si ze 'ku ku siza? Koka inkomo, ukuze si ku kanyisele izinto o wa bulawa ngazo."

A sa bona umuntu o kulumayo nonkomidhlilale; s' ezwa izwi nje li tsho li ti, "Funa inkomo." Sa kqalaza ukuti, "Au, Umancele umlomo wake u tulile nje. Ku kuluma pi loko na?" Sa bhekana sonke omunye nomunye.

Unkomidhlilale wa ngena ngapakati ukufuna inkomo, wa i tshaya, wa ti, "Nansi ke, makosi, inkomo yenu. Mbala uma ni tsho ni ti nina ni ze 'u ngi vusa, ngi nge ngabe nenkomo, noko zi nga se ko; za pelela ezinyangeni; ngi ni nika yona eya salayo kuzo." Ya bonga imilozi, ya ti, "Kuhle. Si ya i bonga inkomo yako." Wa hlala pansu ubaba.

Ya kuluma imilozi, ya ti, "Nkomidhlilale, u ya gulelwa umfazi wako. U se mutsha. U

given him by the spirits,) for my part I cannot give you a single word, one way or the other.<sup>3</sup> There are masters<sup>4</sup> who will answer you."

And they did answer, saying, "Unkomidhlilale, we cannot divine unless you pay us. Do you not see that we have come to help you? Give us a bullock, that we may show you the things which are killing you."

We did not see any one speaking with Unkomidhlilale; we merely heard a word telling him to get a bullock. We looked round, saying, "O, Umancele's mouth is quite still. Whence does the voice come?" We all stared one at the other.

Unkomidhlilale went into the cattle-pen to look for a bullock, and, selecting one, said, "Here is your bullock, my masters. Truly if you are come to give me life again, I cannot refuse a bullock, even though there are none left; they have all gone to the doctors; I give one which was left." The spirits returned thanks, and said, "It is well. We thank you for the bullock." My father sat down.

The spirits spoke, saying, "Unkomidhlilale, it is your wife who is sick. She is still young. You

<sup>3</sup> Almost precisely the words with which Balaam answered Balak, Numb. xxii. 38.

<sup>4</sup> Masters,—the *imilozi*.

ya mangala ukuti, 'Ini? Loku lo 'mfazi ngi mu tete kuyise e intombazana; wa fika lapa kumi, wa zala umntwana wentombi; ngemva kwake kw' ala ukuzala; wa zalela pansi. Kw enze njani na?' Kepa tina si za 'ku ku tshela o kw enza ngako loko kumkako. Wena u ya funa, u ti, 'Umkami w ekqe pi?' Kepa k' ekqanga 'ndawo; ukufa ku m fikele ekaya, ni dila utshwala. Umuntu owa m bulalayo. Umkako wa fa ngobuhle. Wa ti e pumela pandhile ukuya 'kutunda, kanti lowo 'muntu u m hlomele; wa ti 'esuka, wa e fika, wa tabata igade lomtondo wake, wa li songa endaweni yake, wa ti enhliziyweni yake, 'Ku njani ke? Loku e ng' ala, e nga vumi ukuba a be umkami, ngi za 'ku m swezisela, ukuti, ngi za 'kubulala inzalo yake, a hlupheke naye njengami.'"

are astonished and say, 'What is this? For I took this wife from her father when she was still a little girl; she came here to me, and gave birth to a female child; after that she could not have children; she gave birth for the ground.<sup>5</sup> How has this happened?' But we are about to tell you how this happens to your wife. You ask where your wife walked over poison.<sup>6</sup> But she has no where walked over poison; the disease came to your house when you were drinking beer. It is a man who injured her. Your wife died<sup>7</sup> for her beauty. She went out to make water, but the man was watching her; and when she went back, he took the earth which was saturated with her urine, and wrapped it up, and said in his heart, 'How now then does the matter stand? Since she refused me and would not be my wife, I will bereave her, that is, I will kill her children, that she too may be troubled as well as me.'"

Loku okwa tahiwo imilozi ukuti kwa ba njalo, wa tabata imbozisa,

The spirits said he did thus:— He took poisonous plants<sup>8</sup> and

<sup>5</sup> That is, for burial. None lived.

<sup>6</sup> The natives believe that the wizard has power to place poisons in the path of a person he wishes to injure, and that by merely passing over it the victim will be affected with whatever disease the wizard desires; and further, no one besides the devoted victim will suffer by passing over it. This is called *ukubeka ubuti*, to lay poison; and the person affected is said *ukwekqa ubuti*, to leap over or pass over poison.

<sup>7</sup> Died; her disease is called death.

<sup>8</sup> *Imbozisa*, a general term applied to certain medicines capable

ukuti umdhlabe nembuya nezinto ezinye ezibulalayo, wa zi hlange-nisa negade lomtondo wake, wa tunga izingcaba, wa zi mbela esiko ngapansi kwomlilo, ukuze ku ti ngesikati lapa owesifazana e piswa umtondo, a ti lapa e ti ka tunde, ku be buhlungu esinyeni, ku tahi-se. Wa m bulala ngaloko. Bala ngemva kwaloko wa be 'ya tata isisu, sa dhlula. Kepa tina 'milozi si namandla ukuya 'ku ku mbulula loko. Si nga ya si ku tabate, si buye nako, ni ku bone ngamehlo enu. A si namandla okuti, 'Hamba, u ye enyangeni ngokwelapa, i bozise loko.' Z' a-  
hluleka zonka. Ku ya 'kuya tina 'milozi. Si ya 'kuhamba ngomso. Namdla nje si katele. Si se za 'upumula."

Kwa vela nabanye aba bulawa kanye naye, ba ti, "Nati, makosi, ni y' azi ukuba sa s' ake 'ndawo nye, s' aleka kulowo 'muntu."

bound them up with the earth impregnated with her urine, and made little bags of skin, in which he placed the mixture, and buried them under the fireplace of his own hut, that when the woman had a call of nature and went to make water, she might have a burning in her bladder. He injured her by these means. After that indeed she became pregnant, but miscarried.<sup>9</sup> The spirits continued, "But we spirits can go and dig up the mixture. We can go and take it and bring it here, and show it to you. We cannot advise you to go to a doctor for the sake of obtaining his advice, that he may cause that which is injuring you to rot. The doctors can do nothing. We spirits will go. We will go to-morrow. To-day we are tired. We are now going to rest."

Others came forward who had been injured at the same time with her, and said, "You know, masters, that we lived together, and were hated by that man."

of causing a slough—escharotics—from *ukubozisa*, to cause to rot. But here they are not supposed to be applied to the body, or to produce any escharotic effect, but to be mixed with the urine of the victim, and to be thus capable of causing her offspring to perish. Two medicines are here mentioned—*umdhlabe* and *imbuya*; not the common *imbuya*, generally called wild spinach, but a larger plant possessed of poisonous qualities.

<sup>9</sup> *Sa dhlula*, i. e. *isisu*, the word *isisu* being applied to the abdomen, to the womb, and to that which is conceived. "The offspring passed away." The natives use the same form of a man dying,—"*U se dhlulile*," He has now passed away—he is dead.

Ya ti imilozi kundayeni, "Si y' azi ukuti wena u indodana kan-komidhlilale. Wa bulawa nawe ngobuhle bomfazi wako; a ku tandwanga ukuba a zekwe u we umubi kangaka; kepa wena wa m zeka ngamandhla ako—ngokuba wa b' u nezinkomo ezin/le, za tandeke kuyise wentombi, wa ku nika yona; kepa kulowo 'muntu kwa ba isizondo kuye ukuti, 'Ini ukuba intombi in/le kangaka Ujadu a i nike umfokazana e mubi kangaka na? Wa ti, 'Ngi za 'ku m bulala, ngi m shiyise yona; si bone ukuba e file a ngi yi 'ku i zeka na.' Wa bulawa ngaloko wena. Kepa amadhlozi akwini a wa vumi ukuba u fe, a ti, 'Ku ng' enzeke ukuba umntwana wetu a bulawe ngobuhle bomfazi wake. Sa mu nika izinkomo ukuba a zeke, nati si dume ngoku m pata k/le.' Kodwa ke, ndayeni, noko u hamba ngosuku lwanamu/la, u ya bulawa, namadhlozi a wa sizi 'luto, ngokuba u ku nzanele njalo ukuze a buye nesidumbu sako. Si za 'kuya 'ku ku mbulula loko

The spirits said to Undayeni, "We know that you are Unkomi-dhlilale's son. You too are injured on account of your wife's beauty; it was not liked that she should marry one so ugly as you are; but you took her to wife because you were powerful—because you had so many beautiful cattle, which were an object of admiration to the maiden's father, and so he gave her to you; and that excited hatred in the other's heart, and he said, 'How is it that Ujadu has given so beautiful a damsel to so ugly a beggar as that? I will kill him, and force him to leave her; and when he is dead we shall see whether I shall marry her or not.' You were made ill on that account. But the spirits<sup>10</sup> of your people would not allow you to be killed, but said, 'It cannot be permitted that our child should be killed on account of the beauty of his wife. We gave him cattle that he might marry, and we be honoured for treating him well.' But notwithstanding that, Undayeni, although you are living now, you are being killed, and the ancestral spirits give you no help, for that sorcerer is constantly longing to bring home your corpse.<sup>11</sup> We are going to dig up that by which you are in-

<sup>10</sup> Amadhlozi or Amatongo.

<sup>11</sup> That is, to kill you; and like a warrior return with the spoil—the dead body of the conquered.

owa bulawa ngako, u ku bone ngamehlo."

Kwa ti kusasa ya tsho imilozi, ya ti, "Si pe ni ukudhla, s' ename, si hamba." Kwa funwa ukudhla, kwa letwa utshwala bu ngokamba, lwa bekwa kumancele; wa puza ke nabantu bake, kwa pela. Ya bonga, ya ti, "Si ya bonga ke; se si hamba, si hamba nabakwini—Ukcuba nobutongwane nabo bonke bakwini. A si tsho ukuti loko si ya 'ku ku tata obala; si ya 'kulwa nabakona; kodwa si ya 'ku b' ahlula, si buye nako loko. Sala ni kahle ke." Ya hamba.

Sa sala tina nomancele nabantu bake, si mangle si ti, "I za 'kuba 'ndaba ni lena na?" Y' emuka amasuku amatatu. Umancele wa sala nati. Sa buza kuye ukuti, "I ya 'kufika nini na?" Wa ti, "Na ngomso i nga fika, uma pambili ku nge lukuni, i b' ahlulile. Kodwa a ng' azi nami usuku lwo-kufika kwayo, ngokuba a ba ngi tshelanga usuku a ba ya 'kubuya

jured, and you shall see it with your own eyes."

On the following morning the spirits said, "Give us some food, that we may eat and set out." The people fetched food, and beer in a pot, and placed it before Umancele; he and his people ate and drank it all. The spirits returned thanks and said, "We thank you; we are now going; we are going with the spirits of your people—with Ukcuba and Ubutongwane and all the people of your house.<sup>12</sup> We do not say that we shall take that which is killing you without difficulty; we shall fight with the spirits of that place; but we shall conquer them; and bring back what we are going for. So good bye."<sup>13</sup> They went.

We, Umancele and his people remained, we wondering and asking, "How will this matter turn out?" The spirits went away for three days. Umancele remained with us. We asked him when the spirits would come back again. He replied, "They may come perhaps to-morrow if they do not find it a difficult work where they are gone, and they conquer them. But I do not myself know the day of their return, for they did not tell me, for they go to an enemy.

<sup>12</sup> Viz., the dead,—the Amatongo.

<sup>13</sup> Compare this contest between the contending factions of the Amatongo with the battle of the good people, given in "The Confessions of Tom Bourke," *Croker's Fairy Legends*.

ngalo, ngokuba ba ya eziteni. Si ya 'kubona ngoba se be fika nje."

Si buze tina, si ti, "Uma be fikile si ya 'kubona ngani na?" A ti Umancele, "Ni ya 'kuzwa izwi labo; noma ni banga umsindo, ni kuluma ngamandla, ba ya 'kuti, 'Tula ni; si fikile.' Noma ni ng' ezwa, lowo o pakamisa umsindo ba ya 'ku m biza ngegama lake, ba ti, 'Tula, bani. A u zwa ini na? Ku ya 'kuba njalo ke ukufika kwabo."

Umancele wa be e pakati kwetu njengomuntu wasemizini, e nga fani nenyanga; wa dila, wa puza nabantu baka.

Kwa ti ngolwesine ntambama kwa fika wa munye umlozi; s' e-zwa u se u ti, "Ngi fikile." Wa buza Umancele, wa ti, "Ubani na?" Wa ti, "Ng' Ubani," u tsho igama lawo. Wa buza futi Umancele, wa ti, "Au, bani, bonke ba pi na?" Wa ti, "Au, si ya hlupeka. Ba sele; ba ya fa abantu; ba ya si gwaza; a ba vumi ukuba si mbulule; kodwa nati si namadoda akwiti a ya lwa nabo. Ngi ze 'ukcela ukudila. Si lambile. Ngi ya buyela. A ngi z' 'ulala lapa."

We shall know only by their arrival."

When we asked how we should know when they arrived, Umancele said, "You will hear them speak; and if you are making a great noise and talking aloud, they will say, 'Be quiet; we are come.' And if you do not hear, they will call him by name who is making the noise, and say, 'Be quiet, you So-and-so. Do you not hear?' Thus it will be when they come."

Umancele was amongst us like a stranger, not like a doctor; he and his people ate and drank.

On the fourth day in the afternoon one spirit came, and we heard it saying, "I have come." Umancele asked, "Who are you?" It replied, "I am So-and-so," giving the name of the spirit. Umancele again enquired, saying, "O, So-and-so, where are all the rest?" It replied, "O, we are troubled. They remain behind; the people are dying;<sup>14</sup> the enemy is stabbing us; they will not let us dig up the poison; but we too have our men, and they are fighting with them. I have come to ask for food. We are hungry. I am going back. I shall not sleep here."

<sup>14</sup> It is supposed that the Amatongo, or the dead, can die again. Here we have allusions to their being killed in battle, and of their being carried away by the river. See above, p. 225, note 76.

Kwa funwa ukudhla, kwa be-  
kwa kumancele, noma isikafu, no-  
ma utahwala. Wa dhla Umancele,  
wa kgeda. Umlozi wa bonga, wa  
ti, "Sala ni kuhle." Wa buza  
Umancele, wa ti, "Ni ya 'kubuya  
nini na?" Wa ti, "A ng' azi,  
ngokuba abantu ba katele; u loku  
sa fika, amasuku omatatu sa lwa  
njalo ku ze ku be namuhla. Um-  
alaumbe na ngomuso si nga fika.  
A ng' azi; si ya 'kubona pambili."  
W' emuka.

Sa lala lwesikhlanu. Kwa ti  
ngomso emini, sa ti si hlezi, si  
ng' azi 'luto, s' ezwa se i tsho em-  
samo, i ti, "Tula ni umsinde; se  
si fikile; kodwa a si fiki sonke;  
abanye b' emuke namanzi."

Wa buza Umancele, wa ti,  
"Obani na?"

Ya ti, "Ubutongwane. Ka  
vumi ukuwela; w' esaba amanzi.  
Kodwa nezinto e be si ye 'ku zi  
tata, a zi pelele; zi mukile futi  
namanzi; ku muke ingcaba kabani,  
e nokuti nokuti yake; nekabani  
y' emuka njalo; kodwa ezinye zi  
kona; ekabani nobani bonke aba  
takatelwayo, si fika nazo."

The people fetched food and  
placed it before Umancele, both  
solid food and beer. He ate it all.  
The spirit returned thanks, and  
said, "Good bye." Umancele  
asked when they would come  
back. It said, "I do not know,  
for the people are tired; from the  
time we got there, all three days,  
we have been constantly fighting  
till to-day. Perhaps we may come  
to-morrow. I cannot say; we  
shall see by and bye." It de-  
parted.

We retired to rest on the fifth  
day. On the morrow at noon, as  
we were sitting unconscious of any  
thing, we heard the spirits speak-  
ing at the upper part of the house,  
saying, "Cease your noise; we  
are come; but we are not all here;  
some have been carried away by  
the river."

Umancele asked who they were.

They replied, "Ubutongwane.  
He would not cross; he was afraid  
of the water. But all the things  
which we went to fetch, are not  
here; they too were carried away  
by the water; the little bag of  
So-and-so, the one with such and  
such things in it, has been carried  
away; and that of So-and-so; but  
other things are here; the bag of  
So-and-so, and of So-and-so, and of  
all the others who are poisoned,  
we bring with us."

Tina s' ezwa se ku tiwa, "I fike imilozi," ku nyenyezwa aomame. Sa buza, sa ti, "I fike nini na?" Ba ti, "I fike emini nje. Kepa i ti, uyi/lo u mukile namanzi, nezinto ezinye zi muke namanzi." Sa puma ukuti, "Ake si ye 'kuzwa nati." Sa ngena endhlini, sa hlala; s' ezwa bala ku njalo, i kuluma imilozi. Sa fyna ukuba i kuluma pi. Sa bheka emlonjeni kamancele; a sa bona 'kukuluma. Sa ko/ha uma ku tsho pi loko na.

I ti, "Si fike sonke." I kzo kza impi yayo uku/labana kwayo. I ti, "Sa b' ahlula. Ukuze si b' ahlule, sa b' anzela ingomane ngomlilo; sa b' ahlula. Sa hlala, si linda umlilo, ukuze u keime, si mbulule izinto lezi e si fika nazo; kwa ba njalo sa zi mbulula, si fika nazo zonke. Ni ya 'ku zi bona kusasa, ukuti nokuti njalo."

Kwa sa kusasa, kwa ti emini kwa kithwa izinto zonke endhlini, kwa sindwa, ukuze izibi zonke zi pume; y' oma indhlu; kwa butwa abantu baleyo 'mizi yakwiti ukuza

We heard our mothers whispering that the spirits had come. We asked when they came. They said, "Just now, at noon. But they say, your father has been carried away by the river, and some of the things also." We went out, saying, "Just let us go and hear too." We went into the house and sat down; and truly we heard it was so; the spirits were speaking. We tried to discover where the voice came from. We looked earnestly at Umancele's mouth; we did not see him speaking. We could not understand where the voice was.

The spirits said, "We have all come." They related all the acts of the army. They said, "We conquered them. In order that we might conquer them, we made an attack with fire; and so conquered them. We remained watching the fire, that when it had gone out we might dig up the things which we have brought; so we dug them up, and have brought them all. You will see them in the morning, every one of them."

On the following day at noon, every thing was taken out of the house, and the floor was smeared with cowdung, that all dust might be taken away; the floor dried; and all the people of our villages<sup>15</sup>

<sup>15</sup> There were three villages situated near each other, and the inhabitants of all of them came together.



'kubona izinto ezi fikileyo. Kwa ketwa abadala, amadoda nesifazana, aba za 'kungenza endalini ; kwa ti abancane besifazana nabalisa abancane ba Alungwa ; a ba ngena, ba sala ngapandle. Kwa tiwa, abancane a ba nako ukungenza lapa ; a ku fanele ukuba ba boniswe izinto zobulima obubi.

Kwa ti be sa kuluma, ya ti imilozi, "Hlela ni, ni hlale kahle, ni tule umsindo, ni ti nya." Bala kwa ba njalo, ba tula, ba ti nya. Ya tsho imilozi, ya ti, "Kqapela ni oku wayo." Ba hlala ngokukqapela. B' ezwa kw ehla into pezulu, i njengento i ponswe umuntu, i ti gcitshi. Kwa ba kuningi kw enze njalo ukuwa kwako, kwa za kwa pelela. Kwa ti se ku pelile, ya tsho ukuti, "Ku bute ni ; ku pelele manje." Ba ku buta. Ku ti a ba nga ku boniyo, b' ezwe se u tsho umlozi, u ti, "Bheka ni okunye ; nako ngotingo olutile, nokunye kwolutile." Ba ku buta konke.

Ya tsho, ya ti, "Ku pelele ke manje. Hamba ni, ni ye emfuleni, emadwaleni, ni ku hlakazele kona ; ni ya 'kubona kona izinto

were collected to see the things which had come. The old people, men and women, were chosen to go into the house. The young people, female and male, were separated ; they did not go in, but remained outside. They said young people could not go in ; it was not proper for them to see the things of wicked sorcery.

As they were still speaking, the spirits said, "Arrange yourselves properly, and be quite quiet." And truly they were absolutely silent. The spirits said, "Look about you for that which falls." They waited and watched. They heard something fall from above, like a thing thrown by some one ; it fell with a sound. Many things fell in this way, until all had fallen. When all had fallen, the spirits said, "Collect them ; all are now here." They collected them. When there was any thing they did not see, they heard a spirit saying, "See, there is something else ; there it is near such a wattle ; and there is another by such a wattle."<sup>16</sup> They collected every thing.

The spirits said, "You now have every thing. Go to the rocks in the river, and spread them abroad there ; you will there see

<sup>16</sup> The English reader may require to be reminded that the native hut is made of wattles, covered with grass.

e na be ni zi funa ; ingcaba kabani, nanso etile, nekabani etile." Ya z' ahlukana zonke izingcaba ngabaninizo.

Ya ti, "Hamba ni ke, ni kcite emanzini uma se ni bonile, ku muke namanzi. Ni ya 'kupila ; no be e felwa u ya 'kupila ; nogulayo u ya 'kutokoza, ukuze n' azi ukuba si izinyanga impela."

Bala b' emuka, ba hlakazela emanzini ; abanye ba fumana ubu-*hlalu* bwabo ; abanye ba fumana um*hlaba* u botshiwe ; nabanye ba fumana izidwaba zabo ; nabanye ba fumana iziziba zabo ; bonke ba fumana okwabo njalo ; ba ku la*hla* emanzini, kw' emuka. Ba geza izand*hla* nemizimba, be ti, "Si nge goduke nepunga lamanyala."

Ba fika ekaya, sa buza kwomame ngokunyenyeza ukuti, "Ni zi fumene izinto zonke zetu na ?" Ba ti, "Au, impela. Si ya kolwa ukuba ba izinyanga. Se si ku bonile ; nokuti kukabani, e sa si ku bona ku nga ka la*hleki* ; zonke izinto e si z' aziyo sa zi bona. Si y' etemba ukuba si za 'kusinda manje."

the things which you have been looking for ; So-and-so's little bag, and such and such a thing you will see ; and that thing of So-and-so." They distinguished all the little bags according to the persons to whom they belonged.

They said, "Go then, and cast them into the water when you have seen them, that they may be carried away by it. You will get well ; and she whose children died will get well ; and he who is sick will rejoice, that you may know that we are indeed diviners."

So they went and spread them out by the water ; some found their beads ; some found earth bound up ; others found pieces of their old tattered garments ; others their rags ; all found something belonging to them ; they threw them into the water, and they were carried away. They washed their hands and bodies, saying, "We cannot go home with the stench of this filth upon us."

When they came home we asked our mothers in whispers if they had found all our things. They replied, "Yes, surely. We believe that they are diviners. We have seen the things ; there was that of So-and-so which we used to see before it was lost ; we saw every thing which we knew. We now believe that we shall get well."

Kwa ti ngangomuso Umancele wa nikwa inkomo yake. Wa valedisa, wa goduka. Sa bong'a, sa ti, "Hamba ni ka'le ke, ma-kosi. Si bonile ubunyanga benu. Kodwa se si ya 'kukqapela uku-pila kodwa." B' emuka.

Sa sala si bhokile. Wa si tata isisu Umantshayo; za pela izinyanga zokubeleta; wa beleta; ingane ya hlala amasuku ama'lanu, ya hlabeke, ya tsho ngapansi na ngapezulu, ya dhlula. Sa buyela emuva, sa ti, "Au! loku ku tiwe si mbululiwe, ku vela pi loku na? Hau! si za 'ukqapela ngemuva; uma si bona ku ba nje, si ya 'ude-la, si ti, nokumbululwa a ku sizi 'luto. Si ya hlubeke."

Wa hlala isikati eside; wa tabata isisu; za pela izinyanga zake; wa beleta; ya hlala ingane amasuku a nge mangaki; kwa ba njalo ya tsho ngapansi na ngapezulu, ya dhlula.

Sa ti, "Hau! okona 'ku i ko i ku pi! Loku se si bona ku se si kale. Inkomo yetu sa i delela ni? I ku pi na, loku si nga sa boni umntwana njena na?" Sa ti, "O, imilozi i ya si ko'hlisa. A i tabatanga ukufa e sa bulawa ngako.

On the morrow Umancele was given his bullock. He took his leave and went home. We gave thanks, saying, "Go in prosperity, our masters. We have seen your skill. But we are now looking out for our recovery." They departed.

We remained in expectation. Umantshayo became pregnant; her months were ended; she gave birth to a child; after five days it was attacked with violent sickness and diarrhoea; it died. We lost heart again, and said, "O! since it was said the poison which was killing us has been dug up, whence comes this? O! we shall look back again; when we see that it is thus, we shall be satisfied, and say that even digging up the poison is of no use. We are in trouble."

She remained a long time; she became pregnant; her months were ended; she gave birth to a child; it lived a few days; again it was seized with the same disease, and died.

We said, "O! what is the real truth in this matter? For we see that we are still weeping. Why did we give our bullock? Where is the truth of the matter, since even now we see no child born to live? O, the spirits are deceiving us. They did not take away the poison which was killing us. They

I si tungele okwayo, ukuza 'kuta-bata inkomo yetu. A si ku boni ukumbululwa kwetu ; si fela pezu kwako. Ku ze ku be namu/la, u ya felwa Umantshayo."

Nondayeni ka tolanga 'sikala sokupumula ; kwa ba i loku wa gula, wa za wa fa, ku nge ko 'nyanga nanye e m sizayo, z' ahluleka zonke. W' eza wa dlala ngomkababa lo o nge nanyanga ; z' ahluleka zonke. Nabo bakondayeni ba kala ngakukala kunye nati.

UMPENGULA MBANDA.

sewed up to deceive us their own things in the bags, that they might come and take our bullock. We do not see that they dug up the poison for us ; we are dying notwithstanding. And to this day the children of Umantshayo die."

And Undayeni did not get the least rest ; he was always ill, and at last died ; not a single doctor helped him ; all were unsuccessful. And he trifled with my father's wife, who had no doctor who could cure her ; all failed. And the people of Undayeni had the same cause of complaint that we had.

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*Another account.*

NGA ka nga ya kuwo umlozi, ngi ya 'kubula umfana wakwetu, e gula, e nesifo, e kguleka. Sa mangala nobaba nomfo wetu naomame uma isifo sini lesi, loku e kade e nge naso lesi'sifo. Si ya si kga-buka esokuba si zwiwe. Sa hamba, sa fika kuwo umlozi. Sa kuleka, sa ti, "E, mngane ; indab' ezin/le." Sa hlala. Ya ti, "Sa ni bona." Sa vuma, sa ti, "Yebo." Ya kcataz' uguai, ya bema, ya zamula, ya zelula, ya

I ONCE went to a person with a familiar spirit to enquire respecting a boy of ours who had convulsions. My father and brother and mothers and I wondered what was the nature of the disease, since it was a new thing. We saw at first sight that it was something about which we must enquire of the diviner. We set out and went to the person with a familiar spirit. We made obeisance, saying, "Eh, friend ; we come to you for good news." We waited. The doctor said, "Good day." We replied, saying, "Yes." She poured out some snuff, and took it ; she then yawned and stretched, and also

Alasimula futi, ya ti, "Ka ba ka fiki aba bulayo."

Sa Alala isikati eside, sa za nati sa keataz' uguai, sa bema; si te lapa se si kohlwiwe, s' ezwa ukufika kwayo imilosi; ya ti ya si bingelela, ya ti, "Sa ni bona." Sa kgalaza endalini ukuba i taho pi.

Ya ti, "Ni kgalaza ni, loku si ya ni bingelela nje, si ti, 'Sa ni bona!'"

Sa ti, "Si kgalaza ukuba si nga ni boni lapa ni kona."

Ya ti ke, "Si lapa. A ni namandla oku si bona. Ni ya 'kuszwa ngokushumayela nje."

Izwi layo li vela kuyo, li nga tuti elomuntwanyana omncinyane, a li namandla okukuluma kakulu, ngokuba li kuluma pezulu ezintingweni.

Sa ti, "Yebo."

Ya ti, "Ni ze ngendaba."

Wa ti umnikaziyo, "Ba tshaye ni; nampo be ni tshela, be ti, ni ze ngendaba."

Sa tahaya ka.

Ya ti, "Indaba inkulu e ni ze ngayo; umhlola u kumuntu."

Sa i tahayela, sa buza, sa ti, "U

shuddered, and said, "They who divine are not yet here."

We remained a long time, and at length we too took some snuff; when we were no longer thinking of the reason of our coming, we heard that the spirits were come; they saluted us, saying, "Good day." We looked about the house to see where the voice came from.

The spirits said, "Why are you looking about, for we merely salute you?"

We said, "We look about because we cannot see where you are."

They said, "Here we are. You cannot see us. You will be helped by what we say only."

The voice was like that of a very little child; it cannot speak aloud, for it speaks above, among the wattles of the hut.

We replied to the salutation.

The spirits said, "You have come to enquire about something."

The person whose familiars they were said, "Strike the ground for them; see, they say you came to enquire about something."

So we struck the ground.

They said, "That about which you have come is a great matter; the omen has appeared in a man."

We struck the ground, and asked, saying, "How big is the

kumuntu o ngakanani na wona lowo 'mhlola na ?"

Ya ti, "U kumuntu omncinyane."

Sa tahaya kakulu lapo, uma si zwa ukuti ya hlaba kona.

Ya ti, "Ngi ti, umhlola njalo isifo."

Sa tahaya kakulu.

Ya ti, "Si semzimbeni kulowo 'muntu omncinyane." Ya ti, "A ngi zwe uma umuntu muni?" Ya ti, "Umfana."

Sa i vumela kakulu.

Ya ti, "Ka k' alusi. U se muncinyane."

Sa tahaya kakulu.

Ya ti, "Kodwa ni ya mangala, ni mangaliswa umkuba o kuye emzimbeni." Ya ti, "Tshaya ni, ngi zwe uma lo 'mkuba o semzimbeni kulowo 'mfana omncinyane nje, uma umkuba muni na."

Sa tahaya kakulu, sa ti, "Si ya 'kuzwa ngawe, lok' u m bonile wena ukuti umfana muncinyane."

Ya ti, "Naku; ngi m bona, e nga ti a nga kguleka bo."

Sa tahaya kakulu lapo.

man in whom the omen has appeared?"

They replied, "It is a young person."

We struck the ground vehemently there, when we perceived that she<sup>17</sup> had hit the mark.

They said, "I say the omen is a disease."

We smote the ground vehemently.

They said, "It is disease in the body of that young person." They said, "Let me see what that person is? It is a boy."

We assented strongly.

They said, "He does not yet herd. He is still small."

We smote violently on the ground.

They said, "But you wonder at what has occurred to him." They said, "Strike the ground, that I may see what that is which has occurred to the body of the little boy."

We struck the ground vehemently, and said, "We will hear from you, for you have seen that it is a little boy."

They said, "There he is; I see him; it is as though he had convulsions."

Upon that we smote the ground vehemently.

<sup>17</sup> The woman with the familiar spirits. The divination of the spirits is spoken of as something done by the woman, without whom they do not divine.

Ya ti, "Ukukguleka i 'kwenze njani? Ngi buze ni."

Sa ti, "A si nako ukubuza. Ngokuba naku ni y' azi; se ni si tahelile nina ngapambili. Loku u ngapane u ti, a si ku buze nje, a u yi ngayo indlela; loku si zwa u ya ngayo nje, si nga ze si buze ni na?"

Ya ti, "Ngi ti pela, ngi buze ni; ungabe ngi y' eduka."

Sa ti, "Kga; ka w eduki; u ya ngayo indlela e si i bonayo nati."

Ya ti, "Lowo 'mfana ku kgale lap' e ti, 'esuke, a hamba. U se mncane kakulu, a ni ku bonanga loku 'kufa—lapa e se ingane enca-ne; wa za wa kgala ukuhleka, e nga ka bi naso lesa 'sifo; wa za wa hlala, e nga ka bi naso; wa za wa kasa, e nga ka bi naso; wa za w' esuka w' ema, e nga ka bi naso lesa 'sifo; u te lapa e se lu susa unyawo uma a kcatule, sa fika lesa 'sifo. Uku si bona kwenu lesa 'sifo, ni si bone si fika ngoku m bulala nje; wa fela ezandleni zikanina; unina wa m tela ngamanzi, e se yalule amehlo; unina

They said, "What kind of convulsions are they? Enquire of me."

We said, "We have nothing to ask about. For behold you know; you have already first told us. For it is proper that you should tell us to ask, if you were not going the right way; but as we perceive that you are going the right way, what have we to ask of you?"

They replied, "I tell you to ask, for perhaps I am going wrong."

We said, "No; you are not going wrong; you are going by the way which we ourselves see."

They said, "The disease began in the child when he began to walk. When he was very young, you did not see the disease—when he was a little infant; at length when he began to laugh, the disease had not yet appeared; at length he began to sit up, it not having yet appeared; at length he began to go on all fours, it not having yet appeared; at length he began to stand before he was affected by it; when he began to lift his foot from the ground to toddle, the disease came upon him. When you saw the disease, you saw it without expecting anything of the kind; he died in his mother's arms; his mother poured water on him when he was turning up his eyes; she uttered a great

wa kala kakulu, u' etuka, na gijima, na ya endhlini; ni te ni fika endhlini, na fika e se vukile. Wa ti unina, 'Ni ngi zwa ngi kala nje, u file umntanami. A ni mu boni emanzi? Kade ngi mu tele ngamanzi, nokuma a ze a vuke nje.'" Ya ti imilozi, "Ngi ni tshele loko ke; ngi pikise ni uma ka si kona loko e ngi ku tshoyo na."

Sa ti, "Si nge ze sa ku pikisa; si ku tshelile na kukqala, sa ti, u hamba ngayo indhlala."

Ya ti, "Leso 'sifo si fana nesifo somuntu esi isitutwane. Nina ni ze lapa nje, ni ti, ka ni zwe uma leso 'sifo esi kumntwana, lesi 'sifo sini esi fana nesitutwane lesi, uma isifo sini."

Sa ti, "Ehe, u kqinisile; si tanda ukuti ma si zwe kuwena, mlozi; wena u ya 'ku si tshela nesifo nokuti isifo sokuti, si ze s' azi ukukqonda uma lesi 'sifo isifo sokuti; ngokuba se si si tshelwe u we; u si tshela nemiti yoku s' elapa, uma si ya 'kwenza njani na."

Ya ti, "Ngi za 'ku ni tshela isifo. Nina ni novalo olukulu ngokuba ni ti, lo 'mntwana u nesitutwane; ngokuba isitutwane umuntu waso ka lungi; u zitshisa na semulilweni. Mina ngi za 'ku ni tshela, ngi ni kqondise ukwenza kwaleso 'sifo. Ake ni tshaye, ngi

cry, you started, and ran into the house; when you entered he had again come to life. The mother said, 'You heard me cry; my child was dead. Do you not see he is wet? I poured water over him for some time, and therefore he has come to life again.'" The spirits continued, "I have now told you this; deny if what I say is not true."

We replied, "We can in no way dispute what you say; we have told you already that you were going by the right path."

The spirits said, "This disease resembles convulsions. You have come to me to know what is this disease which is like convulsions."

We said, "Just so, you say truly; we wish to hear from you, spirit; you will tell us the disease and its nature, that we may at length understand of what nature it is; for you have already told us the name of the disease; tell us also the medicines with which we shall treat it."

They replied, "I will tell you the disease. You are greatly alarmed because you say the child has convulsions; and a child with convulsions is not safe; he burns himself in the fire. I shall tell you what caused this disease. Just smite on the ground, boys, that I



zwe uma lo 'mntwana i 'kupela kwake ini kuyise, bafana, na ?"

Sa ti, "Ehe ; i 'kupela kwake."

Ya ti, "Tshaya ni, ngi zwe nina, uma ni bula nje, ni ini naye na, nalowo 'mfana na, o gulayo na."

Sa tshaya kakulu.

Ya ti, "Lowo 'mfana umfo wenu." Ya ti, "Tshaya ni, ngi zwe uma umfo wenu kayi/lo wenu ngempela na." Ya ti, "Amanga. Ka si ye okayi/lo wenu ngempela. Ba y' elamana kodwa oyi/lo. Umfo wenu, ngokub' oyi/lo b' elamana."

Sa tshaya kakulu.

Ya ti, "Tshaya ni, ngi zwe uma umupi omkulu kwoyi/lo bobabili. Ngi ti uyi/lo wenu, bafana, ka se ko, wa fa. Tshaya ni, ngi zwe uma wa fela pi." Ya ti, "Nanku ; ngi m bona ; a fel' end/le uyi/lo wenu, bafana. Wa gwazwa ngomkonto. Wa gwazwa isipi 'sizwe nje ?"

Sa tshaya kakulu.

Ya ti, "Wa gwazwa amazulu nganeno kwotukela ; lap' a fela kona uyi/lo, bafana. Lona uyi/lo-kazi ngokwelamana noyi/lo ; yena uyi/lo omkulu."

may understand if the child is the only son of his father."

We said, "Yes ; he is his only son."

They said, "Smite the ground, that I may understand what relation you are to the child, since you come here to enquire."

We smote vehemently on the ground.

They said, "The boy is your brother. Smite the ground, that I may see if he is really your brother born of your own father, or not. Not so. He is not really the son of your father. Your fathers are brothers. He is your brother, because your fathers were brothers."

We smote the ground violently.

They said, "Smite, that I may understand which is the older of the two fathers. I say, boys, your own father is dead. Smite, that I may understand where he died. There he is ; I see him ; he died, boys, in the open country. He was stabbed with an assegai. By what tribe was he stabbed ?"

We smote the ground vehemently.

They said, "He was stabbed by the Amazulu on this side the Utukela ; that is where your father died, boys. The father of that child is your uncle, because he was your father's brother ; he was the elder of the two."

Ya ti, "A ngi ni tshela ukufa ke kaloku oku kumfana lowo. Kodwa isifo sake si fana nesitutwane; kodwa ka si so sona. Nina se ni y' esaba kakulu, ngokuba ni ti isitutwane. Mina ngi za 'ku ni tshela ke, ngokuba ni nga sa yi 'kupinda ni m bone e kguleka. Ngiz za 'ku ni yalela into e ni ya 'ufika, ni y enze. Na ka na m Alabela nje? A ni bonanga ni m Alabela."

Ya ti, "Ake ngi zwe uma n' ake pi, lapa n' ake kona. Ni ka Alalongwa, isizwe e ni kusona. Ke ngi zwe nina isizalo sakwini ni abapi na. Ni abasemadungeni." Ya ti, "Ke ngi zwe kona emadungeni, uma ni se lapa nje ka Alalongwa, emadungeni n' esuswa ini kwini uma ni ze ni ze ka Alalongwa nja." Ya ti, "N' ekwabana naba kwini, n' eza ke kwa Alalongwa lapa." Ya ti, "Tshaya ni, ngi zwe uma se ni w akile nje umuzi wakwini na?"

Sa tshaya.

Ya ti, "A ni ka w aki. N' ake ngapakati kwomunye umuzi; a ni ka w aki owakwini umuzi entabeni. Umfana lowo leso 'aifo si m velela ngapakati kwalowo 'muzi." Ya ti, "Tshaya ni, ngi zwe yena lowo 'muntu e n' aka naye emzini wake uma ni ini naye na."

Sa tshaya.

They said, "Let me now tell you the disease which has attacked the boy. His disease is like convulsions; but it is not convulsions. And you are greatly alarmed because you think it is convulsions. But I shall tell you, for you will not again see him have a fit. I shall tell you what to do when you get home. Did you ever sacrifice for him? You have never sacrificed for him."

They said, "Let me just see where you live. You live among the Amathlongwa; that is the tribe where you live. Let me just see where you were born. You belong to the Amadunga. Just let me see, since you are here among the Amathlongwa, why you were separated from the Amadunga to come here. You quarrelled with your own people, and so came here to the Amathlongwa. Smite the ground, that I may see if you have built your own village."

We smote the ground.

They said, "You have not yet built it. You live in the village of another; you have not yet built your own village on the hill. As for the boy, the disease attacked him in the village where you now are. Smite the ground, that I may see what relation the man with whom you live is to you."

We smote the ground.

Ya ti, "Umitshana wenu e n'ake kuye." Ya ti, "A ngi boni 'luto ngapakati kwomuzi womitshana wenu ; u lungile nje ; a ngi boni indaba ezimbi ngapakati kwawo ; ngi u bona umu/le nje ; ni d/la ni kimele, ngoba ni nga soli 'luto." Ya ti, "Uto e ngi za 'ku ni tshela lona, ngi za 'ku ni tshela itongo. Ka si ko isitutwane kulowo 'mntwana." Ya ti, "Ngi ti mina u netongo."

Sa mangala ukuba imilozi si nga i boni, si zinge si i zwa i kuluma ezintingweni, i kuluma izindaba eziningi si nga i boni.

Ya ti, "Ngi nuka itongo lakwini. Ni ya 'ufika, ni tate imbuzi. Nansi impongo ; ngi i bona."

Sa ti, "Ni i bona ngani na ?"

Ya ti, "Tula ni, ngi za 'ku ni tshela, ngi ni delise umbala wayo. Umbala wayo im/lope. Nanso i s' and' ukufika, i vale ngapetsheya kwelovo emanzimtoti. Se i impongo enkulu. Ni ya 'ku/laba yona, ni m tele ngenyongo. Ni ti ukusuka ni ye 'ku m kelela umuti o ikambi lom/laba." Ya ti, "Ngi bona id/lozi lelo ; li ti, ma ku pume umuzi wakwini, u b' entabeni. Angiti li ya buza id/lozi, li ti, 'Umuzi u b' u kade u ngapakati kwomunye ini na ?' Li

They said, "He is your cousin on the mother's side. I see nothing wrong in the village of your cousin ; he is good ; I see no practising of sorcery there ; I see that the village is clear ; you eat with your eyes shut, for you have nothing to complain of. What I shall tell you is this, it is the ancestral spirits that are doing this. It is not convulsions the child has. For my part I say he is affected by the ancestral spirits."

We wondered that we should continually hear the spirits which we could not see, speaking in the wattles, and telling us many things without our seeing them.

The spirits said, "I point out your ancestral spirits. When you reach home you shall take a goat. There it is, a he goat ; I see it.

We said, "How do you see it ?"

They said, "Be silent, I will tell you, and satisfy you as to its colour. It is white. That is it which has just come from the other side of the Ilovo from the Amanzimtoti. It is now a large he goat. You shall sacrifice it, and pour its gall on the boy. You will go and pluck for him Itongo-medicine. I see that Itongo ; it says that your village is to be removed from its present place, and built on the hill. Does not the Itongo ask, 'Why has the village staid so long in the midst of another ?'

bulala umfana lowo nje, li ti, 'A ku pume umuzi.' Impongo leyo emhlope ni ya 'ku i hlabela unyokokulu, o yena 'ala naye umfana lowo um' a fe, ngokuba yena uyihlomkulu u be tshela ukuba a m bulala, a fe, a hlwe ngokukayihlomkulu. Ngi ya ni tshela loko ke uma ni dele. Ngi ni tshela, ukuze ku ti loku 'kufa ku nga buyela, ni ze ni ze kumina, ni zoku i tata imali yenu. Mina ngi ti, ngi ni tshela nje ukuba leso 'sifo s' enziwa idhlozi, ngokuba li ti, 'A ku pume umuzi.'"

Ya tsho kitina, ya ti, "Se ngi ni bulele; leti ni imali yami ke."

Sa i veza imali.

Ya ti ke kumnikaziyo, ya ti, "Tabata ke; nansi imali."

Ya ti, "Ngi i tata nje imali yenu le. Ni ya 'kubuya, ni zoku i tabata, si nga buyela leso 'sifo. Ngi ti, a si sa yi 'kubuyela."

Umnikaziyo wa hlala pakati kwendhlu ngesikati sasemini lapa si bula; ngokuba ka i namandhla okuhamba yodwa uma i ya 'kubula; ku hamba umnikaziyo. Ngokuba uma i ya tanda uma i hambe, i ya m tshela umnikaziyo, i ti, "Hamba, si hambe, si y' en-

It injures the lad, saying, 'Let the village remove from this place.' The he goat you will sacrifice to your grandmother; it is she who refuses to allow the child to die, for your grandfather had been earnest to kill him, that he might die and be buried in accordance with his wish. I tell you this to satisfy you. I tell you that if the disease returns, you may come back to me and take your money. I tell you that this disease is caused by the ancestral spirit, because it wishes that your village should remove."

The spirits said, "Now I have divined for you; so give me my money."

We took out the money.

Then they said to her whose familiars they were, "Take it; there is the money."

They added, "I just take this money of yours. You will come and take it again if the disease returns. I say, it will never return again."

The woman with the familiar spirits sat in the midst of the house, at the time of full daylight, when we enquired of her; for the spirits cannot go alone when they are going to divine; their possessor goes with them. For if they wish to go they tell their possessor, saying to her, "Let us go to such a

daweni etile," lapa i tanda uma i ye kona. Umnikaziyo ka nama-ndhla okukuluma; u zing' e kuluma kancinane, ngokuba naye u ya i buza, a ti, "Bobani, ni taho njalo, ni kqinisile uku ba tshela kwenu laba 'bantu aba zokubula kunina?" Ukupendula kwayo, ya vuma yona, ya ti, "Si kqinisile, si zek' indaba e kqinisileyo, nabo aba zokubula ba ya 'ku i bona le 'ndaba." A ti, "Wo ba tshela ni ikqiniso. Mina ba ya 'kuza kumina lapa, uma b' eza 'kutabata imali yabo; uma kanti ni ba tshela amanga, ngi ya 'ku ba nika imali. Uma ni nga ba tshelanga isiminya, ngi ya 'ku ba nika." I vume, i ti, "U z' u ba nika. Tina si kuluma isiminya; a si wa kulumi amanga."

Wa y amukela imali umnikaziyo imilozi.

Ya ti kutina, ya ti, "Hamba ni ku/le ka." Sa mangala uma i ti, a si hambe ka/le, si nga i boni. Ya ti, "Wo si konzela ni kubantu bakwini bonke ekaya." Sa vuma, sa ti, "Yebo ke."

Ya ti, "Ni fike, n' enze ngakona loko e ngi ku tshiloyo."

Sa ti, "Ehe; si ya 'kwenza ngako kona e ni ku tshiloyo."

place," wherever they wish to go. The possessor of them cannot speak;<sup>18</sup> she usually says little, for she too enquires of the spirits, and says, "So-and-so, when you say so, do you tell the people who come to enquire of you, the truth?" In reply they say, they do tell the truth, and those who come to enquire will see it. She says, "Tell them the truth. They will come to me here if they come to take back their money; and if you tell them falsehoods, I shall give them back their money again. If you do not tell them the truth, I shall give it back to them." The spirits assent, saying, "You may give it back. For our parts we speak truly; we tell no lies."

So the possessor of the spirits took the money.

The spirits said to us, "Go in peace." We wondered when they bid us go in peace, without our seeing them. They told us to give their services to all our people at home. We said we would.

They said, "When you get home, do exactly what I have told you."

We replied, "Yes; we will do all you have told us to do."

<sup>18</sup> That is, divine. Those diviners who divine by means of the *imilozi* generally speak in a low muttering tone; and they sometimes have peculiar closed eyes. They "peep and mutter," reminding us of Isaiah viii. 19.

Sa hamba ke, sa fik' ekaya. Sa fika, umfana e se hlakanipile. Sa se si kuluma naye, si kuluma, w' eza ubaba endhlini; sa ti, "O, baba, i'kuba si ng' azi inyanga. Si be si ti, 'U bulile umlozi,' ngokuzwa kwetu ezindlebeni. I bule imilozi; ya ku kuluma konke—nokuzalwa kwetu, nokwelamana kwetu, nokuba lona e si kuyena umitshana wetu; ya ku kgeda konke. 'Umfana lo i te ka nakala. I te si y' esaba, si ti u nesitutwane; tina sa vuma, sa ti, 'Ehe; si ti u nesitutwane.' Ya pika inyanga, ya ti, 'Ka naso; u nedhlozi. Idhlozi li ti, a ku pume umuzi.' Ya nuka impongo emhlope, i ti, ku ya 'kuhlathelwa yena, ku pume umuzi ke; ya ti, si ya 'ku mu kelela ikambi lomhlaba, i hlathwe impongo leyo. I tize, ku nga buyela loku 'kufa, ya ti, a si ze si zoku i tabata imali yetu."

Wa ti ubaba, "O, i bulile, kanye nomitshana wetu. Si ya i zwa ukuti i bulile." Wa ti ubaba, "Ini po uma ba nga ngi tsheli ngi

So we went home. On our arrival we found the child better. As we were speaking with him, our father came into the house, and we said, "O father, we never had such confidence in a doctor. When we heard we said, 'The spirit has divined.' The spirits divined; they told us all things—our birth, and the order of our birth, and that he with whom we live is our cousin; they told us every thing. They said the boy has nothing the matter with him that will kill him. They said we are alarmed, thinking he has convulsions; and we assented, saying, 'Yes, yes; we think he has convulsions.' The diviner denied, saying, 'No; he has not convulsions; he is possessed by a spirit. The spirit says that your village must be moved.' The spirits pointed out a white goat, and directed that it should be sacrificed for the child, and the village be moved; and they ordered us to pluck for him Itongo-medicine, and sacrifice the goat. They said, if the disease returned, we were to go and take back our money."

Our father said, "O, they have divined, both as regards the disease and our relations with our cousin. We see they have divined. Why did not our ancestral spirits tell me in a dream that there

lele a kona be ku funayo, ba vela ngokuba se b' eza 'kubulala umntwana njena na? Ku nani uma ba fike ngi lele ba ngi tshela na into a ba i solayo, ba vela ukuba se be bulala umntwana njena, ba nga be be sa ngi tshela na? Abantu abafayo laba ba iziula! Ba vela ngokuba se ba bulala umntwana njena, be nga sa ngi tshelanga na?" Wa ti, "Hamba ni, no i tata impongo, bafana."

S' emuka, sa ya 'ku i tata impongo endhlini. Ya hlatahwa ke, wa telwa lo 'mfana ngenyongo. Umitshana wetu wa ya 'ku li ka ikambi; wa li kamela esitsheni, wa m puzisa lona, wa si lahla isitsha ngapandle kwomuzi. Ya dhlwa inibuzi.

Kwa tiwa, sa ti ukubonga kwetu, "Uma si bona uma i lona idllozi, si ya 'ubona um' a pile, a nga b' e sa gula; si ti umlozi w' enz' amanga um' e sa gula. Si ya 'ubona ngokupila; s' and' uma si ti, i kqinisile imilozu. A s' azi uma ni bulala umntwana nje. Abadala ba nani uma ni gulise bona? Idllozi lihle eli putshwayo,

was something which they wanted, instead of revealing themselves by coming to kill the child in this way? What prevented them from telling me in a dream what they complained about, instead of revealing themselves by coming to kill the child in this way, without saying any thing to me first? These dead men are fools! Why have they revealed themselves by killing the child in this way, without telling me? Go and fetch the goat, boys."

We went to fetch the goat from the house. We killed it, and poured the gall over the boy. Our cousin went to pluck the Itongo-medicine; he squeezed the juice into a cup, and gave it to the boy to drink, and left the cup outside the kraal.<sup>19</sup> The goat was eaten.

We worshipped the ancestral spirits, saying, "We shall see that the child is possessed by a spirit by his getting well, and not getting ill again; we shall say the spirit has lied if he is still ill. We shall see by his recovery; and shall then say, the spirits have told the truth. We do not understand why you have killed such a child as this. What prevents you from making old people ill? That is a good spirit which appears in dreams, and tells what it wants."

<sup>19</sup> It is a very common practice with native doctors to destroy the vessel which has been used to administer medicines.

li kuluma izindaba." Kw'enziwa njalo ukubonga kwetu.

Wa ti ubaba, "Se ngi ya 'upuma nomuzi kusasa, se u ya 'kuma entabeni. Ini ngi ti ngi be ngi Alezi ka/le, ungani pela ngi sa dingile? Li kona inziwa; ngi be ngi za 'ku li bheka ka/le. Se ngi za 'ku u puma ke; li pole inziwa, li be li/le, a nga be e sa gula umfana lo wami. A nga gula, ngi ya 'kuti a si lo id/lozi; nemilozi ngi ya 'ku i pikisa, ngi ti, a i bulanga ka/le." Wa taho njalo ke ubaba. Wa ti, "Inziwa ngi ya 'ku li funa kusasa; si ze si hambe, mitshana wami, si yoku li funa inziwa, si li Alole, loku ngi ti ngi sa dingile; ba be se be ngi bulala."

Ba hamba ke nomitshana wake kusasa, ba ya 'ku li Alola. Ba fika ezweni ema/longwa umfula, ba li Alola, ba li bheka, ba ti, "Li/le; ku fanele uma s' ake lapa, ngokub' amanzi a seduze." Ba buya, ba buyela ekaya.

Kwa ti kusasa sa tata izimbazo, sa ya 'kugaula. Sa gaula ke, wa ba se u y'esuka umuzi, u ya puma ngapakati kwowomitshana wetu;

Such were the words with which we addressed the spirits.

Our father said, "I shall now quit this place with my village in the morning, and put it in a place by itself. Why, when I thought I was living in peace, am I still obliged to be a wanderer? There is a site of an old village; I will examine it well. I shall now remove the village; may the new place be healthy and good, and this boy of mine be no longer ill. If he is still ill, I shall say he is not possessed with a spirit; and I will quarrel with the spirits, and say they have not divined properly." Our father said thus. He said, "I will look at the new site in the morning; let us go together, my cousin, and look at the new site, and inspect it well, for I say I am still a wanderer; for the ancestral spirits have killed me for staying here."

So he and his cousin went in the morning to inspect the site. They went to a place on the river Umathlongwa, and thoroughly inspected it and thought it good, and that it was a proper place for us to build on, for there was water near. They returned home.

In the morning we took our axes, and went to cut wattles and poles for the village. When we had finished cutting, the people of our village left that of our cousin



sa ba se si ya w aka, si ya u kge-da. Umfana ka pindanga a gule. Kwa ba njengokutsho kwomlozi owa ti, 'Ka yi 'kupinda a gule;' ka gulanga. Wa za wa kula, wa kubela esibayeni, w' alusa amatole; wa za wa buya wa puma ematoleni nezimbuzi, wa buya wa kw alusa konke, kanye namatole nezimbuzi nezimvu nezinkomo. Wa za wa ba indoda. Igama lake Umpini. Se ku indoda, u kutele. Ngonyaka o za 'uvela u za 'ku-senga.

Umkaukazi igama lomnikaziyo, owesifazana. A si yo indoda, umfazi. Wa s' azi ngokukuleka, se si fikile kuye; ngokuba nati sa tshelwa abanye abantu aba ka ba ya 'kubula kuyena, ba ti, u ya bula kakulu. W ake emtwalume enzansi, elwand'ile, kude nati. Ku lalwa kanye end'ileleni, ku ya sa ku ya fikwa.

UGUAISE.

and went to it, and then we completed it. The boy was not ill any more. It turned out in accordance with the word of the spirit; he was not ill again. At length he took out the calves at milking time, and herded the calves; at length he not only herded the calves and goats, but all the cattle—calves, goats, sheep, and cows. And at length he grew to be a man. His name is Umpini. He is now a diligent man. Next year he will milk the cows.

The name of the woman with the familiar spirits is Umkaukazi. It was not a man, but a woman. She saw us for the first time when we saluted her on our arrival; for we too had been told by others that she was a great diviner. She lived on the Umtwalume by the sea, at a distance from us. It is a day and a half's journey from this.<sup>20</sup>

<sup>20</sup> The Hebrew Oloth, according to Gesenius, was "a soothsayer who evoked the manes of the dead by incantations and magical songs in order to give answers as to future and doubtful things." The demon or familiar spirit spoke in a half-whisper, half-whistling voice; and the Septuagint render the word by "ventriloquist," just as those who have witnessed divination by the *imiloz* have been disposed to attribute the phenomenon to ventriloquism.

Among the Polynesians the ancestral spirits are believed to speak to those who enquire of them with a similar mysterious voice, which there too is ascribed to ventriloquism. (See *Westminster Review*, No. XLII., April 1862, p. 313.)

## HEAVEN-DOCTORS, &amp;c.

*Heaven-herds.<sup>21</sup> Rain-doctors.*

ISIKQOTO a s' ahlukene kakulu  
nonyazi ; si ti kokubili ku impi  
yenkosi e si tshaywa ngayo lapa

WE do not make a great distinction  
between hail and lightning ;  
we say, each is an army of the  
lord who smites us in this world.

<sup>21</sup> *Heaven-herds ; or Sky-herds.*

ABALUSI bezulu ku tiwa b' alusa  
izulu, ngokuba ku ti ngesikati so-  
kukhloma kwalo ba bone masinyane  
ukuba izulu namhla nje libi, li pu-  
mile ekutuleni, li pumela ukwenza  
kabi ; ku fudumale inhliziyo zaba-  
lusi, ba nga be be sa ncibilika, no-  
kudhla ku ng' ehlili, ba ngenwe  
ivuso, ku nga ti ku za impi yoku  
ba bulala. Ku ze ku ti gidi isi-  
bindi lapa se li fikile. Ba pume,  
ba li kqokqe, be linga uku li buyi-  
sela emuva lapa li pume kona ;  
b' ale amatshe ukuba a we, ngo-  
kwazi ukuba a ya 'kukgeda uku-  
dhlala notshani nemiti. Ngaloko  
ke ba abalusi bokwalusa, ukuze  
izulu li nga fohlili, li zenzele ezin-  
tweni. A ba kalimi imvula, i  
lungile yona ; ba kalima unyazi  
nesikqoto ; ba kalima kulowo 'mu-  
zi lapa b' emi kona unyazi.

HEAVEN-HERDS are said to herd  
the heaven, because when it is  
overcast, they at once see that the  
heaven is bad, and has ceased to  
be calm, and has gone out to do  
evil ; and the hearts of the herds  
are kindled ; they are no longer  
happy, are unable to swallow any  
food, and are struck with fear, as  
though an enemy was coming to  
kill them. At last they become  
brave when the lightning begins  
to flash. They quit their huts  
and drive it away, trying to make  
it return to whence it came ; they  
forbid the hailstones to fall, be-  
cause they know that they will  
destroy the food, the grass, and  
the trees. They are therefore  
herds who herd the heaven, that  
it may not break out and do its  
will on the property of people.  
They do not turn back the rain,  
for it is good ; they turn back the  
lightning and the hail ; they turn  
back the lightning from the village  
where they live.

emhlabeni. S' ahlukene kodwa ngokwenza kwaso; unyazi lu nokwenza kwalo; kepa isikqoto ku y' ezwakala lapo si vela ngakona; ngokuba ngemva kwodumo olukulu ku zwakala umsindo omkulu ezulwini u hhubisa kwezinkobe se zi tsha. Kepa aba izinyanga zokwalusa, uma ku zwakala loko, ba ya puma masinyane, si s' ezwakala kude, ba kqala ukuba ba base esolweni, b' enzela ukuti noma li nga ka fiki eduze, li s' ezwakala kude, a li ti li fika eduze li be se li dumele, nokukuza ku size. Ngokuba uma inyanga lapo izulu li duma a ya kqala i pume, ya hlala endhlini kwa za kwa fika izulu, noma i puma uma se li fikile, a i se nama ndhla okungoba isikqoto leso; ngokuba kulukuni uku si buyisela emuva uma se si fikile.

Zi ti ngokuhlomela kwazo, zi li zwa li sa ndindizela, nazo zi kqale ukuzilungisa, ukuze zi nga kohliseki. Ngokuba isikqoto leso, uma

We distinguish them, however, by the effect of the hail, which is different from that of the lightning; and the hail is heard in the direction from which it is coming; for after great thunder there is heard a great sound in the sky, which resembles the singing of maize in a pot when the water has boiled away. And the doctors, who are herds of the sky, when they hear that, go out at once, whilst the sound of the hail is still afar off, and begin to light a fire in the isolo;<sup>22</sup> they do this before it has come near, whilst it is still audible at a distance, that when it comes near it may have lost its power, and chiding<sup>23</sup> be sufficient. For if when it thunders the doctor does not at once go out, but stays indoors till the hail comes, even should he go out when it has come, he has no longer power to overcome the hail; for it is difficult to make it turn back again when once it has come.

As regards their preparing for the contest, when they hear the sky rumbling, they too begin to get themselves ready, that they may not be conquered. For as to

<sup>22</sup> *Isolo* is a fireplace outside the kraal, but near it, where medicines capable of influencing the heaven—heaven-medicines—are burnt.

<sup>23</sup> That is, by burning the heaven-medicines whilst the hail is still distant, they diminish its power, so that when it comes, if it should be able to come at all, it may be unable to do any harm; but may be readily made to obey the doctor's command to depart.

inyanga i nga zili ukudhla, ku tiwa uma amatshe e i tshaya kakulu i seduze engozini ; ku tiwa amatshe lawo a bonakalisa ukuti a i se namandla okumelana nonyazi. I ya 'kuswela ukuba i buye i hlansiswe ngakumbe, ukuze i be nesibindi. Ngokuba uma i bona ekwaluseni kwayo i nga tobi noma isikqoto noma unyazi, loko kokobili, a i sa melwa 'sibindi, i se i y' esaba ; noma i bona unyazi lu vimba amehlo ayo i y' esaba, i fise ukungena endhlini.

I loko ke abantu abamnyama a ba kuluma ngako ukuti, ku kona amandla kubantu abamnyama ; ngokuba be ti ulaka olu vela ezulwini lonke, ba ya lw azi uku lu kcima, lawo amandla amabili, unyazi nesikqoto. A ngi tsho ukuti nezulu uku li nisa ba ya kw azi ; kepa ba tsho bona ukuti ba ya kw azi.

Kodwa kakulu i loku oku b' enza amehlo amnyama, ngokuba a

the hail, if a doctor has not fasted, it is said if the hail-stones strike him much he is near to danger ; and it is said that the hail-stones make it manifest that he has no longer any power to contend with the lightning.<sup>24</sup> And he will require to be again purified a second time, that he may have courage. For if whilst herding<sup>25</sup> he observes that he cannot subject either the hail or the lightning, he has no longer any courage, but is afraid ; and even if he see the lightning dazzle his eyes, he is afraid, and wishes to go indoors.

It is this then about which black men speak, when they say that black men have power ; for they say that they know how to quell the wrath which comes from the whole heaven, that is, the two powers, lightning and hail. I do not say they know also how to make the sky rain ; but they say they know.

But it is especially this which darkens their eyes, for they do not

<sup>24</sup> *Ukumelana nezulu*,—*ukumelana nonyazi*,—to counteract the heaven or the lightning,—is an expression we shall often meet with. I point out, without being able to say whether there is any similarity in meaning, a passage—Ps. lxxiii. 9—"They set their mouth against the heaven," which we shall best render by, *Ba melana ngomlomo wabo nezulu*. No doubt the heaven in the Hebrew Scriptures is often synonymous with God ; in other places it is spoken of as an object of idol-adoration. There were sorcerers, diviners, and those with familiar spirits known to the Hebrews ; there might also have been rain-doctors and sky-doctors.

<sup>25</sup> That is, whilst endeavouring to turn back the storm.

ba tsho ukuti, lu kona olunye ulaka ngapandhle kwalolu a se be lu funele imiti yoku lwahlula.

Isikqoto lesi ke izinyanga ezindaweni zonke ; noma ku kona inkosi esizweni esitile, abantu a ba tsho ngamabele ukuti, "Amabele lawo si wa dhla ngenkosi le ;" ba ti, "La mabele si wa dhla ngokabani ; ngokuba li ya ti li futuzele, si nga s'azi ukuba li ya 'kubuyela kwenye indawo, a ti a nga kwitshiza, 'enze konke, si me 'sibindi."

Nank' ukuduma ; uma izulu li ya duma, li nga leti 'matshe, li kqube unyazi, a ba i beki inyanga yesikqoto, ba beka inyanga yonyazi, ukuba i pume, i memeze ; b'eme 'sibindi uma umalusi 'alusile pandhle. Kepa uma e nge ko lowo 'malusi, ku kitshwa nengubo yake, i bekwe pandhle. Yenziwe uku nga ti ukqobo lwake.

I loko ke ukwenza kwezinyanga ezalusayo izulu. Ngokuba uma izulu li ya duma, li kqinisile, inyanga i ya kqala ukunyakama,

say there is any other wrath but that, for which they have already found medicines, which are capable of subduing it.

The hail then has its doctors in all places ; and though there is a chief in a certain nation, the people do not say, "We have corn to eat through the power of the chief ;" but they say, "We have corn to eat through the son of So-and-so ; for when the sky rolls cloud upon cloud, and we do not know that it will go back to another place, he can work diligently and do all that is necessary, and we have no more any fear."

There is thunder ; if it<sup>26</sup> thunders without hailing, but hurls lightning, they do not appoint an inyanga of hail to herd, but an inyanga of lightning to go out and shout ; and take courage when there is a heaven-herd herding outside the house. But if the herd is not at home, they take his blanket, and put it outside. The blanket is made, as it were, the herd himself.

This then is what those izinyanga do who herd the heaven. For if it thunders excessively, the inyanga begins to frown, that he

<sup>26</sup> *It—izulu*, throughout spoken of as though it was a person, possessed of intelligence. The literal translation of the sentence is : There is thunder ; if the heaven thunders, without bringing hailstones, but urges on the lightning.

ukuba i hlwe nayo njengezulu li Aloma. Uma abantu bakona endhlini, noma i nga ka pumi, uma abantu be kuluma ngokukzokozela, i ya ba tiba ngokuti, "Tula ni, ni ti nya." Ngokuba i ti nayo inhliziyo yayo i se i futuzele, njengaloko nalo li za ngamandla; a i be i sa tanda ukuba ku kulume omunye umuntu, 'kupela i yo yodwa e kulumayo ngokumemeza. Futi uma u hamba nayo endhleleni, izulu la ni kandanisa ni se kude nemizi, noma u be u hamba pambi, yona i semuva, i ya 'kutsho kuwe ukuti, "Dhlula, u hambe pambili;" yona i hambe emuva kude nawe; ngokuba i ti uma u hamba emuva kwayo u ya 'kuzuza ingozi, ngokuba izulu li ti u ya i bulala. Inyanga i ku dhlulise ukuhamba pambili ni ze ni fike ekaya.

Ku njalo loko 'kwenza kwezulu nezinyanga; ngokuba abantu abamnyama ba ya kolwa kuloko 'kukuza izulu nokutiba isikqoto. Lezo 'zinto zombili a ba kcabangi ngazo ukuti noma be ti ba ya z'azi, ba ziko/lisa; ba ti bona ku isi-

too may be dark as the heaven when it is covered with clouds. If the people of the house, whether he has gone out or not, speak very loudly, he silences them, saying, "Be still altogether." For his heart too is gathering clouds, as the heaven when it is coming quickly; and he no longer wishes that any one else should speak, but himself only by shouting. And if you go with him on a journey, and it suddenly thunders whilst you are at a distance from any village, and you are going first and he following, he will say to you, "Go on in front;" and he will follow at some distance from you; for he says if you go behind him you will meet with an accident, for the heaven will think you are killing him.<sup>27</sup> And he makes you go on in front till you reach home.

Such then is the action of the heaven and of the inyanga; for black men believe in that scolding of the heaven, and that silencing of the hail. They do not imagine that when they say they know these things, they deceive themselves; they say that it is true

<sup>27</sup> From this it is clear that we are not to regard the heaven-herd as an opponent of the heaven; but as a priest to whom is entrusted the power of prevailing mediation. He is under the protection of the heaven; and his enemies, real or supposed, are liable to be destroyed by it, whilst he is safe so long as he is observant of the laws of his office. Heathen have sometimes asked me to pray for rain because I am one whose office it is "ukumelana nenkosi," to contend with God. Compare Gen. xxxii. 24—28. And see below, where the heaven avenges the death of the rain-doctor.

minya loko ukuba inyanga yokwaulusa i namandla okumelana nonyazi nesikqoto ; ngokuba ba ti labo 'bantu, uma si buza tina, " Si ng'azi ukuba loko 'kwenza ba kw enza ngesibindi a ba si tate pi ukumelana nezulu na."

Ba ti, ku ti uma li za 'kuhloma, noma amafu e nga ka bonakali ukuba li za 'kuduma kabuhlungu, inhliziyo yenyanga i be se i zwile ngokuti ku kona ukufudumala ngapakati, umuntu u vuswa ukutukutela ; lapa izulu li ya kgala ukuhloma nje, naye a hlwe njengalo. Ngokuba be ti bona, se ba li gcaba, ba li dila. Uku li dila loku ba taho ngokuba li dila inkomo, kepa lezo 'zinkomo i ya

that the heaven-herd<sup>28</sup> is able to contend with the lightning and hail ; for these people say, if we ask them, that they do not understand where they get the courage with which they contend with the heaven.

They say that when the heaven is about to be clouded,<sup>29</sup> and before the clouds appear or it is evident that it is about to thunder excessively, the inyanga's heart already feels, for there is heat within him, and he is excited by anger ; when the sky just begins to be clouded, he too becomes dark like it. For the doctors say they scarify with the heaven,<sup>30</sup> and eat it. To eat the heaven is this, for the heaven eats cattle, and the

<sup>28</sup> Or sky-doctor, heaven meaning the sky, which is not supposed to be very high above the earth.

<sup>29</sup> Lit., about to arm.

<sup>30</sup> I have translated literally here, but it will be scarcely intelligible to the English reader without explanation. The natives say they scarify with the heaven, that is, make scarifications and rub in medicines, and eat it. The heaven is here used for those substances in which it, or its power or virtue, is supposed to be. A bullock struck with lightning is supposed to have the heaven, or power of the heaven, in it ; so the thunderbolt which comes from heaven ; and the fabulous bird which is supposed to descend in a thunder storm. Therefore when they say they scarify with the heaven, they mean that the doctors make scarifications in their own bodies and rub in medicines mixed with the flesh of a bullock struck with lightning, or with the thunderbolt, or with the flesh of the *inyoni-yezulu*, the lightning-bird. And "eating the heaven" means in like manner eating those things in which the heaven, or its power or virtue, is supposed to be. By this practice they are brought into sympathy with the heaven,—feel with it, know when it is going to thunder, and are able to counteract it. Here again we see the homœopathic principle coming out in their therapeutics, as we do in so many other instances ; *similia similibus*,—lightning by lightning.

tatwa inyama yazo, i bekwe ode-  
ngezini, iuyanga i i dñle ngoku i  
ncinda, i pitikezwe nemiti yayo;  
ngokuba ku ti lapo li ñlabe kona  
pansi, izinyanga zi ti u kona um-  
suka o salela pansi, kepa lowo 'm-  
suka ku tiwa inyela; ba ya li mba  
ba ze ba li fumane, ba sebenze  
ngalo; ba tsho ke ukuti, isibindi  
leso a ba naso sokumelana nezulu  
i lelo 'nyela eli funyanwa lapo  
izulu li ñlabe kona. Kakulu ne-  
nyoni leyo e ku tiwa eyezulu;

doctor takes the flesh of such  
cattle, and places it in a sherd, and  
the doctor eats it whilst hot,<sup>31</sup>  
mixed with his medicines; for  
where the lightning strikes the  
ground, the doctors say there is  
something resembling the shank of  
an assagai,<sup>32</sup> which remains in the  
earth, and this thing is called a  
thunderbolt; they dig till they  
find it,<sup>33</sup> and use it as a heaven-  
medicine; and so they say that  
the courage which they possess of  
contending with the heaven is  
that thunderbolt, which is found  
where the lightning has struck.  
Especially the bird also which is  
called the lightning-bird,<sup>34</sup> they

<sup>31</sup> *Ukuncinda*, makes an *izembe*, and eats it, see p. 290, note 52.

<sup>32</sup> *Umsuka* is the shank of an assagai, or of a native pick, or any thing of that kind.

<sup>33</sup> It is said that the doctors are directed to the place where the thunderbolt is by watching during a storm, and, going to the place where they suppose they saw the lightning strike, they find a heap of jelly-like substance over the spot where the bolt entered, and digging find it.

<sup>34</sup> In the legends of the American Indians we meet with accounts of Thunder-birds, or Cloud-birds. "They frequently explain the thunder as the sound of the cloud-bird flapping his wings, and the lightning as the fire that flashes from his tracks, like the sparks which the buffalo scatters when he scours over the stony plain." A metaphor which probably arose from personifying the clouds, and supposing that motion meant life, and where there was a voice there must be a living being to utter it; like the Maruts or Storm-gods of the Hindoo. The metaphor may have been a simple metaphor at first, to become at last to the minds of the masses a truth expressing a fact of nature. (*Brinton's Myths of the New World*, p. 102—104.)—A Dahcotah thus explains the theory of thunder:—"Thunder is a large bird, flying through the air; its bright tracks are seen in the heavens, before you hear the clapping of its wings. But it is the young ones that do the mischief. The parent bird would not hurt a Dahcotah. Long ago a thunder-bird fell from the heavens; and our fathers saw it as it



ngokuba i yona umngomo leyo 'nyoni emitini yonke. Uma inyanganga i nge nayo leyo 'nyoni, inyanganga kodwa, i nge melwe 'sibindi njengaleyo e nayo, eya i dhlayo. Ngokuba leyo 'nyoni izinyanga zi gaba ngaleyo 'nyoni; ngokuba i namafuta; ku tiwa amafuta i wona e inyanganga i siza ngawo kakulu, noma ku kona umuntu owa futwa izulu, la m shiya; kepa la m shiya nokukulu ukwesaba. Uma li ya duma ka melwa 'sibindi, u ya hlupeka njalonjalo; ka hlupeki enliziyweni kodwa; ku ya bonakala ukuhlupeka kwake ngokuba u ya nyakaza njalonjalo endhlini, e swele indawo lapo nga e zifaka kona. Kepa inyanganga leyo uma ya bizwa ukuba i ze 'ku m nika lona izulu, uma se li duma ngemva u ya tsho, a ti, "Inyanganga ya ng' elapa; a ngi s' esabi."

say that that is the most powerful among all lightning-medicines. If a doctor does not possess it, but is a doctor only, he cannot have courage as that doctor can who possesses the lightning-bird, and who has eaten it. For doctors make their boast of this bird; for it is fat, and it is said to be the fat especially with which the doctors treat those who are struck, when one has been slightly struck and then left; but has been left full of dread. If it thunders he has no courage, and is much troubled at all times; he is not troubled mentally only; it is evident that he is troubled, for he continually moves about in the house, and seeks a place where he may hide himself. But if the doctor has been summoned to come and give him heaven-medicine,<sup>35</sup> then after that if it thunders he says, "The doctor has given me medicine; I am no longer afraid."

lay not far from the Little Crow's village." (*Dahcotah; or, Life and Legends of the Sioux. By Mrs. Mary Eastman, p. 191.*) See also the legend of Unktahe and the Thunder-bird. Cloudy-Sky, during one of his earthly sojournings, had allied himself with the thunder-birds to fight against the spirits of the waters, and with his own hand killed the son of Unktahe, the God of rivers. For this he was doomed to death on his fourth appearance on earth as a great medicine-man. (*Id., p. 213, &c.*)—Catlin relates that some Indians led him to "The Thunder's nest," where it is supposed the thunder-bird, a very small bird indeed, hatches its eggs, and the thunder is supposed to come out of the egg. (*Life among the Indians, p. 166.*)—Jupiter's Eagle probably has some connection with such legends.

<sup>35</sup> Lit., the very heaven, meaning thereby, the fat of the lightning-bird, or its flesh, or portion of a thunder-bolt.

Ngokuba leyo 'nyoni, baningi aba i bonileyo ngamehlo. Kepa kakulu izinyanga nabantu aba i bone ngesikati sokuduma kwezulu, ukuba unyazi lu tshaye pansi; i ya sala. Uma u kona umuntu eduze naleyo 'ndawo, u ya i bona ezinkungwini pansi, a ye 'ku i bulala. Uma e se i bulele, a kqale ukubalisa ngokuti, "Umakazi ngi ya 'kuhamba nje na, loku ngi bulele le inyoni e ngi nga i bonanga? A si yo nje le inyoni e ku tshiwo ukuti, i kona inyoni yezulu e hamba nonyazi?" U ya balisa ngokuba e i bona ukuma kwayo ku nga fani nokwezinyoni a kade e zi bona; a bone ku kodwa okwayo, ngokuba i ya bazizela izimpape zayo. Umuntu a nga ti ibomvu; a bone ukuti, "Ai; ilu/laza." Kepa uma e bhekisisile a nga ti, "Kqa, i pakati kwaloko, ngi ku bona." Kepa mina ngi lu bonile upape lwayo uma ngi se semsunduzi; ngokuba ngi be ngi swele njalonzalo ukubona lowo 'mbala wenyoni; kepa nga za nga lu bona upape lwayo. Lowo 'muntu owa

But as regards that bird, there are many who have seen it with their eyes. And especially doctors, and those persons who have seen it when it thunders and the lightning strikes the ground; the bird remains where the ground was struck. If there is any one near that place, he sees it in the fog on the ground, and goes and kills it. When he has killed it, he begins to be in doubt, saying, "Can it be that I shall continue to live as I have hitherto, seeing that I have killed this bird, which I never saw before? Is it not really that bird which it is said exists, the lightning-bird which goes with the lightning?" He is in doubt because he sees that its characteristics are not like those of birds which he has known for a long time; he sees that it is quite peculiar, for its feathers glisten. A man may think that it is red; again he sees that it is not so, it is green. But if he looks earnestly he may say, "No, it is something between the two colours, as I am looking at it." And I myself once saw a feather of this bird whilst I was living on the Umsunduzi; for I had wished for a long time to see the colour of the bird; and at length I saw one of its feathers. The man to whom it belonged

e lu pete wa lu kumula esikwameni sake ; nga bona nembala, nga taho ukuti, "Hau ! olwenyoni esabekayo." Wa ngi bonisa netambo layo ; la fana netambo li fakwe umtanjana omuncinyane wegazi nomtshwana o hlangana nompofana ; nga bona imitshwe eminingi etanjeni layo, nga ti, "Nembala." I loko ke e nga ku zwa ngaleyo 'ndaba. Kwa pela ngaloko ke, e nga zibonela kona ngawami amehlo.

Izinyanga zokwalusa si kuluma ngomfaekiso, ngokuba umuntu owalusa izinkomo u nezikali negqokwe lemvula. Sa tata lelo 'gama lomalusi wezinkomo, si biza omelana nonyazi, ngokuba uma e lu tiba u ya memeza njengomfana wezinkomo ; yena uma e ngena esibayeni nezikali zake, a tule nje, zi nge pume izinkomo ; kepa ngokulo hla ikwelo, izinkomo zi y' e zwa ukuba u ti nga z' aluka, ukuti a zi pume esibayeni. Na lowo 'malusi owalusa unyazi w enza njengalow o wezinkomo ; w enza njalo ke ngokulo hla ikwelo ; a ti, "Tshui-i-i. Hamba, u ye le ; u ng' ezi lapa." A pinde njalonjalo.

Lezo 'zinyanga zi tsho ukuti zi y' ezwana nezulu. I loku ukutsho

took it out of his bag ; and truly I saw it, and said, "Indeed it is the feather of a dreadful bird." He also showed me one of its bones ; it was like a bone in which are many little blood-vessels and many little grey lines ; I saw many lines in the bone, and said, "Truly." This then is what I have heard on this matter, and that was confirmed by what I saw for myself with my own eyes.

When we say herding-doctors, we speak metaphorically, for a man who herds cattle has weapons and his rain-shield.<sup>36</sup> We take the name of a herder of cattle, and give it to one who counteracts the lightning, for when he keeps it back he shouts as a boy who is herding cattle ; if he goes into the cattle-pen with his weapons and is silent, the cattle cannot go out ; but by whistling the cattle understand that he tells them to go to the pastures, that is, to go out of the pen. And the herd that herds the lightning does the same as the herder of the cattle ; he does as he does by whistling ; he says, "Tshui-i-i. Depart, and go yonder ; do not come here." He repeats this again and again.

Such doctors as these say they have a common feeling with the heaven. They say this because

<sup>36</sup> A small shield which is used as an umbrella to ward off rain and hail.

kwazo, ukuba ngesinye isikati ku tiwa inyanga etile i ya li tumela kwenye uku i linga, i bone uma inyanga e kqinileyo na. Kodwa a i i lingi eya miselwa i yo; i linga izinyanga ezinye e nga zi kqon-di uma za miselwa kanjani na; ngokuba i loku e i bona ngako ukuba inyanga impela, ngoku i buyisela lona, nayo i kqale ukuputuzela ukungena end/lini ukuzilungisa.

sometimes it is said a certain doctor sends the lightning<sup>37</sup> to another doctor to try him whether he is a powerful doctor or not. He does not try the doctor who appointed him; he tries others whose appointment he does not understand;<sup>38</sup> for it is this by which he sees that another is a doctor indeed, by his sending back to him the lightning, and he too begins to bustle about and to enter his house to set himself in order.<sup>39</sup>

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<sup>37</sup> Lit., the heaven, or sky.

<sup>38</sup> Here again we have apparently an intimation that the *izinyanga* were priests—not self-appointed, but commissioned by others who preceded them. But there appears also to have been dissidents—those whose commission was not known. Man is the same every where.

<sup>39</sup> We find similar trials of skill among sorcerers of other countries. It is said a German sorcerer was called to see if he could not “extinguish” our far-famed sorcerer Roger Bacon. He raised a spirit which he ordered to carry off Roger Bacon. But Roger was too strong for the German, and the raised spirit, instead of taking away Roger as commanded, carried off his own master.—In like manner “the priest Eiríkur” having snatched by his sorcery from the hands of “the good folk of Sída” a murderer who was condemned to lose his head,—a not very priestly act, it may be,—they “hired a man from the West firths who dabbled in magic to send a great cat to slay Eiríkur.” Eiríkur’s magic and prophetic power could not protect him from this cat. The sender worked,—the “sending” was sent,—and unlooked-for rushed upon its victim; and Eiríkur was saved, not by magic and inner sight, but by “quickness” and help of a pupil in sorcery. And “Puss,” that is, the “sending,” soon lay dead upon the ground. Eiríkur had triumphed. But triumph is nothing without revenge. He must teach the people that Eiríkur—priest and sorcerer, strange but not uncommon combination—must not be trifled with. So he “despatched a sending to the man in the West firths, and put an end to him almost as quickly as to his goblin-cat.” (*Icelandic Legends*, p. 262.)

Kwa ti ngesikati esadhlulayo ukuhambela kwami kwiti, nga fika nga lala ; kwa ti ku sa, ntambama izulu la hloma, la ba libi kakulu, ngesikati umbila u ka/lela. Nga ngi hlezi emnyaugo, li duma kakulu ; nomne wetu u inyanga, wa ngena endhlini e gijima, w' etula ihau lake nezikgu zake, wa puma. Li ti uma li tsho ngamandhla, naye wa tsho ngamandhla ukumemeza noku/lo/la i-kwelo. Nga buza kumame, nga ti, "Lo 'muntu w enza ni na ?" Wa ti, "Musa ukukuluma, loko uma ku nje a ku be ku sa kulunywa. Umalusi." Nga tula ke. Kepa la w' ehlisa amatshe amaningi. Nga ti u za 'kufa, ngokuba ng' ezwa ukutshaya kwayo ehawini lake ; kwa nga ku kicitekele umbila. Kepa noko wa bangeka, ka ngenanga endhlini. Na ngonyazi l' enze njalo ; ka z' a ngena la za la sa.

Ku te kusasa ng' ezwa ku tiwa emzini kababekazi enzansi, enyameni, Uma/lati u te u ya puma, izinyanga ezinkulu zi nga ka pumi ; wa memeza kanye, e ti,

It happened in times past when I visited my people, on my arrival I lay down ; on the following day in the afternoon the sky became overcast, and was very dark indeed ; at the time when the maize was blossoming. I was sitting at the doorway whilst it was thundering excessively ; and my brother who is a doctor entered the house, running, and took down his shield and his string of medicines, and went out. When it thundered aloud, he too shouted aloud, and whistled. I asked my mother what the man was doing. She replied, "Do not speak, for when it is like this no one any longer speaks. He is a heaven-herd." So I was silent. And the heaven cast down many hail-stones. And I thought he would die, for I heard them striking on his shield ; it was as though maize had been thrown on him. But although he was resisted very much, he did not enter the house. And as regards the lightning, in like manner the heaven resisted him ; but he did not enter the house until it was bright again.

In the morning I heard it said that at my uncle's village, at Inyama, down the river, one Uma-thlati said he would go out before the great doctors went out ; he shouted aloud, saying, "Depart,

"Muka, u ye le." Kwa ti swiswi emzimbeni, wa ngena nyovane endhlini. Wa pinda nomunye, wa ti u ya memeza, la m vimba umlomo. Ngaleyo 'mini la u fulatela lowo 'muzi; wa ba owalo, la zenzela. Ba hlala ngezindlu; la wa kgeda amabele, la wa ti nya.

Kepa nga ti uma ngi ku zwe loko, nga ti, "Kanti inyanga enjengaleyo i y' a/luleka na? Si ya 'kudhla ni nonyaka, loku z' a/lulekile ngokwalusa na?"

Kwa tiwa, "A ba zilanga. B' a/lulekile nje."

and go yonder." But the hail smote loudly on his body, and he came into the house backwards. Another went out, and when he shouted, the heaven stopped his mouth. On that day the heaven turned its back<sup>40</sup> on the village; it was entirely in its power, and it did its will. They remained in their houses; it entirely destroyed the corn.

When I heard this I said, "Forsooth is such a doctor as that conquered? What shall we eat this year, since they have been unable to herd?"

They replied, "They did not fast.<sup>41</sup> They are therefore conquered."

<sup>40</sup> It is well to note this use of *fulatela*; to turn the back on an enemy means to have conquered him utterly.

<sup>41</sup> Here we find fasting—abstinence from food and labour—one of the conditions of successful performance of the duties of an office. There is this saying among the natives, "*Umzimba owo esutayo njalo-njalo u nge bone kahle oku-imfihlo*," The continually stuffed body cannot see secret things. And they have no faith in a *fat* diviner—do not believe that he can divine. Their diviners fast often, and are worn out by fastings, sometimes of several days' duration, when they become partially or wholly ecstatic, and see visions, &c. This is very instructive, and throws light on the results of fasting among those who suppose themselves to be the objects of a divine revelation.

It is curious how universally a system of fasting prevails amongst different peoples, being regarded as a merit, or as a means of preparation for a work, or for the reception of a revelation from a superior power, or as an expression of self-contrition, or as a means of producing a high order of spirituality. It would be interesting to trace this custom to its root, but this is not the place for such a subject. We may, however, refer to some instances among the Polynesians, where neglect of fasting by others is supposed to have seriously interfered with the work of some great man:—

"Maui then left his brothers with their canoe, and returned to the village; but before he went he said to them, 'After I am gone, be

Loku 'kuzila oku tshiwoyo ngo-  
muntu owalusayo, ku tiwa inyanga  
eya mu misayo i ti, "Ka muse

As regards this fasting which is  
spoken of a man that herds the  
sky, it is said that the doctor who  
appoints him says, "Let him not

courageous and patient; do not eat food until I return, and do not let our fish be cut up, but rather leave it until I have carried an offering to the gods from this great haul of fish, and until I have found a priest, that fitting prayers and sacrifices may be offered to the god, and the necessary rites be completed in order. We shall thus all be purified. I will then return, and we can cut up this fish in safety, and it shall be fairly portioned out to this one, and to that one, and to that other; and on my arrival you shall each have your due share of it, and return to your homes joyfully; and what we leave behind us will keep good, and that which we take away with us, returning, will be good too.'

"Maui had hardly gone, after saying all this to them, than his brothers trampled under their feet the words they had heard him speak. They began at once to eat food, and to cut up the fish. When they did this, Maui had not yet arrived at the sacred place, in the presence of the god; had he previously reached the sacred place, the heart of the deity would have been appeased with the offering of a portion of the fish which had been caught by his disciples, and all the male and female deities would have partaken of their portions of the sacrifice. Alas! alas! those foolish, thoughtless brothers of his cut up the fish, and behold the gods turned with wrath upon them, on account of the fish which they had thus cut up without having made a fitting sacrifice. Then, indeed, the fish began to toss about his head from side to side, and to lash his tail, and the fins upon his back, and his lower jaw. Ah! ah! well done Tangaroa, it springs about on shore as briskly as if it was in the water.

"That is the reason that this island is now so rough and uneven—that here stands a mountain—that there lies a plain—that here descends a vale—that there rises a cliff. If the brothers of Maui had not acted so deceitfully, the huge fish would have lain flat and smooth, and would have remained as a model for the rest of the earth, for the present generation of men. This, which has just been recounted, is the second evil which took place after the separation of Heaven from Earth." (*Polynesian Mythology. By Sir George Grey. Pp. 43—45.*)

So when the powerful magician Ngatoro-i-rangi wished to ascend to the snow covered top of Mount Tongariro he said to his companions, "Remember now, do not you, who I am going to leave behind, taste food from the time I leave you until I return, when we will all feast together." Then he began to ascend the mountain, but he had not quite got to the summit when those he had left behind began to eat food, and he therefore found the greatest difficulty in reaching the summit of the mountain, and the hero nearly perished in the attempt. (*Id.*, p. 156.)

ukudhla uma e piwa utshwala bu isikope." Futi, "Ka muse ukudhla imifino e nga shwamanga." Futi, "Ka muse ukucapuna eziko, uma izinkobe zi nga k' epulwa." Futi, "Ka muse ukudhla inyama, uma inkomo i nga ka boboswa." Futi, "Ka muse ukudhla izindumba uma e nga zi nikwanga." I loko ukuzila ukudhla okutshiwoyo izinyanga. Noma e lambile, wa fumana abantu be dhla utshwala, uma bu nga se gwaliswe, a nga ti ukuti, "Mina kambe ni y' azi ukuba ngi y' alusa."

Umuntu wemvula nga m bona ebuncinyaneni bami uma ngi ngangongangamana; ibizo lake ku tiwa Umkgaekana. Wa be inyangenkulu na kwazulu yokunisa

drink if he is given beer in a cup that is not full." And, "Let him not eat herbs before the feast of firstfruits."<sup>42</sup> And, "Let him not take a handful of boiled maize from the fireplace, if the maize has not been taken from the pot." And, "Let him not eat the flesh of a bullock until it has been opened." And, "Let him not eat izindumba if he has not been given them." This is the fasting which the doctors speak of. And if a man is hungry and come to men who are drinking<sup>43</sup> beer, if the vessel is not full, he would say, "For my part indeed you know that I herd the heaven."

When I was young, about the size of Ungangamana, I saw a rain-man;<sup>44</sup> his name was Umkgaekana. He was a great doctor even among the Amazulu,<sup>45</sup> skil-

<sup>42</sup> At the period of the year when the new food is ripe, varying with different places, the chief summons all his people to a festival, (which is called *ukudhlala umkosi*;) all the people make beer, which they take with them to the chief's village; at the chief's village, too, much beer is made. When the people are assembled the chief has oxen killed by his soldiers, and there is a great feast of one day with singing and dancing. This is called *ukushwama*, and the people return to their homes and begin to eat the new produce. If any one is known to eat new food before this festival he is regarded as an *umtakati*, and is killed, or has all his cattle taken away,

<sup>43</sup> The natives speak of beer as food,—and of eating it, and appeasing hunger by it. They also call snuff food, and speak of eating it.

<sup>44</sup> I translate literally, a rain-man or man of rain, a rain-doctor, one capable of causing rain or drought.

<sup>45</sup> Lit., In the house, country, or nation of Uzulu; that is, of the traditional founder or unkulunkulu of the Zulu nation.



invula. Kepa kwazulu wa e nge vele kakulu enkosini; ngokuba amakosi akwazulu a e nga vumi ukuba umuntu kazana nje ku tiwe u pata izulu; ngokuba izulu kwa ku tiwa eleukosi yakona kupela. Ngaloko ke wa fikeleka. Kepa e nga yekile uku li nisa ngasese. Wa za wa wela, ngokuba w' ezwa ku tiwa, "Izinyanga zonke zezulu a zi bulawe." W' ekqa, wa fika lapa esilungwini; wa fika e nga pete 'luto, e hamba nja. Kepa kw' azisa ukuba u fika nje, u fikele kwabakubo aba m aziyo.

Wa tolwa inkosi yakwamadhlala; nati e ya i si tolile; ibizo layo ku tiwa Unjeje kasehhele. Kepa wa hlala isikatahana, la ba li balele kakulu izulu. Ba kqala abantu bakubo ukunyenyeza ngaye enkosini, ukuti, "Lowo 'muntu u m bona nje; uma u kcela kuye invula, u nga ku kconisela.

ful in producing rain. But among the Amazulu he did not show himself much to the chief; for the chiefs of the house of Uzulu used not to allow a mere inferior<sup>46</sup> to be even said to have power over the heaven; for it was said that the heaven belonged only to the chief of that place. Umkgaekana therefore remained hidden. But he did not cease to produce rain in secret. At length he crossed to this side the Utukela, for he heard that Utshaka had said, "Let all the heaven-doctors be killed." He escaped, and came among the English; he came here without any property, by himself alone.<sup>47</sup> He came without any thing, because he came to his own relations.

He became a dependent of the chief of the Amadhlala; it is the same to whom we were subject; his name was Unjeje, the son of Usechele. And when he had staid a short time, the heaven became very hot and dry.<sup>48</sup> His own people began to whisper about him to the chief, saying, "You see that man; if you ask him, he can cause the rain to drop for you.

<sup>46</sup> *Uzana*, dim. of *ize*, nothing; *izana*, a little nothing, that is, something less than nothing itself. *Uzana*, a proper name, meaning *The-less-than-nothing-man*. All men of low degree are called *abantwana bakazana*, Children of *Uzana*,—this hypothetical man of naught.

<sup>47</sup> Lit., Just walking, that is, without any incumbrances of property or cattle.

<sup>48</sup> There was long continued drought and hot weather.

Inyanga enkulu pezu kwazo zonke izinyanga."

Kepa loko kwa hamba kancinyane, kwa za kwa pumela obala; s' ezwa sonke ukuba Umkqaekana u inyanga yenivula. Inkosi i kcelile kuye ukuti, ka ke enze, i bone uma ku isiminya loko na. Kepa—ngokuba ngalesi 'sikati izulu la li balela—ng' ezwa ku tiwa, "U ti, 'A ba li bheke ngosuku lokuti; li ya 'kuna.'"

Kepa w' emuka wa ya ehlalini, e ya 'kulungisa izinto zake; wa zing' e hamba njalo, kwa za kwa fika leyo 'mini. Kwa ti ngam/la li nayo, kwa tiwa, "Nembala u inyanga!" Kwa ba njalo ke njalonzalo. Wa piwa izinkomo, wa kceba masinyane.

Kepa ngemva kwalo 'nyaka izulu la ba lukuni ukuna. Ba m hlupa kakulu. Loko 'ku m hlupa nami nga m bona, nga m hhaukela, ngokuba ngi bona amadoda e fika na sebusuku e tahaya ngamawisa emnyango wend/lu yake, a m kipe, a ti, ka pume, a koke izinkomo zawo a m nika zona, ngokuba izulu a li sa ni. B' enza njalonzalo. Kepa a hlupoke kakulu, ngokuba ngesinye isikati a fike ekuseni, a m kipe; a baleke, a m jigijele

He is a great doctor above all other doctors."

And this was first spoken of a little, and at last openly; and we all heard that Umkqaekana was a rain-doctor. The chief asked him just to set to work, that he might see if it were true or not. And—for at that time the heaven was hot and dry—I heard it said, "Umkqaekana says, 'Let the people look at the heaven at such a time; it will rain.'"

And he went away into the forest to get his things ready; he went there continually, until the day he had mentioned came. And when it rained, the people said, "Truly, he is a doctor!" And it was always thus. He was given cattle, and very quickly became rich.

And after that year the heaven was hard, and it did not rain. The people persecuted him exceedingly. When he was persecuted I saw him and pitied him, for I saw men come even by night and smite his doorway with clubs, and take him out of his house, telling him to come out and give them back their cattle which they had given him, because the heaven no longer yielded rain. They did this constantly. And he was greatly troubled, for sometimes they came in the morning and took him out of his house; he fled, and they

ngamawisa ; a baleke, a tshone ehlatini, li ze li tshone, e nga dhlana, 'esaba ukuza ekaya ; ngokuba ba be ti ba ya 'ku m bulala impe-la, uma imvula i nga ni. Kepa loko be ku taho ngekebo labo, ukuti i kona e za 'kwenza masinyane, ngokuba e ti, "Loku ngi za 'kufa na." Kepa izulu nga ku bona li ya na ngesinye isikati emkatini wokusebenza kwake.

Ku te ngomunye unyaka, uma ba bone ukuba izulu li ya tanda ukubulala amabele, ba m zonda kakulu. Ngaleso 'sikati nga ngi nga se ko. Nga se ngi lapa kwiti, emapepeteni. Ng' ezwa ku tiwa izulu li na nje kakulu, li gqiba Umkqaekana u file. Ku tiwa ba m bulele ngobuti ; a ba m bulele ngoku m gwaza. Ng' ezwa loko ke ; kwa tiwa, ba ya hlupeka labo 'bantu, ngokuba amasimu abo a ya kukuleka imvula. I loko ke e nga ku zwayo ngenyanga yemvula.

Kwa ti ngolunye usuku umfana wake, (o yena e be tandwa kakulu uyise, igama lake Ungeto ; uma e ya ehlatini uyise u be hamba naye ; ngokuba e ti u m tanda ngoba e tumeke ; ngokuba uma umuntu e nisa izulu u swele umntwana ukuba a tume yena njalo, a nge nqabe

threw clubs at him ; he ran away down into the bush, until the sun set, without eating, being afraid to go home ; for they said they would really kill him, if it did not rain. But they said that through their subtlety, thinking that he would do what they wished at once, because he expected them to kill him. And I saw that it sometimes rained whilst he was working.

And on another year, when they saw that the heaven wished to destroy the corn, they hated him exceedingly. I was not there at that time. I was with my own people, the Amapepete. I heard it said that it rained excessively, that it might cover the dead body of Umkqaekana with earth. It is said they poisoned him, and did not stab him. I heard it said that those people were troubled, for their gardens were carried away by a flood. This then is what I heard of this rain-doctor.

One day his son, (the one that was most dear to his father, named Ungeto, who went with his father to the forest when he went there ; for he said he loved him because he could send him where he wished ;<sup>49</sup> for if a man is causing it to rain, he requires a child, that he may send him constantly without refusing in the least, that the hea-

<sup>49</sup> Lit., *Send-able*,—ready to go on a mission.

nakanye, ukuze izulu li tambe,)—wa tsho ngemva kwokuncenga, wa ti, “Woza ni, ngi ye ’ku ni bonisa lapo ubaba e beka kona izinto zake zezulu.” Sa hamba emini, s’ alusile ngakona. Sa fumana empandwini ku kona izitsha zi sibekelwe, nebakza lokupehla; wa si bonisa loko ’kwenza kukayise, nemifunzana e botshwe ngenkonhlwane; wa si bonisa nokupehla kukayise. Kepa sa ku bona loko, s’ esaba, a sa tanda ukungena, sa baleka njeya, ngokuti li funa izulu li si tabate uma si pata imiti yenyanga. Sa m shiya pakati, sa baleka, sa ya ezinkomeni.

Ku pela ke leyo ’ndaba e nga i bonayo.

UMPENGULA MBANDA.

ven may be yielding,)—this son said to me, after I had earnestly besought him, “Come, and I will show you where my father placed his things with which he treated the heaven.” We went at noon, having herded our cattle near the place. Under an overjutting rock we found covered vessels, and a churning stick; he showed us what his father did, and little bundles of medicine bound with inkonthlwane;<sup>50</sup> he showed us also how his father churned. But when we saw that we were afraid, and did not wish to go in, but ran away, thinking perhaps the lightning would strike us if we touched the medicines of the doctor. We left them under the rock, and ran away to the cattle.

This is the end of what I saw.

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*The Sky, Sun, Moon, and Stars.*

IZULU e si li bonayo leli eliluhlaza si ti idwala, li ye la hlanganisa

THE blue heaven which we see we suppose is a rock,<sup>51</sup> and that it

<sup>50</sup> *Inkonthlwane*, a small tree whose bark is white, and used to tie up bundles.

<sup>51</sup> The notion that the heaven is a solid body or roof over this world is very common, probably universal, among primitive peoples. The Hebrews spoke of it as a firmament, that is, a beaten out solid expanse, which was “strong as a molten looking glass.” Job. xxxvii. 18. It was supposed to support a celestial reservoir of waters, and to have doors, open lattices, and windows, through which rain, hail, and dew descend. It also supported the heavenly bodies; and is spoken

umhlaba, umhlaba u pakati kwezulu, izulu li gcinile ngapandhle kwomhlaba; si ti a u se ko umhlaba ngale kwezulu.

Nabantu e si ti ba kona ngale kwezulu, a s' azi ukuba ba kulo idwala ini, noma ku kona indawana e umhlaba ngale; a si kw azi loko. Into e si y aziyo inye nje ukuti ba kona. Ngaloko ke si ti ku kona indawo yabo, njengeyetule.

Ilanga lona nalo si ti a li ko ngale; ngokuba uma li ngale nga si nga li boni; nga li sitile, njengalabo 'bantu aba ngale, e si nga ba boniyo. Lona li nganeno, ngoba si li bona kahlekahe lonke; a ku site nendawana nje yalo.

encircles the earth, the earth being inside the heaven, and the heaven ending outside the earth; and we suppose there is no other earth on the other side of the heaven.

And the men<sup>52</sup> who, we suppose, are on the other side of the heaven, we do not know whether they are on the rock, or whether there is some little place which is earth on the other side; we do not know that. The one thing which we know is this, that these heavenly men exist. Therefore we say there is a place for them, as this place is for us.

And the sun we do not say is on the other side of the heaven; for if it were on the other side we should not be able to see it; it would be hidden like the men who are on the other side whom we do not see. The sun is on this side, for we see the whole of it thoroughly; not even one little spot of it is concealed.

of as a floor on which the throne of God rests. Ezek. i. 26. The Greeks had similar ideas, and applied the terms brazen and iron to the sky. The Latin *cælum* is a hollow place, or cave scooped out of solid space. (*Smith's Dictionary of the Bible*. FIRMAMENT.) The Arabs believed in numerous heavens one above the other, a belief which St. Paul entertained, and which is common to the Hindus, and to the Polynsians. Among the Chinese there is a myth, in which Puanku or Eldest-Antiquity is represented as having spent 18,000 years in moulding chaos, and chiseling out a space that was to contain him. And it is through openings made by his mighty hand that the sun, moon, and stars appear; not as the Amazulu think, shining on this side of the blue rock. (See *Nursery Tales of the Zulus*. Vol. I., p. 152. The Heaven-Country.) See some amusing diagrams by Cosmas-Indicopleustes, made on the supposed revealed cosmogony of the Bible. (*Types of Mankind*. Nott and Gliddon, p. 569.)

<sup>52</sup> See *Nursery Tales of the Zulus*. Vol. I., p. 316. Appendix.

Nenyanga futi nayo i nganeno njengelanga, nezinkanyezi futi zi nganeno nazo,—kokutatu loko. Namafu a nganeno; nemvula si ti i nganeno, i nela lo 'mhlaba; ngokuba uma i ngale nga i nga fiki lapa, ngokuba si ti izulu li idwala.

Ilanga ukuhamba kwalo indlela zalo zimbili kupela nje; emini indlela yalo li hamba ezulwini; ngokuhlwa indlela yalo li ngena elwandlele, emanzini, li hamba ngawo li ze li pume endaweni yokupuma yakusasa.

Ilanga ukuhamba kwalo endleleni yalo yokubusika, i yodwa; ngokuba li ya li hambela njalo li ze li gcine endaweni etile, noma intaba, noma isindlela; a li dhluli kulezo 'ndawo zombili; li pume endlelini yalo yobusika; ukupuma kwalo li buyele endaweni yehlobo. Si ti ngokupuma kwalo endaweni yobusika li landa ihlobo, li ze li gcine ngentaba noma umuti; li buye li landa ubusika njalo. Zi kona izindlelu zalo lapa si ti, "Manje ilanga li ngenile endlelini;" si tsho ngokuba li ma izinsukwana kuleyo 'ndawo; uma li

And the moon too, like the sun, is on this side; and the stars too are on this side,—all three. And the clouds are on this side; and rain we say is on this side, which descends on this world; for if the rain were on the other side it could not come here to us, for we suppose that the heaven is a rock.

The sun in its course has only two paths; by day it travels by a path in the heaven; at night it enters by a path which goes into the sea, into the water; it passes through the water, until it again comes out at the place where it rises<sup>58</sup> in the morning.

As regards the path of the sun, its winter path is different from its summer path; for it travels northward till it reaches a certain place—a mountain or a forest, [where it rises and sets,] and it does not pass beyond these two places; it comes out of its winter house; when it comes out it goes southward to its summer place. We say that when it quits its winter place it is fetching the summer, until it reaches a certain mountain or tree; and then it turns northward again, fetching the winter, in constant succession. These are its houses, where we say it enters; we say so, for it stays in its winter house a few days;

<sup>58</sup> We see here the reason of the rising of the sun being expressed by *ukupuma*, to come out, because it is supposed to come out of the water.

puma s' azi ke ukuba li bu gcinile ubusika, se li landa i/lobo ; nem-bala li ye li hambela ku ze ku ti ukukula kwe/lobo li ngene end/lini yase/lobo iziusukwana, li pume njalo.

Inyanga ukutwasa kwayo si ti i twasile inyanga ngokuba si i bona entshonalanga. Kwa ku tiwa inyanga i fa nya ; kanti a ku njalo ; i d/aliwa izinsuku, i ye i ncipa, i ze i be ngangozipo nje emehlweni ; lapo ke se i tatwa ilanga ; li i fumana empumalanga, li hambe nayo, li ze li i shiye entshonalanga, i bonwe lapa ku kqala ukuti zibe ukuhlwa, ku tiwe i twasile inyanga ; i ye i kula ; i ze i fulatele enzansi, si ti inyanga se i bheka enzansi, i ye i /langane ukutshona kwelanga, i ze i selwe ; i buye i ncipe futi, i ze i fa.

Izinkanyezi a si tsho ukuba zi ya hamba njengelanga nenyanga ; zi mi njalo zona. Kodwa zi kona izinkanyezi ezi hambayo, ezi fayoy futi njengenyanga.

and when it quits that place we know that it has ended the winter and is now fetching the summer ; and indeed it travels southward, until, when the summer has grown, it enters the summer house a few days, and then quits it again, in constant succession.

As to the renewal of the moon, we say it is new moon because we see it in the west. It used to be said the moon dies utterly ; but it is not so ; the days devour it,<sup>54</sup> and it goes on diminishing until to appearance it is as thin as a man's nail ; and then it is taken by the sun ; the sun finds it in the east and travels with it, until he leaves it in the west, and it can be seen when the twilight begins, and we say it is new moon ; and it goes on growing until it is full. At last it has it back to the east,<sup>55</sup> and we say the moon is rising more and more eastward, and at last it is full,<sup>56</sup> it rises when the sun sets ; and at last the sun rises before the moon sets ; and it again wanes, until it dies.

We do not say the stars travel like the sun and moon ; they are fixed continually. But there are stars which travel, and which die like the moon.

<sup>54</sup> How easily a mythical personification may arise from such a metaphor as this.

<sup>55</sup> *Enzansi* here meaning by the sea, which is, Eastward.

<sup>56</sup> *Dilingana* is also used to express full moon. *Inyanga se i dilingene*, The moon is now full.

Isikcelankobe ngesinye isikati si ya nyamalala, si bonakale ngesinye isikati.

Futi isilimela si ya fa, si nga bonakali. Ebusika a si ko, ku ze ku ti lapa ubusika se bu pela si kgale ukubonakala si sinye—inkanyezi; si be zitatu; si ye si kula si ze si be isikzukwana, si dandalaze obala lapa se ku za 'kusa. Si taho ke ukuti isilimela si twasile, no nyaka u twasile; ku linywe ke.

Ikwezi li ma endaweni yalo njalo; lona l' andulela ukusa nelinga; ku bonwa ngalo ukuba ku ya sa manje; ubusuku bu dhlulile, li pumile ikwezi, nomtakati a finyele lapa e ya kona, ngokuti, "Uma ngi hamba kancane ngi za 'kuselwa, ngi ya 'kufika ekaya ku sile." Nenhloli i finyele ku nga puma ikwezi; y azi ukuba se ku sile. I njalo ke leyo 'nkanyezi.

Indosa inkanyezi e puma ngapambili kwekwezi ukuhamba kwo-

Isikcelankobe<sup>57</sup> (the evening star) is sometimes invisible, sometimes seen.

And Isilimela<sup>58</sup> (the Pleiades) dies, and is not seen. It is not seen in winter; and at last, when the winter is coming to an end, it begins to appear—one of its stars first, and then three, until going on increasing it becomes a cluster of stars, and is perfectly clear when the sun is about to rise. And we say Isilimela is renewed, and the year is renewed, and so we begin to dig.

Ikwezi (the morning star) keeps its place constantly; it precedes the morning and the sun; and by its rising we see that the morning is coming; the night has passed, the morning star has arisen, and the sorcerer turns back rapidly from the place where he is going, because he says, "If I go slowly, the light will rise on me, and I shall reach home when it is light." And the spy rapidly turns back; when the morning star rises he knows that it is now morning. Such then is this star.

Indosa is a star which arises before the morning star, when night

<sup>57</sup> *Isikcelankobe*, also called *Isipekankobe*.—*Isi-kcela-nkobe*: *Izin-kobe* is boiled maize; *ukukcela*, to ask. The star which appears when men are asking for boiled maize,—their evening meal.—*Isi-peka-ntobe*: *ukupeka*, to boil. When the maize is boiling for the evening meal.

<sup>58</sup> *Isilimela*, The digging-for-[stars.] Because when the Pleiades appear the people begin to dig. *Isilimela se si ba lundile abalimi*, The Pleiades have now fetched the diggers.



kuhlwa; ku ti noma abantu be libele be hlezi be dhlalutshwala, noma ukudhlalutshintsha, ba nga bona indosa i pumile, ngokuba yona i ba bomvu, ba ti, "A si lala; se ku hlwile." Ku lalwe ka. Umuntu ka tsho ukuti, "Loku ku pume indosa a ngi sa yi 'kulala;'" u ya 'kulala a z' a kohlwe. Indosa ku sa i pezulu kakulu, li pume ke ikwezi.

is advanced; and if men have staid drinking beer, or eating the meat at a wedding feast, if they see Indosa arisen, for it arises red, they say, "Let us lie down; it is now night." And so they lie down. A man does not say, "Since Indosa has arisen I shall not now lie down;" he will lie down for a long time.<sup>59</sup> In the morning Indosa is very high in the heaven, and the morning star risen.

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*The Sun, Moon, and Stars.*

UKUMA kwelanga ngokutsho kwabantu, ku tiwa ilanga li inkosi enyangeni na sezinkanyezini; ngokuba uma li pumile zi ya fipala zombili inyanga nezinkanyezi, ku kanye lona lodwa, li ze li tshone, and' uba zi kanye zona.

Ku tiwa ukuhamba kwalo li ya hamba impela ezulwini, li ze li ngene elwandhle; li buyele empumalanga lapa li puma kona. Ku tiwa li hamba emanzini. Lapa li puma kona ekuseni ku kona isigakqa esikulu; ku tiwa leso 'sigakqa unina walo; si ya li pelezela lapa se li za 'upuma, si li shiye ekupumeni kwalo, si buyele elwandhle. Si bomvu njengomlilo. I loko ke e ngi kw aziyo ngelanga.

As regards the position of the sun, in the opinion of the people he is chief above the moon and stars; for when he has arisen both moon and stars become dim, and he alone shines, until he sets, and then they shine.

As regards his motion, it is said he really travels in the heaven, until it goes into the sea, and returns to the east from whence he arose. It is said he travels in the water. Where he arises in the morning there is a great ball; this ball is called the sun's mother; it accompanies him when he is about to rise, and leaves him on his arising, and goes back into the sea. It is as red as fire. This then is what I know about the sun.

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<sup>59</sup> Lit., until he forgets, that is, is in a deep sleep.

Ngenyanga kwa tiwa kukqala i ya fa, ku pinde ku vele enye inyannga. Kepa kwa za kwa bonwa ukuba kqa; kanti a i fi, inye njalo njengelanga. Kodwa ukufa kwayo ukuba i ncipa, i dhlwa izinsuku, i ze i site elangeni, i sitwa imisebe yalo, i nga b' i sa bonakala. I tatwe ilanga, li hambe nayo izinsukwana, i pinde i shiywe, i bonakale ekutshoneni kwalo. Izinggapeli za za za bona ngokukgapela kwazo, zi ti, "Ku ngani ukuba inyanga ku tiwe i file, loku i sita elangeni nje na?" Ku ti emini lapa izulu li bukeka, nelanga li nga sa hlabi kakulu amehlo ngameisebe, i bonwe ngokuhlala emtunzini omkulu; umuntu a bheke pezulu, a kgapelise eduze nelanga, a yeke ukubheka umhlaba, 'enyusele amehlo pezulu, ku ze ku pele ukukanya oku kcopa amehlo, 'ejwayele ukubona eduze nalo, nezulu li kwebhe kahle emehlweni, li nga wa vimbeli, i ya bonwa ekcaleni kwelanga, noma li ya 'ku i shiya ekutshoneni kwalo, noma li ya 'kutshona nalo. O i bonileyo a bize omunye, a ti, "Inyanga a i

As regards the moon, it was said at first the moon dies, and another moon comes into being. But at length it was seen that it is not so; that the moon does not die, but is one like the sun. But its death is that it diminishes, being eaten by the days, until it hides itself in the sun, that is, in its rays, and is then no longer visible. It is taken by the sun, and he goes with it a few days, and then leaves it again, and the moon is seen when the sun sets. Observers at length saw by their observation, and said, "Why is it said that the moon is dead, when it is merely hiding itself in the sun?" And during the day when the sky can be looked at, and the sun no longer pierces the eyes much with his rays, the moon is seen by a man standing in a deep shade, and looking upwards, and fixing his eyes intently on a spot near the sun and ceasing to look on the earth, and raising his eyes to the sky, until the light which pierces the eyes ceases, when the eyes are accustomed to look at a spot near the sun, and the sky is clear to the eyesight, and the sun no longer forces him to close his eyes, the moon is seen at the edge of the sun, whether the sun will leave it when he sets, or set with it. He who sees it calls another,

file, njengokuba ku tiwa i ya fa ; nansi. Bheka pezulu. W ake umkanya, u kcimisise amehlo, u jwayele elangeni, u za 'ku i bona." Nembala a fune, a fune, a ze a i bone, a ti, "Nembala i fi<sup>h</sup>lwa imisebe."



Kwa bonwa nezinkanyezi emini ; nami loko nga ku bona. S' a-ke embava. Emini enkulu nami ngi pika, ngi ti, "Inyanga i ya fa impela." Kwa ti s' alusile lapa ilanga se li pezulu kakulu ; si hlezi emtunzini, si lele ngemi<sup>h</sup>lana, si kcambelele, si bheke pezulu. Umfo wetu wa ti kumi, "U ya i bona inyanga. Nansiya, i namatele ekcaleni kwelanga." Nga m piki-sa. Wa ti, "Kqingisisa ; u za 'ku i bona." Nembala nga tulis' amehlo, nga bheka elangeni na sekcaleni kwalo, amehlo a hlangana nayo. Nga i ti tshazi uku i bona, ya nyamalala. Nga pinda nga tulisa amehlo, nga i bona, nga ti, "Nembala." Nga bona nezinkanyezi—ya ba nye kukqala ; za za ba ningi, ngi zi bona. Nga dela ukuba nembala inyanga ka i fi. I loko ke e ngi kw aziyo ngenyanga.

Ku tiwa i induna yelanga.

and says, "The moon is not dead, as they say it dies ; there it is. Look up. Shade your eyes, and bring the eyelids together, and get accustomed to the sun, and then you will see it." And indeed he seeks and seeks until he sees it, and says, "Truly it is hidden by the rays."

Men saw the stars too during the day ; and I too have seen them. We were living on the Umbava. At midday I too disputed and said, "The moon really dies." But we were herding when the sun was very high ; we were in the shade, lying on our backs without sleeping, and looking upwards. My brother said to me, "You see the moon. There it is ; it is close to the edge of the sun." I contradicted him. He said, "Look hard ; you will soon see it." And indeed I fixed my eyes, and looked earnestly at the sun and at the edge of the sun ; I saw the moon for a moment ; I again fixed my eyes, and saw it clearly, and said, "It is true." I saw also the stars—at first one ; at last I saw many. So I was satisfied that the moon does not die. That is what I know about the moon.

The moon is said to be the sun's officer.

*The Male and Female Heavens.*

IZULU abantu ba l' ahlukanisa kabili; li linye ku tiwa izulu eli duma ngemvunga enkulu, ku tiwa elenduna lelo; a l' esabeki, a l' oni luto; ngokuba lona, noma li duma, into yalo imvula 'kupela. Uma li duma ngelenduna si ti, "Nonyaka nje izulu li bekile, ngokuba li nga dumi ngokona."

Elensikazi ku tshiwo lona ukuduma kwalo li bonakala ngezinyazi na ngesikoto; nomoyana o fika umubana. Abantu ba baleke, ba ngene masinyane. Unyazi lwalo lu zinge lu ti nso masinyane, lu nga libali; umuntu u ya kqala 'etuka, se lu kade lu dhlulile; umbala walo lu luhlazana nemi-kwazana ebonvana kancinane; ukuduma kwalo izulu eli njalo li ya nkenkoteka kakulu; ku nga li za 'udabula amakanda; li duma kabi lelo ka.

Umuntu uma la m fuma endhle u kohlwa nokuba a nga zifaka pi; na sendhlini indhlu i be ncinane, a fune indhlu yesibili e vimbela unyazi; nomhlaba u be muncinane ngaleso 'aikati sokenketeka kwalo, ku dingeke nendawo lapa abantu nga be zifaka kona. Lelo 'zulu lensikazi libu-  
hlungu bukulu. Ubu-  
hlungu balo ukuba li nga niki 'muntu isikati

THE people speak of two heavens; the one which thunders with a deep roar is the male; it is not dreadful, it does no harm; for although it thunders, it causes nothing but rain. When the male heaven thunders we say, "This year the heaven is peaceful, for it does not thunder injuriously."

It is said of the female heaven that its thunder is attended with lightning and hail; and the breeze which comes with it is rather bad. And men run away and go into their houses at once. Its lightning is usually forked and rapid; as soon as a man starts it has passed; its colour is bluish, and has little reddish streaks; this kind of heaven thunders very shrilly; it is as though it would split the head; and so its thunder is bad.

If it meet with a man in the open country he cannot tell where to go; and even indoors the house seems small, and he wants a second house into which the lightning cannot enter; and the world itself seems small at the time of its shrill thunderings, and men seek for a place where they can hide themselves. The female heaven causes much pain. The pain it causes is that it does not give a

sokuma isibindi ; li kandanisa masinyane li buyekeze ; ngaloko ke li dabule umuntu ngovalo ; ingomuso umuntu a nga li boni ukuba li ya 'kuba kona ; a ti, "Kga ; ingomuso a li se ko ;" nokusa a nga be e sa ku bona ukuba li ya 'kusa, li dhlule ; a bone ukuba li ya 'udhlula naye.

Into e si y aziko ngezulu lensikazi ukona ; ukuba okwalo ukona 'kupela ezinkomeni na sebantwini na semitini. Ngemva kwalo kugcina ukuba li balele kakulu. Si y' esaba uma izulu lensikazi kuvame lona ; ngalo 'nyaka si ti, "Ilanga li ya 'uke li ku tshise ukudhla ; umuva waleli 'zulu muli."

man time to take courage ; it presses upon him suddenly with constant repetition ; it therefore tears a man with terror, and a man cannot see that to-morrow will ever come ; he says, "No ; there is no to-morrow ;" and he can no longer see that the light of another day will shine in the heaven and pass away ; he sees that the heaven will pass away with him.

What we know of the female heaven is the injury that it does ; that it belongs to it only to injure cattle, and men, and trees. After it there follows intense heat. We are afraid if the female heaven occurs again and again ; in such a year we say, "The sun will burn up our crops ; this heaven is followed by evil."

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### *The Smiting of the Heaven.*

UMA ku kona izinkomo ezi tshaywe unyazi, kulukuni kubantu ukusondela kulezo 'nkomo uma be nge 'zinyanga ; ngokuba ba ti, "Uma si sondele kuzo lezi 'nkomo, se si ya 'kuba se si zibizele unyazi lu ze kutina ; a si nga yi, kona lu nga yi 'kuza kutina." Kepa inyanga i ya ya kuzo ; umlaumbe i ti, "A zi dhlwiwe."

If there are cattle which have been struck by the lightning, it is difficult for the people to approach them unless they are heaven-doctors ; for they say, "If we approach these cattle, we shall be calling the heaven to come to us ; do not let us go, then it will not come to us." But the doctor goes to them ; perhaps he says, "Let them be eaten."

Ukudhliwa kwazo zi dhlwiwa ku

The mode of eating them is

Alanzwa njalonjalo ; uma se ku pelile uku/lanza, abantu ba yogeza ; y elape inyanga, ukuba i ti i vimbela ukuza konyazi.

Kepa konke loko kwokwesaba izinkomo ezi tshaywe unyazi, labo 'bantu abesabayo a b' esabi ngokuba be ti unyazi lu ya 'kuza kubona ngezinkomo ; b' esaba kakulu ngokuba uma be yile ezinkomeni, uma li ya duma ngemva kwaloko, a ba sa yi 'kukcabanga, ba ya 'kuti ngezwi eli nga li kqinisile, ba ti, "Si ya 'kubona impela." Ngokuba be ti ngokuya ezinkomeni, "Si l' onile izulu ; li ya 'ku si sola ngoku si tshaya njengezinkomo." I loko ke oku veza ukwesaba kubantu, ngokuba lobu 'bunzima b' ehlala emakanda, a bu veli pansi ; uma bu vela pansi, umuntu nga e ti, "Ngi ya 'ubona lu vela ngakuleya intaba, ngi lu gud'hlukele." I loko ke ukwesaba kwabantu ; b' esaba into e s' engeme sonke ; a ku veli loko ngokuba ku ya 'kwenzeka impela ; ku vezwa ukukcabanga loko, ngokuba le into i ngapezulu kwetu ; a si namand'la oku i vika njengetahe li ponswa omunye umuntu.

this:—The people eat them, and take emetics continually ; when they leave off emetics, they go and wash ; and the doctor gives them medicines, that he may prevent the lightning from coming.

But as to all that fear of eating cattle which have been struck by the lightning, the people are not afraid because they suppose that it will come to them on account of the cattle ; but they are afraid especially because if they have gone to the cattle, and it thunders after that, they will no longer think, but will say what is apparently true, "We shall now really see it come to us." For they say that by going to the cattle they have sinned against the heaven ; and it will punish them by striking them as it struck the cattle. It is this then that causes fear in men, because the dreaded thing comes from above and not from below ; if it come from below, a man might say, "I shall see it coming from yonder mountain, and avoid it." This then is the fear of men ; they are afraid of something that looks down upon all of us ; the fear does not arise because it will really strike ; but it arises from thinking that it is a thing above us ; we cannot defend ourselves from it as from a stone thrown by another.

*Treating the Heaven.*

ABANTU uma izulu li duma, ba puma, ba kuze; ba tate induku, ba ti, ba za 'utshaya ubane lwezulu. Ba ti ba namandhla okwahlula izulu. Ba ti ba ya memeza, ba tate amahanu nezinduku; ba tshaye emahaweni, ba memeze. Li ti izulu se li sile, ba ti, "Si l'ahlulile." Ba ti ba namandhla okwahlula izulu. Uma li duma izulu, ba tata imiti, ba i base emlilweni; ba ti, ba tunyisela izulu. Uma li nga dumi, l' esabe ngaleyo 'miti, ba ti ba ya jabula ngokume-meza izulu; ba ti, inhliziyo zabo zi ya jabula, be l' ahlula izulu. Ba ti, ba ya l' ahlula izulu ngemiti yabo.

Uma indhlu i tshile ngobane lwezulu, ba ya ezinyangeni ez' a-ziyo ukupata izulu, zi fike nemitu, z' elape abantu bonke bakulowo 'muzi lapo izulu li tshaye kona. B' elatshwe kakulu; ba gcathwe, ku ncindwe umsizi; ku betelwe izikonkwane enhla kwomuzi, na ngapambili kwomuzi, ezindhleleni zonke, na seminyango yezindhlu, na pezu kwezindhlu, na sesangweni

WHEN it thunders the doctors go out and scold it; they take a stick, and say they are going to beat the lightning of heaven. They say they can overcome the lightning. They shout and take shields and sticks; they strike on their shields and shout. And when it clears away again, they say, "We have conquered it." They say they can overcome the heaven. When it thunders they take medicines and burn them in the fire; they say, they are smoking the heaven. If it does not thunder, but is afraid of the medicines, they are glad because they shout to the heaven; and their heart is glad when they overcome the heaven. They say they overcome the heaven with their medicines.

If a house is burnt by the lightning, they go to doctors who know how to treat the heaven, and they come with their medicines, and treat all the inhabitants of the village where the lightning has struck. They are treated very much; they are scarified and take umsizi; and little rods are driven into the ground on the upper side of the village, and in front of the village in all the paths, and near the doorways of the houses, and on the tops of the houses, and near the entrance of the cattle pen.

lezinkomo. Kw elatshwe ngemvu emnyama, ukuze izulu li be mnyama, li nga tandi ukutshaya kona futi; ngokuba uma be hlaba imvu em/lope li ya 'kupinda li tshaye futi ekaya. Ba tanda ukwenza ngemvu emnyama, ukuze izulu li nga be li sa pinda li tshaye ekaya.

They are treated with a black sheep,<sup>60</sup> that the heaven may be dark<sup>61</sup> and not wish to strike there again; for if they kill a white sheep it will again strike in that homestead. They wish to work with a black sheep, that the lightning may not strike that homestead again.

Inyanga yokwelapa izulu i ya nemvu emnyama; uma ku nge ko imvu emnyama, a ba namandhla okwelapa; ngokuba be funa imvu emnyama. Inyanga i ya igwaza; inyama yayo i hlenganiswe nemiti, ku gcatshe abantu, ku bekwwe izikonkwane, zi bekwwe ngomuti, zi gczunyekwe, zi betelwe ezindheleni.

The doctor who treats the heaven goes with a black sheep; if he has not a black sheep, they cannot treat the heaven; for they require a black sheep. The doctor kills it; its flesh is mixed with medicines, and the people are sacrificed, and the little rods are smeared with medicine and fixed and driven into the paths.

### Heaven-Medicines.

UMABOPE umuti wezulu o tshiswa-yo, o tshiswa esolweni, uma izulu li za kabi. Ubokgo futi u tunyisela izulu; nomhloniyane owezulu njalo uku li tunyisela; nomkatazo wona ke umuti o hlala ezikwiini zenyanga, ukuze ku ti uma ku ngena unyazi i lu kwife ngawo, e

UMABOPE is a heaven-medicine which is burnt in the iso<sup>62</sup> when there is a threatening of a severe thunder storm.<sup>63</sup> Ubokgo also is used for smoking the heaven; and umhloniyane is used for the same purpose; and umkatazo is a medicine kept among the doctor's medicines, that if the lightning comes into the house he may

<sup>60</sup> The Ossetes, in the Caucasus, a half Christian race, sacrifice a black goat to Elias, and hang the skin on a pole, when any one is struck by lightning. (*Thorpe. Op. cit. Vol. I., p. 173.*)

<sup>61</sup> That is, unable to see clearly, so as to strike again where the black sheep has been sacrificed.

<sup>62</sup> See p. 376, note 22.

<sup>63</sup> Lit., If the heaven is coming badly.



u hlanganise neminye ke imiti ; amagama ayo a ngi w' azi. I leyo ke e ngi y aziyo imiti yezulu.

Omunye umuti wezulu u be isibetelelo ; ku tatwe anafuta alo, a hlanganiswe nemiti yalo, kw enziwe isivimbelo ezin/hlangotini zonke zomuzi ; ngen/hla ku be kona isikonkwane, o/hlangotini lomuzi ku be kona ezinye futi ; lezo ke z' alusile, z' aluse umuzi, na sesangweni ; umuzi wonke, ku be na sezind/hlini na ngapezu kwezind/hlu. Li ya vinjelwa ke ngaloko, ukuba li ko/hlwe ukuba li ya 'ungena ngapi na. I loko ke e ngi kw aziyo.

Ku ti njalo ekupeleni konyaka lezo 'zikonkwane zi vuselelwe ngezintsha ; kw aziwa ukuti elidala izulu lonyaka o d/hlulile li d/hlule nawo ; kodwa lo li za ngokwalo. Ku njalo ke ku vela izikonkwane iminyaka yonke.

Ku ti inyanga ey alusa izulu ngam/hla i d/hla imifino yonyaka

puff<sup>64</sup> at it with this medicine, which he mixes with other medicines, whose names I do not know. These then are the heaven-medicines which I know.

Another heaven-medicine is isibetelelo ; its oil is taken and mixed with other heaven-medicines, and obstructions are made on every side of the village ; rods to which these medicines are applied are placed above the village, and others at the side ; so these rods herd the village ; they are placed too at the entrance of the cattle-pen ; the whole village is thus herded ; and inside the houses, and on the tops of the houses these rods are placed. And the heaven is shut out by these means, that it may be unable to find a place where it can enter. This then is what I know.

And at the end of the year the rods are renewed by setting new ones in their place ; it being known that the old heaven of the year which has passed away has passed away with the old year ; but the present year has its own heaven.<sup>65</sup> Hence new rods are set up every year.

When a doctor who herds the heaven eats green food of the new

<sup>64</sup> The medicine is chewed, and whilst the breath is saturated with it, the doctor puffs at it.

<sup>65</sup> That is, each year has a character of weather peculiar to itself. This is remarkably true of Natal, no two years being alike.

omutsha, ku tiwe i y' eshwama, ku zilwe ku nga setshenzwa; abantu ba hlale emakaya, ba nga sebenzi. Futi ku ti uma li wisa isikqoto, ba nga sebenzi, ba zile ngokuti, "O, uma si sebenza si banga izulu." Konke loko a kw enziwa. Noma li vunguza umoya ngesikati sokuba se ku linywa, ku njalo futi a ku linywa, ku ya zilwa njalo, ngokuti, "Uma si lima si ya zibangela. Ku hle ukuba si zile, kona umoya ngomso u nga yi 'ku-fika ngamandla."

I loko ke e ngi kw aziyo ngezulu. Kepa imiti yona e patwa izinyanga miningi, eminingi e ngi nga y azi uma imiti miui na.

year, and the people are told that he is eating new food, they leave off work on that day, and stay at home without working. And if it hails they do not work, but leave off, saying, "O, if we work we summon the lightning." All the works of men are omitted. Or if a great wind arises during the digging season, they leave off digging in like manner; thinking that if they work they summon the lightning to smite them. It is proper for them to leave off, and then the violent wind will not come again.

This is what I know of the heaven. But heaven-medicines which are used by the doctors are many, many of which I do not know.

### *The Insingizi and Ingqungqulu.*

INDABA ngensingizi. Insingizi inyoni yezulu, inyoni enkulu. Ku ti uma izulu li balele kakulu, li tshise anabele ngelanga, ku yiwe ezinyangeni zemvula; abanye ba pange ukufuna insingizi ngokuti, "Uma si tole insingizi, sa i bulala, izulu li ya 'kuna, i fakwe esizibeni." Nembala i bulawe, i fakwe esizibeni. Ku ti uma li na, ku tiwe li na ngensingizi e buleweyo. Ku tiwa izulu li ya tamba nza ku

THE account of the Insingizi. The Insingizi is a heaven-bird; it is a large bird. If the heaven is scorching, and the sun burns up the corn, the people go to rain-doctors; others hasten to find an Insingizi, thinking that if they find one, and kill it, the heaven will rain, when the bird has been thrown into a pool of the river. And indeed it is killed and thrown into a pool. And if it rains, it is said it rains for the sake of the Insingizi which has been killed. It is said the heaven becomes soft

bulewe insingizi ; li y' ezwela, a li bi lukuni ; li ya i kalela ngemvula, li kala isililo. Abantu ba sinde ngokudhla amabela. I loko ke e ngi kw aziyo ngensingizi.

I yona e inyoni e funwayo kunezinye izinyoni ; ngokuba ku ti nonxa li balele izulu, uma ku bonwa izinsingizi zi hamba obala zi kala, abantu ku nga ti lapo ba bona isibonakaliso semvula ngokubona insingizi, ba tembe ukuba li za 'kuna, loku izinsingizi zi kala kangaka.

Enye inyoni, inggungulu, inyani enkulu ezinyonini zonke ; nensingizi i landela inggungulu. Kepa insingizi i dhule, ngokuba umhlola wayo munye nje, imvula 'kupela,—ukuba izulu li ne uma i bulewe. Kepa inggungulu i nemihlola eminingi. Uma i tshekele umuntu, a li yi 'kutshona ilanga umuntu lowo e nga gijime nezindhla e funa izinyanga zoku m elapa, ku be indaba enkulu, ku bhekwe into embi e za 'uvela kulowo 'muntu. Futi imihlola yenggungulu ukuba uma i kala pezulu, ku tiwa li za 'kuna. Futi uma i hamba i tshaya amapiko, ku tiwa i bika impi.

if an Insingizi is killed ; it sympathises with it, and ceases to be hard ; it wails for it by raining, wailing a funeral wail. And so the people are saved by having corn to eat. This then is what I know about the Insingizi.

It is this bird which is sought for more than all others ; for although the heaven be dry and scorching, if the people see many Izinsingizi walking in the open country and crying, it seems to men that they see a sign of rain because they see the Izinsingizi, and they trust that it will rain because they cry so much.

Another bird, the Inggungulu, is larger than all other birds ; the Insingizi is next in size to it. But the Insingizi is of more importance, because it gives but one kind of omen, that of rain,—that the heaven will rain if it is killed. But the Inggungulu gives omens of many things. If it drops its dung on a man, the sun will not set before that man has run in all directions looking for a doctor to treat him ; and it is a matter of great consequence, and men expect some evil to happen to him. Another sign which the Inggungulu gives is, that if it cries whilst flying, it is said it will rain. And if as it goes along it smites its wings together, it is said it reports the arrival of an enemy.

*Magical Songs.*

In the *Zulu Nursery Tales* we meet with an instance of the use of an incantation or magical song to produce a storm. Umkzakaza-wakogingwayo sung her song, and raised the tempest which destroyed the Amadhlungundhlebe. (P. 203.) In another case, Ubongopa-kamagadhlela raised a storm by spitting on the ground. The spittle boiled up and saluted him; a great storm arose, from which every one suffered but himself. (P. 228.) Every tribe has its tribal or national song, which is called "The chief's song." This song is sung on two occasions only; on the feast of firstfruits, when, if there has been a continued drought, it is supposed to be capable of causing rain; it is also sung by an army if overtaken with continuous rain on the march; on singing the chief's song the rain ceases, and the army is able to go on its way. Thus the national song is an incantation supposed to be capable of producing rain, or causing it to cease. The song of the Amapepete is given in the following account; its meaning is scarcely understood.

KU kona kwabamnyama abantu amahhubo a imilingo, e ku ti ngamhla ku dhlala umkosi izulu li balele i bonwe imvula ngalelo l'anga, ku tiwe, "Izulu li na ngakona, ngokuba li gqiba izinyawo zenkosi, ukuze zi nga bonakali lapa l' b' i mi kona; zi kqedwe imvula."

Abantu ba ya hlakazeka, be ya emakaya; ba hamba be netile, be panga imifula, ukuze ba nga gwalwelwa.

Uma li nga sa ni ngalolo lusuku, ba ti, "Li kude ukuna, loku li nga zi gqibanga izinyawo zenkosi."

Njengaloku kwa ti mhla ku kupuka inkosi yakwiti, emapepeteni,

THERE are among black men magical songs, by singing which it happens on the day of the great festival,<sup>66</sup> although the sun has been for a long time scorching, that rain comes, and it is said, "The heaven rains with reason, for it is filling up the footprints of the chief, that they may no longer appear where he stood, but be obliterated by the rain."

The people are scattered to their homes; they set out already drenched, hastening to reach the rivers before they are flooded.

If it does not rain on the day of the festival, the people say, "It will not rain for a long time, for it has not filled up the footprints of the chief."

As it happened when Umyeka, the chief of our people, among

<sup>66</sup> That is, the great festival of firstfruits.

Umyeka, e ya enziweni lakubo lapa kwa kw ake Umzimvubu, igama lomuzi ; ku tiwa uyise o itongo ka vumanga ukwehla ukuya enanda, wa sala enziweni. Kwa ti ngokuvama kwezifo endodaneni Umyeka, wa kupuka, e ti, "Namala nje ngi za 'kulanda ubaba, e zokumela umuzi. Kwa ku nge nje ukufa ngi s' ake embava."

Kwa kupuka abantu abaningi, isizwe sonke, amadoda namakehla nezinsizwa ; kwa hanjwa ku lalwa, kwa za kwa fikwa eduze nenziwa, kwa lalwa emzini kasisila. Ku te ku sa kusasa wa e puma Umyeka, e se ya kona enziweni ; kwa ti ukuba a vele enala kwalo inziwa, kw' enziwa amaviyo njengempi ; amadoda a hamba ngokwawo, namakehla ngokwawo, nezinsizwa.

Kwa ba njalo ke loku ku njalo-njalo izulu li balele kakulu ngesikati sokungena kwokwinhla, ngenyanga e Ungcela, lapa nga se ku dhlwa uma ka li balelanga. B' e

the Amapepete, went up to the old site of his father's village, which was called Umzimvubu ; for it was said his father, who was now an Itongo, did not wish to go down to the Inanda, but staid at the old site. But in consequence of the constant illness of the son Umyeka, Umyeka went up to the old site, saying, "To-day I am going to fetch my father, for him to come and protect the village. It was not thus when I was living on the Umbava."<sup>67</sup>

There went up with him many people, the whole nation, old men, and young men and youths ; they went, sleeping in the way till they came near the old site, when they slept at the village of Usisila. On the following morning Umyeka set out to go to the old site ; when he reached the hill overlooking it, they were divided into regiments as though they were an army ; the men went by themselves, and the young men by themselves, and the youths by themselves.

It so happened that the sun had been very scorching at the time of eating new food, in the month called Ungcela,<sup>68</sup> when they would have been eating new food if there had not been so much drought.

<sup>67</sup> Umbava, a river, on which Umzimvubu was built. It is near Table Mountain, and runs into the Umgeni. Umzimvubu, if interpreted, means the Hippopotamus-village.

<sup>68</sup> January.

Ala ke, se be ya kona enziweni, Umyeka e hamba pambili, e landelwa impi yake; kw' enziwa lona ihhubo lelo likayise uku m vusa ngalo, ukuze a hlalange nabona. Imbongi se inye e bongayo i bong'a uyise noyisemkulu nendodana Umyeka. Kwa t' uba ku fikwe esibayeni emkqubeni, kw' emiwa kona, kw' akiwa umkumbu; kwa fika nesizwe e sa sala kuleyo 'ndawo, loku usuku lwa lw aziwa, kwa se ku hleziwe eduze nenziwa, ku hlomelwe inkosi; ba fika kona kanye nabesifazana, abafazi nezintombi, ku twelwe ukudlala, utshwala. Kwa hlalanganwa kona ke, kwa gujwa kakulu kakulu; ekupeleni kw' enziwa lona ihhubo likayise lokuti :—

“Limel' u hlole amazimw<sup>70</sup> etu asesiwandiye.

Amanga lawo.

Limel' u hlole amazimw etu asesiwandiye.

Amanga lawo.

They went on towards the old site, Umyeka going first, followed by his soldiers; they sang the song of his father to arouse him by it, that he might unite with them. The lauders<sup>69</sup> who lauded the father, and grandfather, and the son Umyeka, were innumerable. When they reached the cattle-pen, they halted there, and formed a circle; there came too the portion of the tribe which still lived in that neighbourhood, for they knew the day when Umyeka would come, and were staying near the old site, waiting for the chief; they came with the women, their wives and their daughters carrying beer. Thus then they assembled, and danced the shield-dance for a long, long time; after dancing they sang their father's song :—

“Dig for<sup>71</sup> the chief, and watch our gardens which are at Isiwandiye.<sup>72</sup>

Those words are naught.<sup>73</sup>

Dig for the chief, and watch our gardens which are at Isiwandiye. Those words are naught.

<sup>69</sup> *Imbongi se inye*, the lauders were one; that is, the lauders were innumerable. Just as in such sentences as the following :—*A ku se si yo nembongi e bongayo*, There is not now even one lauder lauding; that is, the lauders are very many.

<sup>70</sup> *Amazimu for amasimu*; the z being used for s to give weight to the sound; the u changed into w before the vowel in the following word.

<sup>71</sup> *Limel'*—dig for, not known for whom, but probably, as here translated, the chief.

<sup>72</sup> *Asesiwandiye*.—Isiwandiye for Isiwandile. The name of a place, as if of a place where there were many gardens.

<sup>73</sup> *Those words are naught*,—that is, we object to dig at Isiwandile.

"Asesiwandiye, I-i-i-zi—asesiwa-ndiye.

Amanga lawo."

Ku te ku se pakati li hhutshwa izulu la hloma, la duma; a ku yekwanga ngokuti, "O, a si baleke si y' ekaya, loku si za 'uneta." Izalukazi za ti, "Namhla nje i fikile inkosi yomhlaba wakwiti; si za 'ubona nemvula."

Kwa hlathwa imikosi isifazana; kwa nga ti si ya hlanya lapa si bona izulu li futuzela, li za ngamandhla. Kwa hhutshwa njalo, abantu se be juluka kakulu ngokufudumala kwelanga. La i tela; ya gijima pansi; kwa sinwa nje, ku jabulwa, kwa tiwa, "Namuhla itongo lakwiti si hlangene nalo, loku si bona itonsi lemvula."

Umyeka wa tata isihlangu sake, wa ya 'kuma pansi kwomuti. Ba katala ukusina. Wa ti, "A ku godukwe." Ba hlala pansi kwomuti, kwa puzwa utshwala, ba kqedwa, kw'esukwa ke, kwa godukwa.

Lelo 'hhubo li ng' enziwa kabili ku be ukupela; a l'enziwa ku nga

"Which are at Isiwandiye, I-i-zi"<sup>74</sup>—which are at Isiwandiye.

Those words are naught."

Whilst in the midst of the song the heaven became clouded, and thundered; they did not leave off, neither did they say, "O, let us run home, for we shall get wet." The old women said, "This day there has come the chief of our land"<sup>75</sup> where our nation dwells; we shall see rain also."

The women shouted; it was as though they were mad when they saw the clouds gathering tumultuously and rapidly coming on. They continued singing, the people now sweating exceedingly through the heat of the sun. It poured; the rain ran on the ground; they still went on dancing and rejoicing, and saying, "This day the Itongo of our people has united with us, for we see a drop of rain."<sup>76</sup>

Umyeka took his shield and went and stood under a tree. The people tired of dancing. He told them to go home. They sat under the tree, and drank all the beer, and then went towards their homes.

This song is sung only on two occasions; it is not sung before

<sup>74</sup> *I-i-zi*.—Z in zi pronounced as in azure. This chorus is used for the purpose of emphatically asserting the subject of the song.

<sup>75</sup> *Inkosi yomhlaba*, The chief to whom the land belongs,—an *inkosi yohlanga*, or chief descended from a race of primitive chiefs.

<sup>76</sup> *Itonsi lemvula*.—Here again a drop of rain means abundance of rain.

fikile isikati sonyaka omutsha e l' enziwa ngaso. Futi l' enziwa, ku pume impi, ya kandaniswa imvula endlaleleni, i hamba izulu la na kakulu. A la vuma ukusa ku ze kw enziwe lona ; izulu li se, ku punywe, ku yiwe lapa ku yiwa kona.

A njalo ke amagama amakosi. A wa bi mabili ; igama elidala lamakosi onke akona.

the new year,<sup>77</sup> when it is sung. It is also sung when, if an army has gone out, it has been overtaken by rain<sup>78</sup> in the way, and as it is travelling it rains excessively. It will not become bright until this song is sung ; then the heaven clears, and they go whither they wish to go.

Such then are the songs of chiefs. A chief has not two songs ; each has his own, the ancient song of the chiefs of the several nations.<sup>79</sup>

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<sup>77</sup> The feast of firstfruits.

<sup>78</sup> Lit., heaven.

<sup>79</sup> These are national songs.

The national song of the Amazulu consists of a number of musical sounds only, without any meaning, and which cannot be committed to writing. Each tribe has its own chief's song ; some of these consist of words more or less intelligible, and once had doubtless a well understood meaning ; others of mere musical sounds which have no meaning whatever.





**PART IV.**

**ABATAKATI ;**

**OR,**

**MEDICAL MAGIC, AND WITCHCRAFT.**



# ABATAKATI ;

OR,

## MEDICAL MAGIC, AND WITCHCRAFT.

### *The Strength of Medicines.*

Ku kona imiti e misa amakosi ; umuntu nje ka namand/la ukupata lowo 'muti, e nge 'nkosi, e nge 'nyanga futi ; uma lowo 'muti u bonwa kumuntu nje kulabo 'bantu benkosi, u be bulawa ; ku tiwe, "U za 'kwenza ni ngawo na?" Ngokuba inkosi i ya mu zwa umuntu o pata imiti emikulu ngomzimba ; ku ti lowo 'muntu uma 'emi pambi kwayo, lowo 'muntu a sinde ; ku nga ti inkosi i m etwele, i zwe se ku fika nencakamba yokujuluka ; i ze i suke i muke i ye 'kuzilungisa. Uma lowo 'muntu

THERE are medicines which give chiefs strength and presence ;<sup>80</sup> a common man, who is neither a chief nor a doctor, cannot touch this kind of medicine ; if any one among the chief's men were seen with it, he used to be killed ; it was said, "What are you intending to do with that?" For a chief feels with his body a man who has great medicines ; and when such a man stands in his presence he is oppressive ; it is as though the chief was bearing him, and he feels a perspiration breaking out ; and he starts up and goes away to strengthen himself with his medicines. If that man does not leave

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<sup>80</sup> Lit., which make a chief stand, or which establish a chief ; that is, make him strong in the face of danger, or give him presence before others, by which he is recognised at once as the chief.

e nga i lahli leyo 'miti, u ya 'kufa. Leyo 'nkosi i ya 'ku m tshela, i ti, "Mfana kabani, loku 'kuhamba kwako uma u nga ku yeki, se u file. Ngi nike imiti yako yonke, ngi bone imiti o i patayo." Nem-bala lowo 'muntu a i veze, ngoku-ba u se nukiwe ngokuzwakala kwake emzimbeni wenkosi. Kepa uma i fumana ikubalo elikulu kulo 'muntu, i buze, i ti, "Lo 'muti w enza ni ngawo na? wa u tata kubani?" A ti, "Nga u te-nga kubani." I ti, "U za 'wenza ni ngawo?" A ku lande loko a u tenga e za 'kwenza; noma a tsho izintombi, a ti, "Nga u tengela izintombi." I u tabate inkosi lo-wo 'muti, u buyele ngakuyo.

Ukuzwakala kwomuntu e pete imiti e namandla, indaba e ngi y aziyo.

Kwa ti ngolunye usuku kwa ku Alangene abantu eketweni; kepa amadoda e hlezi esibayeni e buka intombi i sina; ku te ku se njalo, loku ba hlezi nje, ba ya buka, a ku ko 'kcala, ba bona pakati kwabo umuntu omunye o nga ti u godole, ba m bona e wa pansi—insizwa yakwanomsimekwane, inkosi ya-kwamkcoseli, isizwa. Kepa kwa

these medicines, he will die. The chief will say to him, "Son of So-and-so, if you do not leave off this conduct of yours, you are already dead. Give me all your medicines, that I may see those which you have about you." And indeed the man does not conceal them, because he has been discovered by being felt by the chief's body. And if the chief finds a great medicine on him, he asks what he does with it, and from whom he got it. He says he purchased it from So-and-so. The chief asks what he was about to do with it. And he explains what he wished to do when he bought it; perhaps he says to make damsels love him. The chief takes the medicine, and places it among his own.

As to the possibility of a man who carries powerful medicines being felt, this is what I know.

It happened one day the people assembled at a dance; and the men were sitting in the cattle-pen looking at the damsel dancing; and then, as the men were sitting and looking on without there being anything the matter, they saw one among them who appeared to be cold, and saw him fall down—a young man of the people of Unomsimekwane, the chief of the nation of Umkcoseli.<sup>81</sup> And

<sup>81</sup> *Umkcoseli*, the unkulunkulu or founder of the tribe.

buzwana ngokuti, "Lo 'muntu u nani?" Abantu ba bhekana, ba buza ukuti, "U nani na?"

Wa ti, "Ai. Ngi zwa umzimba wami u shiyana; se ngi tambile; a ng'azi uma ngi nani na. Ngi zwe se ku ti futu ukufudumala, nga ba se ngi ya wa."

Kwa ba mnyama emehlweni ake. Umne wetu w' esuka wa tata izikgu zake, wa m lumisa emakubalweni ake, wa m pepeta na ngezindlebe na ngamakala; kwa umzuzwana lowo 'muntu wa buya wa lulama, wa kgina. I loko ke e nga ku bonayo.

Okuningi ngi be ngi ku zwa ngendlebe ukuti, "Au, Ubani-bani w enze into e mangalisayo; si te si sa fika emtimbeni, si nga ka hlali nokuhlala, sa bona ugomuntu e se wa nje; u ze wa vuswa Ubani." Kuningi loko.

Ku ti uma lowo 'muntu b'ahluleka uku m vusa, ku ze ku be indaba na kubantu abakulu; abantu abanjalo ba sizwa inkosi, i yoku m lungisa lowo 'muntu, a vuka.

the people asked, "What is the matter with the man?" And they looked at each other, and asked, "What is the matter with you?"

He replied, "No. I feel different sensations in different parts of my body; I am weak; I do not know what is the matter with me. I felt myself become suddenly hot, and then fell."

He was unable to see. My brother went and took his medicines, and choosing from among them told him to bite off a portion, and he himself, having chewed some, puffed into his ears and nostrils; and in a little while the man rose up again and was strong. This is what I saw.

I heard the people talking much, saying, "O, So-and-so did a wonderful thing; as we were arriving at the wedding, before we had sat down any time, we saw a man fall without apparent reason; and So-and-so at last restored him." There was much talk of that kind.

If common men are unable to restore such a person, it at length becomes known to the great men; and people suffering in this way are helped by the chief; he will cure him.<sup>82</sup>

<sup>82</sup> The chief collects to himself all medicines of known power; each doctor has his own special medicine or medicines, and treats some special form of disease, and the knowledge of such medicines is trans-

Kepa pakati kwetu a si taho ukuti lowo 'muntu owayo ku ng' enziwe 'luto, u wa isifo. Ai, si y' ahlukanisa isifo esi nga wisa umuntu. Ngokuba pakati kwetu, uma umuntu e nengozi i ya mu wisa, ku be mnyama 'me/lo, kakulu lapa ilanga li balele. Kepa u ti u ya zelula kakulu, a be se u ya wa ; si ti okwengozi loko.

Futi a si taho kumuntu owayo ukuti, "U wa nje ; ka nakcala ;" si y' azi masinyane ngokwenza kwake ukuti, naye u ya i pata imiti ; kuloko e nga si ye umuntu o kqinileyo emitini, ku ngaloko ke ukubulawa kwemiti yake i bulawa e namand/la kunayo, ku ya 'kuwa umniniyo.

But we do not say amongst ourselves that nothing has been done to the man that falls, he falls from mere disease. No, we distinguish diseases which cause a man to fall. For amongst us if a man has an old injury of the head<sup>83</sup> it may cause him to fall, and be affected with blindness, especially when the sun is intensely bright. And he stretches himself and falls ; we say, that is occasioned by the old accident.

Further, we do not say of a man that falls, "He merely falls ; he has done nothing wrong ;" we know at once by his conduct that he has medicines about him ; for as he is not one who is thoroughly acquainted with medicines, therefore his medicines are overcome by others which are stronger than they, and the owner of the medicines falls.<sup>84</sup>

mitted as a portion of the inheritance to the eldest son. When a chief hears that any doctor has proved successful in treating some case where others have failed, he calls him and demands the medicine, which is given up to him. Thus the chief becomes the great medicine-man of his tribe, and the ultimate reference is to him. If he fail, the case is given up as incurable. It is said that when a chief has obtained some medicine of real or supposed great power from a doctor, he manages to poison the doctor, lest he should carry the secret to another and it be used against himself.

<sup>83</sup> An injury of the head is always a cause of anxiety to natives, especially one which has caused depression of the bone, which the natives usually treat by cutting down to the bone, and scraping it, often leaving a deep depression. Such injuries are always referred to as the cause of all future diseases.

<sup>84</sup> That is, an inexperienced man bears about him powerful medicines, and therefore the medicines of another become aware that there is an opponent at hand, and contend with the medicines till they are

Njengaloku ehlalweni lakwiti, emkambatini, ku kona izinyanga ezimbili eza pikisana ngobunyanga. Ya ti enye, "Bani, u nge ze wa u ka umdhlebe, noma u inyanga." Wa ti omunye, "Ngi nga u ka ngesikatahana nje ngi sa fika." Wa ti, (ngokuba labo'bantu boba-bili ngi ya b'azi; omunye Usopetu, omunye Upeteni,)—wa ti Usopetu kupeteni, "Peteni, hamba si ye enzanisi nomlazi; lowo'muti ngi ya wazi, si ze si yeke izinkani; nawe ngi kwazi ukuba u inyanga; nami u ng'azi uma se si fikile kulowo'muti."

Nembala ke ba hamba ba ya ba fika. Ku te uma ba fike wa u komba Usopetu, wa ti, "Peteni, nanku. A si hlale pansa."

Loku pela lowo'muti ku ya liwa nawo; impi enkulu; umuntu a nge u ke e nga lwanga nawo. Ku tiwa futi pansa kwawo maning-i amatambo ezilwane ezifayo; nezinyoni uma zi ti zi ya hlala, zi

Just as in the thorn-country where our tribe lived, at Table Mountain, there are two doctors who disputed with each other about their skill. One said to the other, "So-and-so, you are utterly unable to pluck umdhlebe,<sup>85</sup> though you are a doctor." The other said, "I can pluck it at once, as soon as I reach it." I know both these men; one is called Usopetu, and the other Upeteni. Usopetu said to Upeteni, "Upeteni, let us go together to the Umlazi near the sea; the tree you mention I know, that our contentions may cease; as for you I know you are a doctor; and you will know me when we reach the tree."

And truly they went till they came to the tree. When they came to it Usopetu said, "Upeteni, there it is. Let us sit down."

But men contend with this tree; it is a powerful opponent; a man cannot pluck it before he has fought with it. It is also said that beneath it there are many bones of animals which die there; and birds if they pitch on it, die. It

overcome, and he who carries them is seized with illness. By bearing medicines he becomes a centre of influence and attraction, and is, as it were, attacked by another. One who bears no such medicine does not suffer; not being a centre of influence, he is not a centre of attraction, and so, being neutral, escapes.

<sup>85</sup> *Umdhlebe*, a tree, which is probably a kind of Aspen. In some respects it reminds us of the Upas. But much that is said about it is doubtless fabulous and wholly untrustworthy.



fa. Ku tiwa futi lowo 'muti u ya kala njengemvu. Miningi imi-dhlebe, a u munye; eminye mincinane; o wona umkulu kuyo yonke u senhlwengeni.

Wa ti Usopetu, "Peteni, u kqale." Lokupela ku ti noma izulu li bekile, ku nge ko 'moya, u zamazame, w enza umsindo ngokuzamazama; ku zamazama amahlamvu. Wa ti kupeteni, "U kqale wena, loku u ti u inyanga. U ngi kekelele, u ngi pe."

Masinyane Upeteni wa tukulula izikgu zake, wa zi lungisa; wa zi lumula yena. W' esuka, wa ti, u ya 'kuka. Lokupela u pete umkonto, ukuze a u hlabe, wa u hlaba; wa zamazama kakulu; kw' ala ukuba a sondele. Wa buyela ezikqwini ezinye, wa zi lumula; wa buya wa ya kuwo, wa u gwa-za; wa bila ngamandhla; wa bo sa te ka sondele, kw' aleka; wa buyela emuva, wa kqala ukufoma naye ubuso.

Wa tsho Usopetu, wa ti, "Peteni, u ke, si hambe."

is also said that the tree cries like a sheep. There are several kinds of umdhlebe, not one kind only; some are small; the largest of all is that which grows among the Amanthlwenga.

Usopetu said, "Upeteni, begin." But although the heaven is still, and there is no wind, the tree moves, and makes a noise by moving; its leaves move. Usopetu said, "Upeteni, do you begin, since you say you are a doctor. Pluck for me, and give me."

At once Upeteni untied his medicines, and selected what was proper; he chewed them and puffed on his body. He arose, thinking to go and pluck from the tree. And as he carried his assagai that he might stab it, he stabbed it;<sup>86</sup> it moved violently; and would not allow him to approach it. He went back to other medicines, and chewed them and puffed upon his body; and again went to the tree, and stabbed it; it made a great noise; again and again he tried to approach it, but he was unable; he went back again, and his face began to be suffused with perspiration.

Usopetu said, "Pluck from the tree, and let us go home."

<sup>86</sup> He stabbed it by throwing his assagai, standing at a distance, not by approaching it so as to stab it without throwing. When the tree is pierced, it is said to throw out of the wound a water, with a hissing noise; and if the juice fall on the body of a man, it will produce a deep wound, and kill him if he is not treated by a skilful doctor.

Wa ya kwezinye izikgu zake ; kwa ba se kw alekile. Ka b' e sa buyela ; wa ngenwa amakaza ; loku li balele, wa godola, wa kqala ukutsho kusopetu ukuti, "Au, ng' ahlulekile." Futi, "Ngi size ; se ngi ya fa."

Wa ti Usopetu, "Ehe ! U za 'u ngi dela namhla nje ukuba ngi inyanga ; wena umfana wami." Wa tukulula izikgu zake Usopetu, wa m lumula, wa m siza. Wa zi tata, wa hamba nazo, wa ya kuwo ; wa u hlaba, wa bila ngamandhla ; wa buyela emuva, wa lungisa, wa ya kuwo ; wa u hlaba, wa tula ; w' ehla, wa ya, wa w' apula amagaba awo.

Wa tsho nopeteni, wa ti, "O, ngi patele nami." Wa mu pa ke. Wa tata imikonto, wa buya nayo.

Wa ti Upeteni, "Sopetu, u inyanga. U ng' ahlulile namhla nje."

I lowo ke umuti o bulala abantu, e ku ti uma u telwe pakati kwomuzi, lowo 'muzi u bube ; ku ngene umkuhlane omkulu ; umuntu a fe e kqakqamba amatambo

He applied to other medicines ; but he was still unable to pluck from the tree. And he was no longer able to quit the place ; cold entered into him ; although there was a cloudless, bright sun, he was cold, and began to say to Usopetu, "O, I am conquered. Help me ; I am now ill."

Usopetu replied, "Yes ! yes ! You are about to be satisfied to-day that I am a doctor ; you are my boy."<sup>87</sup> Usopetu untied his medicines, and chewed some and puffed on Upeteni, and cured him. He took his medicines, and went with them to the tree ; he stabbed it, and it made a great noise ; he went back from it, and took other medicines and went to it again ; he stabbed it ; it was silent ; he went down to it, and plucked its branches.

And Upeteni said, "Pluck for me also." He gave him some of the branches of the tree. He took up the assagais and came back with them.

Upeteni said, "Usopetu, you are a doctor. You have conquered me this day."

This, then, is the tree which kills people, which if cast into the midst of a village, that village perishes ; a great fever arises ; and a man dies with all his bones

<sup>87</sup> You are my boy. That is, I am a man in my knowledge ; you are but a boy. You are my pupil.

ngobu/lungu; a nga bi nasiku-nd/la lapa e nga hlala kona, a be loku e tshoba njalo. Ku ze ku fike inyanga, i m bone ukuba lo 'muntu u bulelwe ngombulelo, ukuti umd/lebe; i mu size. Uku m elapa kwayo i m ngumisela amanzi, i ti, a nga wa puzi; futi namasi a nga wa d/ili.

Njengaloku labo 'bantu nga ba bona ngame/lo ami aba bulawa umd/lebe en/lwengeni, be ye 'ku-zingela izind/lovu. Omunye ku umfo wetu. Wa ka wa fika na lapa, e tshayela ingola inyanga ya ba nye; ike/la lide, limnyama, li nesilevu eside. Be hamba nebunu; ku tiwa lelo 'bunu ibizo lalo Umkosi.

B' emuka, ba ya kona, ba zi fumana izind/lovu, ba zi bulala eziningi; ba za ba fika lapo umd/lebe u kona; lapa ku nga fuyiwa 'nkomo, 'kupela izimbuzi zodwa. Kepa ba tshaya inyati ntambama, b' ezwa be lambile; ya fa, ba ba se ba i /linza, se ba ya y o-sa. Uku y o-sa kwabo ba y o-sa ngawo umd/lebe, be nga w azi. Kepa leyo 'nyama a ba i kgedanga. Umdava wa kqala ukuzibika ngokuti, "Hau, ku kqakqamba amatambo ami." Nonofi/lela futi naye

racked with pain; there is no place where he can rest, but he moves up and down continually. At length a doctor comes, and sees that the man has been made ill by umbulelo,<sup>88</sup> that is, umdhlebe; he cures him. His treatment consists in ordering him to abstain from drinking water, and not to eat amasi.

Just as I saw with my own eyes those men who were killed by umdhlebe among the Amanthlwenga, they having gone to hunt elephants. One of them was my brother. He once came here driving the waggon for one month; a tall man, with very black skin, and tall, and a long beard. They went with a Dutchman; the name of the Dutchman was Umkosi.

They set out and went to the Amanthlwenga; they met with elephants and killed many; at length they reached a place where umdhlebe grows; where the people cannot keep cattle, but only goats. And one afternoon, feeling hungry, they killed a buffalo; when it was dead, they skinned it and roasted it. They used umdhlebe to roast it with, not being acquainted with the tree. But they did not eat all the meat. Umdava first began to complain, saying, "O, my bones are racked with pain." Then Unofithlela complained, saying,

<sup>88</sup> *Umbulelo*, a gen. term for destructive medicines, of which *umdhlebe* is one.

wa sibika ukuti, "Na kumi ku njalo." Kepa leyo 'nyama a ba i kpodanga, ba ba se be bulawa na amakanda; kwa ba se ku ukungo-na kwokugala njalo.

Lokupela Amanthlwenga a ya s' asi leso 'sifo uku s' elapa. Unofithlela wa kpala ukukgumba, isisu a se be si sa pela; wa ba loku 'esuti njalo. Nomdava wa ba njalo; kwa sa kwa ba hhudisa loko 'kufa.

U te umlungu wabo, um' a bone ukuba ku njalo, abantu be sa 'kufa; lokupela baningi, kwa ba alaba bonke, ukupela umlungu lowo e ku nga m Alabanga; (kanti maye wa ka wa gula pambili ngokuya kwake kwokugala, w' elatahwa; kanti u se pinda ukuya;) wa bima izinyanga sakona, sa b' elapa. Kepa ekufikeni kwabo kumanthlwenga, ba fika abanye be nga se ko, se be file. Kepa labo aba b' elapayo ba ba tahela ukuti, "Ni nga wa puzi amansi, futi ni nga wa dala amasi; uma ni dala amasi, ni ya 'kufa exindaloleni; a ni yi 'kufika."

Nembala ka, lokupela ba ti be s' elatahwa, ibunu la tanda ukupenduka, li goduke, la ba faka emingoloni. O, ekuhambeni kwabo, be dalula emizini yakwasulu, ba bona amasi, ba dala. Abanengi balabo aba dala amasi ba fa kona endaloleni; ba sa ba fika kwaba-

"And I too am suffering in the same way." So they did not eat all that meat, but were seized with pain also in their heads; and the disease continually attacked others.

But the Amanthlwenga know how to treat this disease. Unofithlela began to swell, and his abdomen continued tumid; he was as if he was constantly full. And Umndava was the same; and at length they had diarrhoea.

When the white man saw how it was, and that the people would die; for they were many, and all were attacked except himself; (but he too was formerly ill when he went there the first time, and was cured; but he went again notwithstanding;) he called the doctors of the place, and they treated the people. But when they reached the Amanthlwenga some had already died. And those who treated them told them not to drink water nor to eat amasi; and that if they ate amasi they would die in the way and not reach home.

And indeed whilst under treatment, the Dutchman wished to return home, and put them in his waggons. O, as they journeyed they passed through the villages of the Amasulu, and saw amasi and ate. Many of those who ate amasi died there in the way; and at last the others reached our village.

kwiti. Be sika isisu se ku impalapala, imizimba i nga se ke, se be sindwa isisu. O, sa kohlwa uma labo bantu ba ya kwenziwa njani ukwelatahwa. Sa ba nika amasi; b'ala, ba ti, "Inyanga i te, a si nga wa dāli, so se si pile; s'and' uba si wa dāle."

Kwa be ku kona inyanga enkula kwiti e umukwe wetu; ibizo layo Umjiya. Wa biswa masinyane ubabekazi; wa b'elapa; ka godukanga ukuya emsini wake, wa fala kona njalo. Nembala kwa ti izinsukwana si nga ka bi ngaki, sa bona ukuba amehlō a buya a ba awabantu; loku sa se si ti b' em kufa impela; nezisu leso wa si budhlma, sa pela, ba sinda. Ba se kona na namāla nja.

Leso 'sifo sasenhlwengeni si ya s' amisa, a si kohlwa i so. Ibizō leso ukuti imbo. Ku Alonitahwa ukuti umdālebe; ngokuba a u gasulwa ukabizwa, ngokuba umuti ow esabekayo; njengokuba ibubesi li be li nga gasulwa, ku be ku tiwa ingyama.

When they came they had tumid abdomens, their bodies were wasted to nothing, and their abdomens were a burden to them. O, we did not know how to treat these people. We offered them amasi; they refused, saying, "The doctor told us not to eat amasi till we are well; then we may eat it."

There was a great doctor among our people, whose daughter had married among us; his name was Umjiya. My uncle at once called him; he treated them; he did not go home to his own village, but slept there continually. And indeed after a very few days we saw that their eyes again were like the eyes of men; for we thought they would really die; and the tumid abdomens were reduced, and they got well. And they are living to this day.

That disease of the Amanthlwengwe we are thoroughly acquainted with, and know that it is a deadly disease. Its name is imbo.<sup>89</sup> We abstain from calling<sup>90</sup> the tree umdhebe; for we do not take its name in vain, for it is an awful tree; just as the term ibubesi was not used, but we used to say ingyama.<sup>91</sup>

<sup>89</sup> *Imbo* is a term applied to any severe epidemic or endemic disease, as acute dysentery, fever, &c.

<sup>90</sup> That is, its name is *Alonipa'd*. It is "tapu," and must not be called by name.

<sup>91</sup> *Ibubesi*, a lion; *ingyama*, the name by which it is usually spoken of.

*It is difficult to drink out of the Cup of a Chief.*

Ku tiwa kulukuni ukupuzza esitsheni sekosi kubantu aba ti ba izazi nabo; ngokuba uma e ti naye u ya s' amukela leso 'sitsha senkosi, kanti ka namandala emakubalweni ake oku wa temba; ku nga ti uma e ti u ya puzza, ku be njengokuba umuntu e kakwe uti empinjeni; utshwala bu nga vumi ukwehla; i' ale lona lelo 'tamana lokukgala ukwehla; a ze a bu kipele pansi.

Ku bhakwane ngamehlo abantu endalini, ba kolwe ukuti ni. Kepa lobo 'tshwala bu ze bu buyele kumninibo; uma e bu nika umuntu o nge nakala a puzze nje, bw ehla. Ku tiwe kulo 'muntu, "Hau! Ukuhamba kwako kubi. Ini uma u bindwe ukudla kwenkosi na?"

Njengaloku futi ku te ngesikati sempi e kwa tiwa i ya kwahha-

It is said it is difficult even for men who consider themselves knowing ones<sup>93</sup> to drink out of the cup of a chief; for if one thinks that he too is taking the cup, yet forsooth there is not among his medicines one which he can trust; and when he thinks he is about to drink, it is as if he had a stick obstructing his swallow; the beer will not go down; the first mouthful cannot be swallowed; and at last he spits it out upon the ground.

The men in the house look at each other, and do not know what to say. And the beer is handed back to the chief; and if he give it to a man who is faultless,<sup>94</sup> he just drinks it, and it goes down. And they say to the first, "O! Your conduct is evil. Why could you not eat the food<sup>94</sup> of the chief?"

As it happened also when it was said an army was about to go to

<sup>93</sup> *Izazi*, knowing ones, magicians.

<sup>93</sup> *Who is faultless*, that is, to one who does not use those strong medicines which are supposed to be possessed of magical properties. The doctor is using medicines similar in character to those which the chief is using, but those of the chief are the stronger of the two, and the doctor feels their power. He is, as it were, an enemy in the presence of an enemy more powerful than himself. The common man not being under the influence of medicines is not in a state of antagonism with those who use them.

<sup>94</sup> *Food*. Beer, *utshwala*, is called food, and is said to be eaten; to distinguish it from solid food, it is sometimes called *ukudhlana*—light food; or *amanzana*—waterish food.

hhaba. Usomseu wa tuma abantu ukuya kudumisa, ngokuba leyo 'mpi ya i menywe indawo sonke lezi esi nganeno kwomkomansi; kepa nganeno kwomgeni kwa ba Umkgundane; petaheya kwomgeni kwa ba Ungosa. Kwa ti labo 'bantu aba tunywa Usomseu kudumisa—kepa umuntu e ngi m a-siyo munye Umanyosi, ngokuba owakwiti—ba fika kona. Ngomkuba wabantu abamnyama, uma umuntu e vela enkosini, e tunywe i yo, ku fanele ukuba a m etuke ngoku m Alabisa. W' enza njalo ke naye Udumisa; wa ba Alabisa itole lenduna. Kepa ba ti ba ya li peka, ba basela—nya ukuvutahwa. Ba pinda ba fumbela izinkuni ukuti, "MAlaumbe umlilo u be umncinyane." Ai, kwa ba njalo. Ba sa ba bona ku dAlula isikati sokuvutwa; ba kqala ukukumbula ukuti, "Hau, kanene Udumisa a nga ba w enza, e si ke si ku zwe ukuba ku tiwa inkosi

fight against the Amahhahaba.<sup>25</sup> Usomseu<sup>26</sup> sent men to Udumisa, for the army was mustered out of all the tribes on this side the Umkomansi; and on this side the Umgeni Umkgundane was chief officer; and on the other side the Umgeni, Ungosa. And the men who were sent by Usomseu—and one of the men I knew was Umanyosi, for he was one of our tribe—arrived at Udumisa's. According to the custom of black men, when one comes who is sent by the chief, it is proper to honour him by killing a bullock for him. Udumisa did so; he killed for the messengers a young ox. And they set about boiling it, and kindled a great fire, that it might be thoroughly dressed. They collected a second time a great deal of firewood, saying, perhaps there is not enough fire. No, there was enough. At length they saw that more time had passed than was required to cook the meat; they began to remember, and say one to another, "Oh, can it be that Udumisa is doing that which we have heard mentioned, viz., that if a chief has prac-

<sup>25</sup> *Amahhahaba*, a tribe among the Amakwasa Kafirs, probably a sub-tribe of the Amagaleka, called by Dugmore, Amakhakhaba. (*Compendium of Kafir Laws and Customs*, p. 10.)

<sup>26</sup> *Usomseu*, Mr. Shepstone.

uma i linge inkomo, a i vutwa, ku se ku pele amagokgo ezinkuni? I kona loku, loku izinkuni se zi pehle; amanzi si ya wa tela, a tahe, s' engese amanzi njalo. Uma si funa ukubona, si bone ukuba i se njengaloku i be i njalo." Ba sa ba y opula, ba silalela.

tised magic on a bullock,<sup>97</sup> it does not get cooked, until heaps of firewood are burnt! This is what it is, for all the firewood is burnt; we pour water into the pot, and it boils away, and we add continually more water. When we wish to see, we see that the meat is just as it was at first." At length they took the meat out of the pot, and slept without eating.

<sup>97</sup> Ukulinga inkomo, ukuba i gudlulwe ekumeni kwayo e i mi ngako, y enziwe ukuba ku ti uma i ya Alatahwa, abantu ba nga koabangi aba nga y aziko ukwenziwa ey enziwe ngako, ba Alabe nje, be ti, i sa 'kuwa masinyane; kepa ba bone se ku sa 'kupelela amakoebo abo okuketa izindawo zokufa; ba kgale ukuba "Le 'nkomo a i lingiwe na?" I loko ke ukulinga inkomo. Ku njalo ke noma i sa 'upekwa; uma i lingwe ngokungavutwa, ba ya 'ku i Alaba, i we masinyane; uma i lingwe ngokuAlatahwa, ba ya 'ku i Alaba, i nga wi. I loko ukulinga. Uma e tanda ukuba leyo 'nkomo i nga wi, u ya 'kutata ikubalo lake elitile, a li lume, a xipepete esandloleni; uma ku inkomo e isidanda, a hambe a ye kuyo, a i nzenze; i me, a i pulule olangotini lapo i sa 'kuAlatahwa ngakona, a yeke ka. Uma e i linge ngokuvutwa, a nga pepeta imbiza yokupeka. Ku pela ka.

Ukulinga inkomo—to bewitch or practise magic on a bullock—is for the purpose of causing it to lose its natural properties; it is done in order that when it is stabbed, those who do not know what has been done to it, may without thinking just stab it, expecting it at once to drop; but when they see all their skill in choosing fatal points for stabbing is near being exhausted, they begin to ask whether it has not been bewitched. This is what is meant by practising magic on a bullock. In like manner, when it is to be boiled, if it has been bewitched for the purpose of preventing its becoming cooked, they will stab it, and it will at once drop; if it is bewitched for the purpose of preventing its being fatally stabbed, it will not fall. This is what is meant by ukulinga. If a man wishes that the bullock should not drop when stabbed, he will take a certain medicine which he has, and chew it, and breathe it on his hand; if the bullock is tame he goes to it, and scratches it; it stands still, and he rubs its side in the place where it will be stabbed; and so leaves it. If he practises magic to prevent its being cooked, he may breathe on the pot in which it is to be cooked. That is all.



Kepa kwa ku 'buhlangu loko kubo ukuti, "Ini ukuba Udumisa 'enase nje! loku e- age si ye impi nati. Loku si kw azi kw ensiwa inkosi, y enesela enye inkosi, nkuze i bone ukuti, 'Uma ngi ya lwa nobani, ka yi 'kuvutwa; mina ngi ya 'kuvutwa.'"

Ba goduka ke. Ku te uma ba fike ekaya enkosini, ba i sisama leyo 'ndaba. Kepa ku te uma inkosi i ku zwe ukuba Udumisa w enze njalo, wa ya wa bizwa. Ku te ukuba a fike, kwa tiwa, "Dumisa, si ku bizela le 'ndaba, ukuba ku kqinisele ini ukuba abantu u ba nike inkomo, ba i peka, a ya ze ya vutwa na?"

Kepa Udumisa, ukupendula kwake, wa ti, "O, makosi, a ng'azi uma ngi za 'uti ni, loku ngi ba nikile inkomo. Kepa uma be be nga i baseli, ni ti u mina nga ngi pume nga ya 'ku ba tesela ini na?"

Kepa amakosi a m vumela Udumisa, a ti, "Inyama a i vutwanga ngobuvila babo."

Kepa kubona, noma Udumisa wa kuluma ngezwi lobukgili, ama-

But that was a trouble to them, and they said, "Why has Udumisa done this! for he is not our enemy. For we know that this is done by one chief to another, that he may see and say, 'If I fight with So-and-so he will not be conquered,'<sup>98</sup> but it is I myself that shall be conquered.'"

So they returned, and went at once to the chief.<sup>99</sup> And when the chief heard that Udumisa had done this, he summoned him to appear before him. When he came, it was said to him, "Udumisa, we have summoned you on account of this report, to know whether it is true that you gave the men a bullock, and that they boiled it, but it could not be thoroughly cooked!"

But Udumisa said in reply, "O, chiefs,<sup>1</sup> I do not know what to say, for I gave them a bullock. But if they did not kindle a fire to cook it, do you say that it is I who ought to have gone out and fetched firewood for them!"

And the chiefs agreed with Udumisa, and said, "The meat was not cooked because the men were idle."

But in their opinion, although Udumisa spoke cunningly, and

<sup>98</sup> Lit., cooked, or boiled.

<sup>99</sup> *The chief*, Mr. Shepstoue.

<sup>1</sup> *Chiefs*.—All superior white men are so called, especially those sitting with a magistrate; and government officials.

kosi a m vutela, a ku banga njalo kubo; ngokuba ba ti, "Eh! Udu-misa w'enza ni ukuba a ti inkomo a si i baselanga? U taho oku njani uku i basela, loku ku pele izinkuni namanzi, s'ahluleka na? I kona ini inkomo e pekwa namala nje, i vutwe ngomso na? uma a ti a si i baselanga na?"

Ya pela leyo 'ndaba; kwa vuyelwa Udumisa; kepa kubona na namala nje a ba pendukeki kuloko kubona kwabo, noma be laAlwa.

the chiefs agreed with him, it was not so; for they said, "Eh! what does Udumisa mean by saying that we did not kindle sufficient fire for the bullock? What does he understand by kindling fire enough, when both the firewood and the water were consumed, and we could do nothing more? Is there any bullock which one begins to boil on one day, and it is cooked on the morrow? We ask him this, when he says we did not kindle fire enough for it."

The matter ended; the chiefs agreed with Udumisa; but the others have in no way altered their opinion, though they lost the case.

### *The Magic of Ufaku.*

INDABA yokulumba kukafaku kangungqushu, e lumba Uncapayi kamadikane.

Uncapayi wa zeka indodakazi kafaku, udade wabo 'ndamase. Kwa ti ngolunye usuku Ufaku wa tuma umuntu wake ukuya kuncapayi ebusuku e se lele. Wa kumula itusi lake li sengalweni;

THE account of the magic of Ufaku,<sup>2</sup> the son of Ungungqushu, which he practised on Uncapayi,<sup>3</sup> the son of Umadikane.

Uncapayi married a daughter of Ufaku, the sister of Undamase. One day Ufaku sent one of his men to go to Uncapayi by night whilst he was asleep. He took a brass ornament which was on his arm, without his hearing; neither

<sup>2</sup> Ufaku, a great chief of the Amampondo, now dead.

<sup>3</sup> Uncapayi, by descent, a chief of a tribe of Amabakca, who raised himself to some position by his personal qualities as a leader.

k' erwanga, nomkake k' erwanga.  
Wa puma nale, wa li yisa kufaku.

Ufaku wa li sebenza lelo 'tusi ngokwazi kwaka. Kwa ti ngoluny' usuku wa m bima Uncapayi pakati kwobusuku, e se m lumbile; wa m biza ngegama, e nga memesi, e m bima, e peto imiti yokwazi kwake Ufaku.

Uncapayi wa vuka ebusuku, wa vata. Wa buza umkake ukuti, "U ya ngapi, nkosi!"

Wa ti, "Ngi y' enkosini, kufaku."

Wa ti owesifasana, "Ebusuku nje na?"

Wa ti, "Yebo."

Wa ti owesifasana, "A ku sa yi 'kusa ini na, u hambe!"

Wa ti, "Kga, ngi hamba kona manje."

Nembala wa puma, wa hamba

did his wife hear. He left their hut, and brought the ornament to Ufaku.

Ufaku worked on the ornament with his magical knowledge. And one night he called Uncapayi, having practised magic on him; he called him by name,<sup>4</sup> not shouting aloud, but calling him, and using the medicines with which he was acquainted.

Uncapayi awoke in the night, and clothed himself. His wife said to him, "Where are you going, O chief?"

He replied, "I am going to the chief, to Ufaku."

The woman said, "When it is still night?"

He said, "Yea."

The woman asked, "Will it never be daylight, that you may go then?"

He replied, "No, I am going now."

And indeed he quitted the

<sup>4</sup> Calling him by name; that is, whilst practising magical acts he called Uncapayi by name, that the magic might take effect on him, and not on another.

In the Legends of Iceland we meet with several instances of persons being "called" or forced by magical means to go to a certain place, where their enemies were awaiting them. Thus Olafur says to Gudmundur:—"My father lives at a farm not far from hence; he has charmed you hither, for he wants to repay you the slaying of his son." (*Legends of Iceland. Second Series*, p. 103.) Again, the farmer having unsuccessfully attempted to kill Oddr, says:—"Great is thy luck, Oddr, to have escaped scatheless, for thou shalt know that, by my charms, thou art here, as I intended to kill thee." (*Id.*, p. 123.) See also p. 132 and p. 153.

ngamandla. Owesifazana wa sala. Wa vus' abantu ukuti, "Inkosi i mukile. I landele ni." Nembala abantu ba puma kona ebusuku; kwa sa kwa sa be landela. Wa fika kona, kona ebusuku. Wa bikwa, kwa tiwa, "Nangu Uncapayi."

Wa buza, wa ti, "U ya ngapi na?"

Wa ti Uncapayi, "Ngi ze kona lapa."

"U zotata ni na?"

Wa ti, "Ngi be ngi ti, ngi bi siwe inkosi."

Inkosi ya ti, "Kga. Kodwa mu yise ni endalini etile. Si ya 'ukuluma kusasa." Kwa lalwa ka.

Kwa ti ku sa Ufaku wa e Alanganisa impi yake, i Alasele. Kepa ekancapayi impi ya incane, i nge ngakanani. Wa ti Ufaku, "Ngi nge m bulale umyeni womntanami. Ka goduke."

Kepa Uncapayi ngaleso 'sikati wa e nge nampi enkulu; kodwa

house, and went on his way speedily. His wife remained behind. She roused the people and said to them, "Your chief has departed. Follow him." And the people left their home at once during the night, and followed him till the morning. Uncapayi reached the village of Ufaku during the night. Ufaku was told that Uncapayi had arrived.

Ufaku asked, "Where is he going?"

Uncapayi replied, "I have come to this place."

Ufaku said, "What has he come to fetch?"

He replied, "I thought I was called by the chief."

The chief said, "No. But take him to such and such a house. We will talk in the morning." So they went to sleep.

In the morning Ufaku assembled his troops that they might go out to battle.<sup>5</sup> But the soldiers of Uncapayi which followed him were very few in number. Ufaku said, "I cannot kill my child's husband. Let him go home."

But at that time Uncapayi had not a large army; but he was

<sup>5</sup> Although, as is supposed, Ufaku had by magical charms forced Uncapayi to come to him alone, yet when he was there in his power, Ufaku relented, and was unable to kill his son-in-law. But he could not be comfortable till he had vented his anger on someone, so he collected his troops and sent them out on a raid against some neighbouring tribe.

wa e namandlala esitent; kodwa e pansi kukafaku, e nga buseki ka-  
 Ale, e nomlomo; ku nga ti a nga  
 lwa nofaku. Kepa Ufaku e taanda  
 uku m bulala ngesiny' isikati, a  
 sinda ngobuyeni. Kepa noko  
 Uncapayi wa za wa fa ngokuweli-  
 selwa impi esiweni kanye nempu  
 yake, e sile 'kulwa nofaku.

mighty in battle with the enemy; but he was subject to Ufaku, but he did not readily submit to be governed, but disputed Ufaku's word, and appeared as though he would fight with him. And sometimes when Ufaku wished to kill him, he escaped because he was his daughter's husband. But notwithstanding at last Uncapayi was hurled by the army of Ufaku over a precipice together with his soldiers with which he had come to fight with Ufaku.

### *Intelezi.*

KU kona izinlolo eziningi zemiti e ku tiwa intelezi. Intelezi into e ku ti uma umuntu womlisa e ya 'ugeza, a nga gezi ngamanzi odwa njengowesifazana; owesifazana yedwa o geza ngamanzi odwa; umlisa ku ti lapa e ya 'ugeza a hamb' 'apule izintelezi eziningana; ku ti uma e se e fikile emfuleni a fume imbokondo, a hlale pansu, a zi kande; uma e se zi kandile, a tele amanzi kancinane, a zi fumba, te ngezandlala zombili; a zi bhakise pezulu izandlala; ku ti ukwehla

THERE are many kinds of plants which are called intelezi. Intelezi is a thing of this kind:<sup>6</sup> when a man goes to wash he does not wash with water only, like women; it is women only who wash with water only; when a man goes to wash he picks several kinds of intelezi; and when he has come to the river he looks for a pebble, and sits down and bruises the intelezi;<sup>7</sup> when he has bruised them he pours a little water on them, and squeezes them in both his hands; he raises his hands over his head; and as the water

<sup>6</sup> This cannot be rendered literally, so as to be intelligible to the English reader. It is very common for the Zulu thus to introduce a subject in an elliptical manner, "Intelezi is a thing which:—when a man goes to wash," &c.

<sup>7</sup> Properly *isintelezi*, the plural, for there are many kinds.

kwamanzi e puma ekambini lezintelezi 'e'le ngemikono yombili, a se a pume ngezinyawo; futi na semlonyeni a ti fokoo ukukamela, ukuze a koinse ngalapa e petwe kabi ngakona; uma e nga zondeki ka kw enzi loku 'kukoinisa; a be ke se u ya Aliki'ala umzimba wonke, u se zi falaka'ala esikoteni lezo 'ntelezi. U se li geza ngamanzi lelo 'tshe nembokondo, u se i fi'ala, ngokuba na ngangomeo u ya 'ku i swela; a zitele ke ngamanzi.

Ukugeza kwendoda a i kqali ngomzimba wonke kubantu abamnyama; i kqale ngemikono, ngemva kwaloko ke i wa tele emzimbeni ngezand'ala zombili; i wa ponse ngalapa kwehlombe na ngalapa kwelinye, i ze i kqede ke, i vate, i kupuke njalo.

Y enzela ngaloko 'kugeza ngen-telezi, ukuti u kona ku ya 'kuti noma u ya hamba a velelwe ingozi,

which runs out of the bruised leaves and stalks<sup>8</sup> of the intelezi descends by both his arms, it escapes at his feet; and he pours some into his mouth, that he may squirt it in the direction of where he has received an injury;<sup>9</sup> if he has no enemy he does not squirt in this manner; he then rubs his whole body, and throws the remains on the grass. He then washes the pebble with which he bruised the intelezi, and the rock on which he bruised it, and hides the pebble, because tomorrow also he may want it; he then washes himself with water.

As to the mode in which a man washes himself among black men, he does not begin to wash every part of the body indifferently; he begins with his arms, after that he pours water over his body with both his hands; then throws it over each shoulder, until he has washed the whole body, when he dresses and goes out of the water.<sup>10</sup>

He washes himself therefore with intelezi, that though he should meet with danger whilst travelling,

<sup>8</sup> By *ikambi lezintelezi* we are to understand the green portions of the plants, leaves, and stalks, when bruised.

<sup>9</sup> This system of squirting water containing medicine from the mouth, is a very common custom among the natives, in the efficacy of which they have great faith. It is practised to ward off a danger which might arise from the magical practices of another; it is also a defiance, and a means of sending evil to another. The custom of spitting in contempt is probably connected with some such superstition.

<sup>10</sup> The native dress is very simple, and during washing is placed on a rock close at hand; and the man stands in the water whilst washing, and does not go out of the water till he has dressed.

a nga tahetahi a limale, a putyuke njalo engozini, noma eyokuwa noma eyokulwa ; a nga velelwa ingosi masinyane.

Intelezi kubantu abamnyama into e tembekayo kakulu ; ngokuba ku ti ngezikati zonke lapa umuntu e ya ugeza, a pate intelezi njalo. Kodwa uma e ye ezibukweni ka i pati, u geza ngamanzi nje ; ngokuba u puma ku se luvivi, a nge zi bone izintelezi ; futi a nge geze ngentelezi uma e ye ezibukweni, ngokuba ku tiwa izibuko li into embi ; noma umuntu e nemiti yake a i tembayo, a nge ye kuyo uku i pata ; ku ti uma u ya swela kakulu ukupata imiti yake, a fune emakubalweni ake izilumulo, a i lumule, a be se u ya tukulula ke, u se i lungisile ke, a i se nakcala leyo 'miti.

I njalo ke intelezi. Ba kona abanye ab' azi intelezi enkulu e geza abantu aba izinyanga. Ku ti

he may not be quickly injured, but escape constantly from danger which may arise either from falling or from fighting ; and that he might not suddenly fall into danger.

Black men trust very much to intelezi ; for at all times when a man is about to wash he takes intelezi. But when he has gone to the ford<sup>11</sup> he does not take intelezi, but washes with water only ; for he quits his hut when it is still dark, and he cannot see intelezi ;<sup>12</sup> further, he does not wash with intelezi under such circumstances, because the ford is said to be a bad thing ;<sup>13</sup> and although a man has medicines to which he trusts, he cannot go to them to touch them ; and if he has great need to touch his medicines, he searches for izilumulo<sup>14</sup> among them, and uses them, and then he will untie his medicines, having put them in safety, and then his medicines come to no harm.

Such then is intelezi. There are some who are acquainted with powerful intelezi with which doctors wash themselves. If a man

<sup>11</sup> I do not explain this. The Zulu scholar will understand the meaning of the metaphor.

<sup>12</sup> That is, distinguish it from other plants.

<sup>13</sup> Influences other things for evil, and if the medicines be touched, their properties will be injuriously affected.

<sup>14</sup> *Izilumulo*, a class of medicines which are chewed (*luma*), and the breath thus saturated by them puffed on the body, on medicines, &c., to protect them from evil.

uma omunye e dhlala nomunye, kanti lowo u gese ngentelesi, a tole ingosi omunye kakulu ngoku-dhlala nalowo 'muntu; 'asiswe, ku tiwe, "O, lo 'muntu intelesi yake i namandlala. Ini ukuti e dhlala nje nomunye, be nga lwi, a be lo u se u tola ingosi engaka na? Kga; intelesi yalo 'muntu inkulu."

plays with another who has washed with intelesi, and meets with some severe injury from merely playing with the man, the man is dreaded, and it is said, "O, the intelesi of that man is powerful. Why, when he is merely playing with another and not fighting, has he met with so severe an injury as this? No; the intelesi of that man is powerful."

### *Intelezi for Soldiers.*

Ku ti uma inkosi i ya 'kulwa n-nye, i bize inyanga yayo e pata impi. I ze nentelesi yayo, i i kande, i fakwe embizeni, ku telwe amanzi, ku be se ku ya kzoova, i hlanganiswe namanzi. Lokupela ku kona itshoba lenyamazane e-y aziwayo, ku tiwa inkonkoni; leyo 'nyamazane itshoba layo lide; se li fakwa esitaheni leso sentelezi, inyanga se i tata isitsha. Loku impi i se y enze umkumbu; a ku se ko 'muntu o kulumayo; se ku te nya; ngokuba pela uma se i puma impi a ku ko 'muntu o nga kuluma indatahana nje; ku suka ku kubi ngalolo 'lusuku, ngokuba ku ya 'kufa abantu; nokudlala ku ngeni. I fafaza ke inyanga, i zungeza yonke, i ze i u hlanganise umkumbu. Loku pela uma y' e-nziwa njalo impi, a ku ko 'muntu kulabo aba ya empini o se nama-

WHEN a chief is about to fight with another, he calls his army-doctor. He brings intelesi, which he bruises, places in a pot, pours water on it, and then squeezes it with his hands, and mixes it with the water. And he has the tail of a large animal, which is well known, called the gnu; its tail is long; it is placed in the vessel of intelesi, and the doctor takes the vessel. The army forms a semi-circle; no man speaks; there is perfect silence; for indeed when an army is being led out to war no one speaks even a little; it is an evil day, for men are going to die; and they eat nothing. The doctor sprinkles the whole army, going round it, until he has gone round the whole circle. And when an army has had this done to it, no one among them is able



ndāla okuālangana nomfazi wake ; ku ya zilwa kakulu ; ngokuba uma umuntu ngezikati lapa kw aluka impi, abantu se be petwe ngentelezi, a ālangane nomfazi, u ya zibulala, u zenzela amehlō amnyama. Intelezi a y ekqiwa umuntu ; uma e y ekqile, u zibulala yena. Ngokuba ku ti ngamāla i se i menywa impi, i ālangane kwomkulu, ku ālatshwe izinkomo inkosi ; zi ālinzwe ngaleso 'sikati ; inyama yokukqala a ba i dālayo, ba i dāla imnyama, ngokuba i bukgwa emsizini njalo. Ba dāle bonke leyo 'nyama, amakqata ngamanye, uku b' emisa isibindi, ukuze ba ng' esabi. Ku ti uma a i kqede ngoku i fafaza, a ngene umniniyo, a tete nayo, e bonga amadālozi akubo. U ya 'kuti e kqeda umniniyo ukuteta nayo, a be tsho e ti, "Mabandāla akwetu, a tize a ti, ngo'uke ngi zwe ka. Nanti ilanga pezulu ; impi namāla nje ngi i nika ukuti," (u taho ibutle ilitile ; ) "ngi ti ngemva kwako

to associate with his wife ; they abstain excessively ; for if a man, when the army is going out, and the men have been treated with intelezi, associate with his wife, he kills himself, making his own eyes dark.<sup>15</sup> No man sins against the law of intelezi ; if he does, he kills himself. For on the day the army is summoned and assembles at the chief's, the chief slaughters cattle, and they are then skinned ; the first meat they eat is black, being always smeared with umsizi."<sup>16</sup> All eat the meat, each a slice, that they may be brave, and not fearful. When the doctor has finished sprinkling the army, the chief<sup>17</sup> comes into the midst of it and talks with it, lauding the Amatongo of their people. In conclusion the chief says, "Troops of our people, who did such and such great actions,<sup>18</sup> I shall hear of your doings. There is the sun in the sky ; I have this day given the enemy into the hands of such and such a regiment ; and I direct such and

<sup>15</sup> That is, if he break the law of the intelezi-sprinkling or baptism, it is to his own injury, and when he goes into battle, he loses all power of discrimination, and is soon killed.

<sup>16</sup> *Umsizi*, a powder made of the dried flesh of various wild beasts,—leopard, lion, elephant, snakes, &c.,—the natives intending by the administering this compound to impart to the men the qualities of the several animals. Sometimes if a man has killed a wild beast, a leopard for instance, he will give his children the blood to drink, and roast the heart for them to eat, expecting thereby to cause them to grow up brave and daring men. But it is said by others that this is dangerous, because it is apt to produce courage without prudence, and cause a man to rush on heedlessly to his death.

<sup>17</sup> Lit., the owner or master of the army, that is, the chief.

<sup>18</sup> Recounting the famous actions which they have done in battle.

ku landele ukuti. A ng' azi ke mina. Ni ya 'kuba ni silleba nina. Ubaba wa e ikgawe; a ku bonanga kwiti ku be kona igwala. Imikonto a i ni Alabe ngapambili; ku nga bi ko 'naseba ngemuva. Uma ngi bona ni buya n' aAluliwe, ngi ya 'ku ni bulala; a ni yi 'kufumana 'ndawo lapa ekaya; ngi impi nami uma n' esaba."

Lapo ke ukugwiya a ku sa nga-muki. Abanye ba beka imizi ya-oyise, ukuti, "Mina, uma ngi nga gwazanga, ngi ku nika umuzi wakwetu wonke." Kepa uma ku inkosi e nga tandi ukuba umfana a beke ngomuzi kayise, uyise e se kona, i ti, "Kgabo. Musa ni ukubeka ngemizi yamanye amadoda." Omunye a ti, "U kqini-sile, silo. Ngi ti mina e ngi beka ngako, ngi beka ngekanda lami, ukuba uma ngi ng' enzanga 'luto, u ngi ngume; kupela. Nako e ngi beka ngako." Ba tsho njalo bonke. Abanye ba kohlwe loko a ba nga ku tshoyo, ba tula nje.

Kepa ngaleso 'sikati sokubeka, ku bekwe enkosini, kubi, a ku ta-

such a regiment to follow it. I do not know for my part what more I could do. If you do not conquer, you will disgrace yourselves.<sup>19</sup> My father was a brave; there was never known to be a coward amongst us. Let the assa-gais wound you in front; let there be no wound in the back. If I see you coming back conquered I will kill you; you will find no place for you here at home; I too am an enemy if you are cowards."

Then there is no end of leaping and brandishing of weapons. Some devote<sup>20</sup> the villages of their fathers, saying, "For my part, if I do not stab the enemy, I give you the whole village of my family." But if it is a chief who does not wish a boy to devote his father's village whilst his father is living, he says, "No. Do not devote the villages of other men." Another says, "You speak the truth, leopard.<sup>21</sup> For my part I devote my own head, that if I do nothing, you may kill me; that is all. That is what I devote." All say the same. Some do not know what to say, and are silent.

And when they are devoting themselves to the chief, it is a bad

<sup>19</sup> He means that he has done all that a chief can do to ensure them victory; and if they fail the fault will be their own, because it will arise from their having in some way failed to observe the conditions upon which the efficacy of the intelezi-baptism depends.

<sup>20</sup> Devote,—or promise to give,—or vow to give,—*lay down* as a votive offering.

<sup>21</sup> *Leopard*. The natives magnify their chiefs by this title.

ndeki; ku ya gwiya, kw apulwa ininti ebusweni bayo. Ukwapula uti ebusweni benkosi kubantu abamnyama ukufunga okukulu, akuti, "U ya 'u ngi buza, uma u ng' cawanga indaba yami."

Ngaleso 'sikati a i fani nenkosi a ba i Monipayo; a ba sa y esabi ngaleso 'sikati. Abanye ba i tunqisela ngotuli, be ti, "Leli 'gwala el' efuza unina! I pi impi o si nika yona! Si ya tanda uku i bona ngamekalo etu." A i kupe impi yaka.

Lokupela ngaleso 'sikati bonke abesifazana abamnyama a ba sondeli, se be hambela kude; aba sondelayo abafazi abakulu abangase nako ukupotela, se kw amadoda; i labo aba sondelayo empini; bonke abatsha ba hambela kude kuyo.

I hambe ka, i puma ekaya nge-hhubo layo, loku pela se ku nga ti ba nga i bona masinyane. I hambe ka. Emakaya ku sale abagulayo, ku be ukupela.

Ngaleso 'sikati sokwaluka kwe-

and unpleasant time; the men leap and brandish their weapons, and break rods in the face of the chief. To break a rod in the face of the chief is a great oath among black people, and a man means to say by it, "You will take me to task, if you do not hear some great thing that I have done."

At that time he does not resemble a chief whom they reverence; they are not afraid of him at that time. Some throw dust on him, saying, "This little coward who resembles his mother! Where is the enemy which you give us to fight with? We wish to see it with our eyes." He then sends out his army.<sup>22</sup>

Under these circumstances no black woman draws near, but they go to a distance; those who approach are old women who have passed the time of childbearing, and have become men;<sup>23</sup> it is they only who go near the army; all the young women go to a distance from it.

So the army sets out from home singing its song, for it is as if they could see the enemy at once. So the army sets out. And the sick only remain at home.

When the army is in the field

<sup>22</sup> *Impi* is used in this paragraph in the double sense of the enemy—*impi kubo*; and the chief's army—*impi yayo*.

<sup>23</sup> Old women are called men, and no longer act as women, nor observe the customs of *Monipa* in relation to the men.

20 Tyler St.  
with kind regards

Morland Park  
Croydon

20 Dec. 1880.

My dear friend

I found to day amongst my  
papers a few pages which com-  
plete Part III of Religious Inst.  
the beginning of Part IV. Not know-  
ing whether you have had them, I  
forward them to you.

I should like to have a little con-  
versation with you in reference to  
your question the other evening about  
the probability of the work being  
ever completed. Ten years ago when  
I was obliged to discontinue the  
publication, it would have been

easy to finish it. Our circumstances have  
are entirely altered. I am much more  
occupied, & the man who had worked  
with me for years is dead. I should  
like to finish it and some other work  
and should be willing to make an  
effort providing I find any way to  
print. You spoke about printing in  
in England. The English might be per-  
suaded, but not the Irish; & to finish  
English by itself would be to diminish  
its value by three quarters  
more.

Vol 1 of *Manuscript* Tally, & Vol  
2 which has been ready for press  
about 8 years, might be reworked  
for English Readers & printed in  
England, with other tales collected

from the frontier Kapers. But I am  
not sure that they could be understood  
without the general reader; to  
bring the Indian Republic together  
would be a lasting benefit to S.C.  
Islanders &c.

I am

With kind regards to Mrs  
Tyler and J. Fox and sister

Yours faithfully

Henry B. John

ODDS AND EVENS OF THE ...

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MARCH, 1879.

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# NEW MAP OF SOUTH AFRICA.

J. C. JUTA, BOOKSELLER, CAPE TOWN, begs to announce  
that in a short time will be published :

A NEW MAP, with GUIDE, of the SOUTH AFRICAN COLONIES, including the Cape of Good Hope, Natal, Transvaal, Griqualand West (Diamond Fields), the Orange Free State, Kaffraria, Basutoland, Zululand, Namaqualand, Damaraland, Betschuanaland, Matabeleland and other territories; —THE MAP compiled by T. B. JOHNSTON, Esq., Geographer to the Queen, Edinburgh, —THE GUIDE written by JOHN NOBLE, Esq., Clerk to the House of Assembly of the Cape of Good Hope.

The progress of Colonization and the recent enlargement of Her Majesty's Dominions, necessitated the preparation of a New Map of South Africa.

The present work will supply a full and accurate Geographical representation of the country, containing the several Colonies, Provinces, and Native Territories, comprised within its extended area, from Lat.  $21^{\circ}$  S., to its most Southerly Promontory in Lat.  $34^{\circ}$ .

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The preparation and execution of the Map has been entrusted to T. B. JOHNSTON, Esq., F.R.G.S., &c., and Geographer to the Queen, Edinburgh, the Guide is written by J. NOBLE, Esq., Clerk of the House of Assembly, at the Cape of Good Hope, and author of various Hand-books of South Africa, who has undertaken the editorial supervision of the work.

The aim and object of this publication is to provide a Map of South Africa adapted for general use: in the Office or in the School; in the Library or on a Journey. It will be indispensable to all Travellers and Emigrants, and will be of the greatest service to every one connected in business with any part of South Africa.

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The Map, Mounted on Canvas, in Cloth Case, with the Guide attached inside; or Mounted on Canvas and Rollers, with the Guide separate, will be 15s. per copy.

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In this quiet and businesslike manner ended the Swellendam attempt at self-government. What occurred during the time Mr. Steyn was at the head of affairs we are not told, except casually, that Mr. Jacob van Reenen, the Commandant of the Swellendam Invalides, was deprived of his office. By Mr. Steyn's order, one Jan Crafford, with seven armed men, visited the Commandant, took away eight guns, and terrified his wife and children.

On the 14th of December, Mr. Hermanus Steyn is found again in his seat as a member of the Heemraad, when sixty-six burghers presented themselves and took the oath of allegiance. After this the Landdrost was able to report that perfect order prevailed in the district. How it came to pass that quietness was restored so easily, is explained in a document dated only two days after the capitulation of Cape Town, and sent to Swellendam by Mr. Du Plessis, who was requested to make its contents known to every one with whom he should come in contact. It reads as follows :—

The monopoly and the oppression hitherto practised for the profit of the East India Company is at an end. From this day forward there is free trade and a free market. Every one may buy from whom he will, sell to whom he will, employ whom he will, and come and go whenever and wherever he chooses, by land or by water.

The inhabitants are invited to send their cattle, &c., to Cape Town, where they are at liberty to sell the same in such a manner as they may find best and most profitable for themselves.

No new taxes will be levied ; such as are at present in existence as soon as possible will be taken under consideration, and those which are found to be oppressive to the people will be done away with.

The paper money shall continue to hold its value, but the English make their payments in hard coin.

Lastly, the inhabitants of the different districts are invited by the English Commander, if there is any subject which has not been explained to them, to choose fit persons and send them to Cape Town, for the purpose of conferring with him upon such subject.

J. H. CRAIG,  
Major-General and Commander.

In the Castle of Good Hope,  
this 18th of September, 1795.

There are other documents among the old papers of Swellendam which tend to throw light upon now forgotten times and customs. Perhaps on some future occasion the story of another period of our history will be given in the words of the actors themselves, but this article is already long enough without any further extracts.

G. M. T.

Swellendam, 8th January, 1879.

## Folk-lore.

## SOME POINTS OF CORRESPONDENCE BETWEEN THE FOLK-LORE OF CENTRAL AFRICA AND THAT OF THE KAFIRS, AND CHALDEA.

BY THE RIGHT REV. HENRY CALLAWAY, M.D., D.D., BISHOP OF ST. JOHN'S.

MR. STANLEY, in the narrative of his travels, "Through the Dark Continent," gives us "The Legend of the Blameless Priest." It is highly creditable to the great traveller that during the unsettled life of his journeyings, he should have succeeded in obtaining such a legend in such exact details. It is another evidence that there is hidden away in the Folk-lore of the people of Africa, very much that is intensely and universally interesting, wanting only earnest and competent men to collect it; I say wanting, not waiting, for it is now fast passing away from the memory of the masses of the people, and becoming changed by intercourse with foreigners.

This legend, committed to writing at Uganda, on Lake Victoria Nyanza, has many curious points of resemblance with the Creation-myths of Zululand and other parts of Southern Africa, which it will be worth while to consider; and, further, it appears to me clearly to be a variation of a legend found in the just recovered Chaldean ancient lore. Yet Mr. Stanley is probably unacquainted with these particulars and has thus unconsciously added an important item to our knowledge, and afforded important material for the Comparative Mythologist, and indicated new lines for the collector of Folk-lore.

I will first give an abridgement, as brief as is compatible with clearness, of the Uganda legend, and point out the several curious similarities it has to our local legends; then show its probable origin in some common source with the Chaldean account; and lastly point out that the languages spoken in the Central parts of Africa are dialects of the same language as the Kxosa, Zulu, Suto, &c., spoken in the South Eastern Countries.

## THE LEGEND OF THE BLAMELESS PRIEST.

"Kintu was Priest, Patriarch, and first King of Uganda." He came from the North, and "brought with him one wife, one cow, one goat, one sheep, one banana-root and a sweet potato." He settled on the western bank of the Mwerango river at Magonga, near the present frontier of Unyoro. There were no human beings there to dispute with him the right to settle. Kintu was alone in his kingdom; on him devolved the peopling of the country. But it was "not destined to remain desolate long, for his wife was remarkably prolific. She brought forth four children at a birth each year; and each male issued into the world with an incipient beard and the powers of lusty prime youth; and the female children at two years of age bore children, who at an equally early age conceived and bore

sons and daughters, until the land began to be fully peopled." The cow, the goat, the sheep, the chicken, the banana, the potato, all increased at the same rate, until the valleys of Unyoro abounded with numerous families all rich in all the necessities of life.

When the land could no longer bear the vast population, Kintu gave portions of the original banana to some of his offspring, and portions of the original potato-plant to others, and sent them forth to seek new homes, and to establish new nations.\* Those who received the banana cutting went to the south of Magonga, and those who received the potato went to the north and dwelt in the valleys of Unyoro. So to this day the Waganga and all living about Magonga prefer bananas for food, and the Wanyoro prefer the potato.

Kintu, the Priest, had an especial aversion to bloodshedding, whether blood of man or animal. But he did *not instruct his children not to use animal food*; but nothing must be killed in his presence, but at a distance from his house and neighbourhood. If the murderer was subject to the law of having his blood shed by man for the blood of man he had shed, he must not be slain in the presence of Kintu. If the culprit could succeed in reaching Kintu, and touch his feet or garments, or were the patriarch only to cast his eyes on him, he was safe. So great a right of sanctuary surrounded this primitive Priest.

But as man increased so too did evil. And at length the children of the gentle, blameless Kintu not only gave themselves up to all excess of evil living, but rose against their venerable head, and threatened to depose and kill him. At length, wearied by their growing impiety, he determined to leave them, and, calling his wife, said, "See, my sons whom I have brought into this world have become wicked and hard of heart, and threaten to drive their father away or kill him, for they say I am become old and useless. I am like a hateful stranger amongst my own children. They shed the blood of their brothers daily, and there is nothing but killing and bloodshed now, until I am sick of blood.† It is time for us to get away and depart elsewhere. Come, let us go." And in the night Kintu and his wife departed, taking with them their original cow, goat, sheep, chicken, a banana-root and a sweet potato.

From that time for many generations successive chiefs spent much time in searching for Kintu; but each died without any tidings of the lost one, whom all believed to be still alive, and that he would again appear amongst his children.

In process of time Ma'anda succeeded to the chieftainship. He was possessed with a strong faith in the continued existence and re-appearance of Kintu, and spurred on by the hope of being success-

\* This would be called by the Zulu,—*ubudabuka kweninwe*, the breaking off of the nations.

† Comp. Gen. vi. 11-13.

ful where all others had failed, he devoted himself to the chase, "penetrating great forests, and traversing extensive plains and valleys, ostensibly to hunt game," but really in the hopes of perchance lighting on some hidden recess where Kintu was concealing himself.

During Ma'anda's hunting excursions, a peasant one day, fatigued by his labour, sleeps in the tropical forest, and there dreams. Three times he dreams the same dream. He hears a voice telling him to go to a certain place in the forest beside a stream, where "he shall see something which shall give him great wealth and make him a great chief." He obeys, and his heart fills with awe as he approaches the deep solitude, and sees, "Ranged in two rows, on either side of a venerable man, who reclined on a kind of throne, many warriors seated on mats. They held spears and shields in their hands, and the complexion of these men was so light as to resemble that of white men. The central figure on the throne was that of an old man, whose long beard was white with age, and his complexion was similar to the warriors seated on the mats. All were clothed in spotless white robes."

He is told that Kintu, the first King of Uganda, sits before him, and is sent with a message to Ma'anda, "for Ma'anda has long searched for Kintu, and Kintu has something to tell Ma'anda." "But," said the Ancient Man, "bid him come hither, accompanied only by his mother and thyself and, mark me, not even his dog must follow him."

Ma'anda, prepared by a dream, receives the message sent to him by Kintu, and at once sets out secretly, accompanied by his mother and the peasant. But the Katekero, or Prime Minister, seeing his Master go forth alone, unaccompanied by his guards, and fearing treachery, follows, unperceived by Ma'anda. But Kintu points him out to the chief; and he, enraged because the word of Kintu had thus been unheeded, launched his spear at his faithful servant and pierces him to the heart. And turning to the place, lately occupied by Kintu and his followers, all have vanished. Kintu had fled from the shedding of blood; and no revelation was made to Ma'anda; and the peasant lost his reward.

Ma'anda fell on the ground, lamenting and calling on Kintu. But no answer came but that given by the echoing words, "Kintu, Kintu-u, Kintu-u-u," as if in mockery of his sorrow.

"All night they kept watch, breaking out now and then into moaning and wailings for the last loss of the great father of Uganda. But Kintu never more appeared in Uganda, and to this day has not been seen or heard of by any man."

Such is the Uganda-legend of the Blameless Priest.

Thirty-five names of his reputed successors are still retained in the memory of the people. Mr. Stanley fixes the thirteenth or the fourteenth century as the time of the arrival of Kintu at Magonga. But, it is clear, that Kintu is a purely mythological personage; and if there ever existed a Historical person called Kintu, which is not

impossible, the earliest human traditions have been woven into myths around him, and he has become invested with almost divine attributes. He is to be regarded as one of those Great Ancestors, or Onkulunkulu, Great-great Fathers, whose names have been handed down amongst different tribes, as the Ohlanga,—Primal Life-stems,—from whom they have severally sprung. It is very common for natives to confound the special Unkulunkulu, or Great Father of their tribe, with the First Unkulunkulu, to whom they refer Creation, and of whom they speak as the *First Man*. But this confusion may be due more to a misunderstanding of words than any inconsistency in the ideas of the natives themselves.

But whether we are to regard Kintu as representing, in the native mind, the first man, or only as "the Great Father of the Uganda,"\*—whether Adam, or Noah, or Ham,—there is sufficient similarity in the account given of him and of the First Unkulunkulu in the Creation-Myths found amongst the Zulus and other Kafir tribes, to lead us to refer them to a common origin. In these latter, Unkulunkulu is represented as first coming out of a bed of reeds,—out of a reed,—from a hole,—or from the earth; and the locality of his outcome is by various tribes referred to various places,—as the sea-shore,—a river,—the mountains,—the North,—or the South,—according to the direction from which tradition says the tribe came. But from whatever source he comes, he appears with a wife,—the Great Mother, or she splits off from him, and with cattle, sheep, &c. Or a tradition of the Ark sending forth its living freight after the deluge may be preserved in those Fabulous Monsters which first swallow, and then are forced to disgorge all living things. The legend of Kintu may be referred to either class of myth.

The latter portion of the legend,—the departure of Kintu, and the constant search made for him by his successors,—appears in the Zulu tales, in two particulars,

First, The uncertainty with which the natives speak of the First Unkulunkulu. They do not know what became of him, whether he died or not, nor where he is. He has no name. He is like one gone out into the wilderness, whose footsteps you follow for a space, and then lose, and never find them again.

Second, Ma'anda's crying for Kintu. There is a curious and up to the present time, inexplicable custom amongst the Zulus, that of crying for Unkulunkulu. The children are told to go and cry for Unkulunkulu on the mountains, when their parents want to get rid of them; and to tell one to cry after Unkulunkulu, that is for him to return, is equivalent to telling him to do a thing from which there is expected to be no result. This appears to be now explained, they are shouting for "the Great Father," as Ma'anda

\* Mr. Stanley in using these words did not know how full of interest they would be in reference to the mythology of the native races. It would be very desirable to know if the Waganda have a word corresponding to Unkulunkulu.

shouted for the lost Kintu, but are, like him, destined to be ever disappointed.

The account of the disappearance of Kintu, and Ma'anda's search for him, has several points of similarity in the Chaldean Legends of the deluge.\*

It may be as well to remark that the knowledge of these legends has come down to us, not only in the recently discovered "Cuneiform Inscriptions," but also in fragments of the writing of Berosus, which have been preserved to us in the books of various authors. Berosus was a Babylonian Priest, about three or four centuries before the Christian Era, and had ample means of knowing the Babylonian traditions. According to Alexander Polyhistor he gives an account of the deluge in which the builder of the ark is called Xisuthus. It is said that on "quitting the ark with his wife and daughter and the pilot, he paid his adoration to the earth; and, having constructed an altar, offered sacrifices to the Gods, and then, with those who came out of the vessel with him, disappeared.

"Those who remained within, finding that their companions did not return, quitted the vessel with many lamentations, and called continually on the name of Xisuthus. Him they saw no more; but they could distinguish his voice in the air, and could hear him admonish them to pay due regard to religion; and likewise informed them that it was on account of his piety that he was translated to live with the Gods, and that his wife and daughter and the pilot had obtained the same honour."

In the Cuneiform Inscriptions the account is somewhat different. We find amongst them a narrative of the illness and wanderings of Iz-dubar. Iz-dubar is supposed to be Nimrod. He, like Ma'anda was a Hunter. The legend says that in the latter part of his life, suffering from some bodily affliction which is regarded as resulting from the curse of the Gods,—to be "the brand of the Gods upon him,"—he determines, "having had a dream," to go in search of Hasiadra, which is the Chaldean name for Noah. He calls him, "Hasiadra, my father, who is established in the assembly of the Gods, death and life are known to him."

From this it is evident that there existed a legend that, like Kintu, Hasiadra had departed, man knew not where, but that he had not departed from the world, but might be found by diligent search.

During his wanderings he has to pass through many trials, and to overcome many difficulties. At length he meets with a "boatman, named Urhamsi, who takes him in his boat to the presence of Hasiadra. Hasiadra gives him an account of the building of the ark, at Surippak, the ark-city, from which Hasiadra is called the Surippak-ite, son of Ubaratutu, and the particulars of the deluge. He tells him that when he had quitted the ark," he sacrificed to the Gods; that Ela, "the prince of the Godswarriors, who had inconsiderately

\* See "The Chaldean Account of Genesis," &c., By George Smith.

made the deluge to punish man's sin, pleaded against the preservation of any; and endeavoured to stir up the anger of the Gods, exclaiming, "Let not any one come out alive, let not a man be saved from the deep." But he is overruled by the other Gods, and Hasiadra goes on to say, "Bel went up to the midst of the ship. He took my hand and raised me up; he caused to raise, and bring my wife to my side; he made a bond, he established a covenant, and gave this blessing, in the presence of Hasiadra and his people, thus: 'When Hasiadra, and his wife, and the people, to be like the gods are carried away, then shall dwell Hasiadra in a remote place at the mouth of the rivers.' They took me, and in a remote place at the mouth of the rivers they set me."

Izdubar obtained of Hasiadra the object of his journey, and returned to reign at Erech.

It remains to make a few remarks on the language.

The language shows the principle of initial inflection, which is apparent in the Kafir languages, as well as the similarity of many words, thus:—

Mntu, a human being, Wantu, plu.

Mtuma, a slave, Watuma.

Mngwana, a freedman, Wangwana.

Msheni, a pagan, Washeni.

Uganda, the name of a district.

Waganda, a man of Uganda, Waganda.

Em-bomma, evidently a locative case,—at Boma. The English pronounce it Boma. It should probably be written Emboma.

Umrro, fire, for Umlilo, the *r* being used for *l*, as in so many Suto words.

Nyama, meat, Inyama.

Mutti, sticks; from the root *ti* we have Umuti, uluti.

Mku, a species of fig. U-*mku*-iwane is a fig tree in Kafir.

The plural of personal nouns is sometimes *ba*, as Mtwa a dwarf found in many places=Batwa or Watwa. The Zulus use Umutwa, Abatwa, for the Bushman.

Bakutzi or Wakuti, evidently two different dialects, meeting

Ba-ama, Bakumu.

*Mambu kwa Mungu*. This Mr. Stanley translates, My fate is in the hands of God. *Kwa* is at once recognised. *Mungu* for God has its representatives in other dialects. Joano Dos Santos, a Portuguese Dominican who laboured in the country of Sofala, gives *Molungu* as the native name for God. A lad from the Shiré gave *Umlungu*. *Umlungu* is the name given to the white man by the Kafirs of these parts. The name given to the white man in central Africa is *Msungu*. These words are probably all related.

But perhaps the most interesting word is that of *Muzimu*. It will be known by some that those labouring amongst the Zulus met with the word *Ezozimu*, that is, the cattle of Uzimu, applied to a certain sacrifice, apparently regarded as of great importance. But the Zulus



could not give us any information respecting this Uzimu, except that they had an indefinite notion that in some way it meant, the Ancestral Spirits, to whom, in common with other South African tribes, the Zulus sacrifice. The first distinct explanation of it was found in one of Captain Burton's books, that on Dahomey, where the word Uzimu, pl. Bozimu, is said to mean Ancestral Spirit. In this work of Mr. Stanley we have the word constantly occurring. Thus we have *Muzimu*-Island, or as Livingstone wrote, *Mozimu*, that is, Spirit Island.

The Priests or Priestesses of Muzimu, or witchcraft.

The propitiation of the dreadful Muzimu or evil spirits with charms and medicines by the Chief Priest.

Homage and dues paid to the Muzimu or Spirits by Suna before levying an army.

A small square hut, reared to the genius of the family,—the household Muzimu. Or many Huts made for the accommodation of the Muzimus or Spirits.

The Gambaragara are a nearly white people,—an aristocratic caste living in the midst of the Wasongora, who are a coloured people. They are entrusted with the keeping of the charms of Kabba Rega, and endowed by hereditary right with the privilege of the Priests of the Muzimu of Unyoro.

The elders of Kungwé retain the traditions of the race whence they sprang; and in their charge are the Lares and Penates,—the Muzimu.

The inhabitants of Katavi pray to their Muzimu to raise storms to destroy voyagers on the Tanganika, that they may be wrecked and driven ashore. He is regarded as one of the most powerful spirits along the shore of the lake.

We also read of the "Muzimu of the Well," in a fairy tale, which sounds very much like one of the Arabian Nights' Stories.

Thus we have no longer any difficulty in comprehending the Zulu word; and conclude that the retention of such a sacrifice with the name Ezozimu is a proof that the Zulus, in days of long ago, were connected with the central tribes.

It is also probable that this word Muzimu is identical with the Molimo, Balimo of the Sutos, and Morimo, Barimo of the Bechuana and other tribes.

If every traveller would contribute as much as Mr. Stanley has done to Comparative Mythology and Comparative Philology, of the countries they visit, how much added interest would be taken in their books. But if Stanley could do what he did, how much may not intelligent missionaries resident for years amongst the people do, if they would direct their attention thoroughly and systematically to such enquiries.

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# FRAGMENT

ON

## COMPARATIVE RELIGION.

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BY THE

RIGHT REV. HENRY CALLAWAY, D.D., M.D.,

Bishop for Haffraria.

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*For Private Circulation only.*

MD.CCCLXXIV.

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THE following fragment was written about three years ago when the fourth and last part of the "Religious System of the Amazulu" was committed to the press, in the hope and expectation that funds would in some way be forthcoming for its completion. But when, from the withdrawal of the Natal Government Grant, the publication of the work appeared indefinitely postponed, the proposed introduction was allowed to remain incomplete. On reading it to a friend, he expressed a wish to have it printed for private circulation. The views expressed in the following remarks are, I have reason to believe, implicitly held by many ; but I do not know that they have ever received the kind of expression I have given them. The subject treated is large and difficult, and involves many other important questions. I think, therefore, it may be well to circulate the paper in its present form among a few private friends, and I would request them to read it, and carefully consider it ; and I shall be glad to receive the result of their thoughts in the form either of suggestion or objection.

H. C.

*August, 1874.*

This has come since  
I wrote this morning - Read,  
note, & send me the letter!  
Yours H.C. B.K.

## INTRODUCTION

TO THE

### RELIGIOUS SYSTEM OF THE AMAZULU, &c.

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If the following work is lacking in order, as in a certain sense it undoubtedly is, it is a defect almost necessarily incidental to such a work. In bringing together the materials of which it is composed, I have been labouring as a miner, groping in hidden depths for ore; and the ore collected has been thrown up to the surface, a necessarily confused and apparently heterogeneous heap of rubbish. To the general mind it will appear nothing but rubbish. By some it will be pronounced curious, perhaps, or remarkable. And one here and another there will catch a glimpse of a speck or two of real metal sparkling amid the mass of unsmelted ore. It may be that comparatively few scholars even will care to wade through the oral traditions of a savage and uncultivated people, now for the first time committed to writing, and the real meaning of much contained in them must remain concealed from want of collateral information, which can be obtained only by living among the people, conversing with them in their own language, and becoming familiar with their order of mind and mode of thought.

Having then collected the rough ore, it appears to me that my past labour calls on me to enter on a more difficult labour still,—that of showing that it is ore, and not mere dross,—that there is real metal in it, and of pointing out what the nature of the metal really is.

Professor Max Müller has well remarked that the collectors of such information as that contained in this volume, and the scholar who works at unravelling the meaning of languages which have ceased to be the spoken language of the times, are, "but too often, apt to forget that no lasting addition is ever made to the treasury of human knowledge, unless the results of special research are translated into the universal language of science, and rendered available to every person of intellect and education."\*

The collector of popular traditions and the philosophical expounder of them when collected, require very different mental quali-

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\* "Chips from a German Workshop," vol. i., p. 188.

fications and a very different range of knowledge. And I confess that it has not been without some hesitation that I have girded myself to the task of translating into a form capable of being comprehended by the many, and of exciting their interest, "the Religious System" of the Amazulu. But feeling assured that "no lasting addition to the treasury of human knowledge" will be made by my labours as a mere collector; and as it does not appear that any one else will enter on the more difficult task of the expounder, I have ventured to take that office too, upon myself, and in doing so will ask the friendly indulgence of my readers, as I attempt to grope my way by a path as yet untrodden by others, towards some definite conclusions, which after all can be little more than plausible probabilities.

But before proceeding to attempt to explain the Religious System of the Amazulu from the *debris* which are left, it is desirable first to discuss some preliminary matters.

1. *What led me first to investigate the question.* It is now about thirty years ago, being already engaged in studies which I supposed would qualify me for future labours among the heathen, that I read the narrative of "Moffat's Missionary Labours in South Africa," and was startled by the statements I there found on the subject of the *atheism* of the natives of those parts. These statements, with many others of a similar character, I have collected in the article on Utikzo, in the body of the work, by which it appears that Moffat is by no means singular in the belief that the natives of South Africa, of whatever people or tribe, are atheists. On first reading Moffat's remarks, they appeared to me to involve conclusions of the most serious import. It was my belief at that time—a belief that all investigations since have most fully corroborated, that there is no people so degraded or dark among which there does not shine some spark of religious light. But if Moffat's statements are founded on accurate observation, they appear to prove one of two things, either that the religious sentiment is not a natural endowment of the human mind; or that the natives to whom he is referring are not human beings, but a lower class of animal with the form, but without the mental characteristics of man; and consequently that all missionary labour among them must be thrown away, being expended on soil in which religious truth cannot fructify. For I no more believe that mere education can produce the religious sentiment, than that it can produce a mathematical sense or any other mental endowment. Education can train, strengthen, and develop; it cannot create.

But it may be asked, if they are not atheists, why has the charge of atheism been brought against them by so many different missionaries? We can only explain it in one of two ways. Either the missionaries have been expecting too much, and have not pursued a right mode of investigation; or they use the word atheism in a too extended sense.

It is quite clear that Kolb, whose investigations were made early in

1700, formed a very high, probably an exaggerated, opinion of the religious faith and knowledge of the Hottentots,\* And Juano Dos Santos, a Portuguese Dominican, who commenced his labours two hundred years still earlier, in somewhat the same locality as the devoted Bishop Mackenzie, did not find the natives so utterly devoid of all religion as has been represented by modern investigators. He says they "are without religion, have neither temples nor altars, offer no sacrifices, have no ministers of worship nor images representing a divinity, though they have a confused idea, the result of a natural instinct, which internally admonishes them of the existence of some preternatural principle. They hence acknowledge a God, who, both in this world and in the world to come, they fancy, measures retribution for the good and evil done in this."

And again, "Though convinced of the existence of the Deity, they neither adore nor pray to Him, but address themselves wholly to their sovereigns, through whose intercession with heaven—as they hold them to be capable of conversing with the souls of the dead—they look to obtain whatever they require."

We see, then, that Dos Santos declares these people to be without religion, apparently, because they have not an external ritual which he can appreciate; and yet that they believe in God, in communion with the spirit-world, in effectual mediation by the kings, in an after life, and in a righteous retribution in another world. No unimportant elements of religion these!

And it is highly probable that the natives of South Africa have been suspected of atheism, because there is not among them any external system of religion, such as the many can easily recognise: no idols, no fetiche, no observed prayers or sacrifice. The missionary, on first going among such a people, is necessarily incompetent, from his ignorance of the language, to hold any close communication with them; then his mode of thought, and of expressing religious beliefs, is different from theirs; and many missionaries are prejudiced by the expectation of finding nothing religious among them, or nothing but error; and on the other hand, the native is naturally shy, and unwilling to speak to a stranger of the deepest feelings of his spirit; and when intimacy has at length been established between them, it too generally happens that the mode in which the missionary has dealt with him, has effectually closed all openness or confidence between them, and he is unwilling to speak of the past which has been represented to him by a superior as wholly dark and evil.

But it may be we are understanding the word "atheism" in too extended a sense. If it is meant by it, that the natives of those parts are "without God,"—that is, without that fully developed knowledge and recognition of Him, and faith in Him, which we have, then the

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\* "Religious System of the Amasulu," p. 105.

charge of atheism is perfectly correct ; or, if short of this, it is meant they are without a clear, or developed *idea of Divinity*, it is also perfectly true. They are atheists. But then, against how many people, even in England, may the charge of atheism be made with equal justice ?

But if by the charge of atheism it is meant that they are without any idea of Divinity—without any god or gods of any kind—without the religious sentiment altogether—without any external rites—external signs by which the religious sentiment manifests itself—then the charge is unfounded. They are not atheists, as we think the following pages will clearly prove. Kapila, the reputed founder of the Sāṅkhya system of philosophy in India, was charged with atheism, not because he denied the existence of an absolute and Supreme Being, but because he would not accept the Lord of the Yogins, or ecstatic philosophers, who claimed to be able to see God face to face when in a state of ecstasy.\* And in all investigations such as those in which we are engaged, we must be careful to distinguish between a want of belief in God as we apprehend Him or in our ideas of divinity, and a want of belief in a God of any kind, which alone is atheism.

It may be further remarked, that among the ignorant, the uncultivated and the savage, the religious sentiment generally manifests itself by idolatry, fetichism, superstition, cruel rites invented to appease the wrath of a powerful Being in whose existence they believe, but with whose character they are utterly unacquainted. Whilst atheism, properly so called, if it exists at all, is met with rather in a highly cultivated state of society, where men have reasoned themselves out of the simple intuitions of nature. And even among these it exists rather in the daring, yet half-trembling, assertions of the intellect at war with conviction, than as the settled conclusion of the understanding. See, for example, how the real instinctive faith of Shelley is continually betraying the bold and rash assertions of his intellect.

It is the instincts of the heart,—the religious instincts, that force savages, and the ignorant all the world over, into superstition. It is the same instincts, expressive of the deep, unavoidable necessity of human nature, that continually forces reason, against the will, into a confession of belief in a Supreme Being.

It was a belief in the universality of the religious instinct as the most striking characteristic of man, that urged me to investigate the existence of religion or the want of it among the natives of Natal ; and in the spirit arising from such a belief I have pursued my investigations.

2. *But of what use will the study of such a question be ?* Many will

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\* " Chips," &c., vol. i. p. 228.

ask, as has been asked of similar investigations into other systems of religion, What will it benefit us, who have the truth, to know what is the religion of "an uncultivated race of mere heathens and savages"? Of what value to us to know how the religious sentiment has manifested itself, if the manifestation is error? And, it may be, they will be disposed to assert that it is utterly useless to dig for "a supposed stratum of truth" in the crude notions and imperfectly-recollected traditions of a dark and ignorant race of men.

But there are many advantages to be derived from such a study; among which we may note the following:—

I. *It will tend to moderate our own self-assertion.* It has been said, "there is no Religion that does not contain a spark of truth." (Müller.) And Victor Cousin has remarked that, "Man is never wholly wrong in his opinions." I accept these judgments as absolutely true, and believe them to be founded on an extensive observation of human nature, and a thorough appreciation of what is going on in the mental processes of individual and associated men.

But I would remark, that the reverse of these propositions is also true. Man is never wholly right in his opinions. There is no Religion,—*as apprehended and exhibited by man*,—that has not its dark spot of error,—not only what is non-essential, but what is theoretically and practically wrong, associated with it.

There are two things in every religion,—the underlying truth, and the misapprehensions of that truth; the perversions of it, and the false superstructures raised upon it. And this is as true of historical Christianity, as it is of any and every other religion in the world. Hence the existence of rival Churches, and the splitting up of these into unnumbered sects; each Church believing in its own infallibility, and its own possession of the absolute truth, and slow to learn that religious, like every other kind of knowledge, both in the world and in individual man, is as the "grain of mustard-seed," very small in its beginning, and only gradually, by dint of care and patience and labour and watching, grows towards perfection; slow to learn that if we have reason to thank God for the revelation of an unchangeable truth, we have need also to remember that the opinions and judgments of men about that unchangeable truth are really as various as are the minds and attainments of different men; and that we are by no means shielded from the danger of contending for mere human opinions and philosophies of men, even whilst flattering ourselves we are earnestly contending for the one, absolute truth of God.

And in turning over the pages of a religion, which may without impropriety be regarded as that of the childhood of man—I mean, such as man in a state of childhood, and without external aids, might form for himself—we may be led to perceive some great principles which lie at the basis of all religions, even of our own, but which, in the vast superstructures which have been raised on them, are apt to be forgotten; and be more willing to distinguish between the essential and non-essential;



and, it may be, have raised up in us at least the hope that the Great Father of all may have a way of reaching, and helping, and enlightening, and saving men everywhere, by means and in ways of which we are utterly ignorant.

"You must know what a thing ought to be before you can know what it ought not to be." (*Kingsley.*) "In order to know what man is"—or what he ought to be and is capable of being—"you ought to know what man has been." (*Max Müller.*) In order to test systems, and what is in them; to separate the fundamental from the accidental in them; the true from the false or adventitious, we must go back to first principles, and inquire whether in development they have been faithfully retained, or whether they have been set aside even whilst, it may be, they are lauded with the loud vaunting of an exaggerated profession of attachment to them. The Pharisees decorated the tombs of martyred prophets of other days, whilst they themselves were living in the spirit and acting out the principles of those who murdered them. It is easy, and by no means an uncommon thing, for men to be great praisers of the past, and professed followers of antiquity, whilst they are really obedient to the evil spirit of their own age, and doing what they can to stem the onward current by which humanity is being carried onward and ever onward towards a greater and greater degree of perfection.

And one great use of modern investigations into the various forms of what has been called "Natural Religion," is to enable us to see that the struggles which are going on in our time have gone on among other peoples; that there are fundamental truths which stand unaltered for us all amid all these strugglings; and a final truth, to which, with various degrees of success, various degrees of earnestness and honesty of purpose, all these strugglings have really tended; that "revealed truth" has no more escaped the corruptions of ignorance than truth, which, it is supposed, man has discovered for himself; but that if brought to the test of a rigid and candid criticism, we shall find that much of the superstructure, which has been erected on it under the name of philosophy or theology, must be swept away.

II. *Another great use of such investigations is to enlarge our sympathies.* It is very difficult for some minds to see any good or any truth except just in that narrow circle in which they themselves are moving, and under those external forms by means of which it has been manifested to them. It is difficult for such minds to see in savages any evidence of manhood. The Spaniards thought, or professed to think, the natives of South America had no souls. The Dutch have made the same assertion respecting the natives of South Africa. And the legend which we find preserved in the folk-lore of many people of the North—in which "underground people," or fairies, or water sprites are represented as yearning after salvation, and earnestly asking of Christian priests if salvation is possible for them, and seeking marriage with Christians either as the means of getting a soul for themselves,

or assuring for their children the privilege from which they are themselves debarred—is probably nothing but the popular recollection of a judgment, formed of an inferior race in other days by our ancestors similar to that which some are disposed to form of inferior races now.

Such a prejudice, utterly unworthy, as it appears to me, of the religious or of the scientific mind, will be very much moderated, and it may be entirely removed, when we find that it is really a fact in the natural history of man, that he invariably manifests religious instincts in some degree or other, in some form or other. And when we see existing among the most utter savages those primary religious principles which lie at the foundation of the most completely developed system; when we see among men, on whom has never shined the light of Christian revelation, the same kind of spiritual struggles after something better,—after something realised as existing, but still “unknown” (Acts xvii. 23), we shall see there, too, *man*,—one with ourselves in nature, in capacity, in destiny; the creature of the same Creator,—the child of the same Father,—the object of love, really felt and practically carried out, of the same Saviour, as ourselves; and seeing that, we shall not only see man, but one who is related to ourselves, a friend and a brother, and as such having a right to claim our sympathy, to demand our help, and that all the more because of his own inability to help himself.

When we are speaking of a religion which differs from our own,—Presbyterianism, or Wesleyanism, for example,—we speak of an abstraction. It is a thing of our study. We can handle it, dissect it, mangle it, tear it to pieces and destroy it, without much feeling of compunction; it may be, with intense gratification. It is a false system,—a theoretical error we are dealing with. It cannot feel; and so we do not feel with it. But when we pass from the study into the world,—from the abstraction into the actual presence of men, everything is different. We then have to do with a living, thinking, struggling, feeling spirit; one that is formed like ourselves; that is working like ourselves, perhaps, in proportion to his advantages and amount of light and means, better than ourselves; and we dare not handle that living spirit with the same indifference as we handled the abstraction; we cannot but approach it and treat it with gentleness and love and patience and forbearance. If otherwise, we may be clear-headed theologians, and perfect in our views of Church discipline; but we are bad Christians. The heart of the sectary may be better than his head. But our head is better than our heart; and a stiff unyielding dogmatism stands in poor stead of a Christian character.

So there is heathenism, and the heathen; the former an abstraction, which we can handle with all coldness and indifference; it is an inanimate, feelingless thing. But the heathen, living under the system of heathenism, is a living, feeling, struggling spirit; and requires to be treated with all gentleness. He has feelings which can be hurt and offended,—feelings of reverence connected with the system, in which he was born,

and under which he has been educated ; his system, bad and defective as it may be, is that by which we can best approach him for good.\* We may be able to prove to him easily that his system is an utter delusion ; but if we are not prepared, either from our own incapacity or his want of receptivity, to give him something better than that which we propose to take away, what do we more than take away the rags with which he is partially covered and solaced, to leave him sitting entirely naked and comfortless ?

To have an intense fellow-feeling for the heathen as men ; to believe that they are at least as well provided for by our heavenly Father as are the lilies of the field, or the young sparrows (Matt. vi. 28 ; x. 29-31) ; that they are not neglected, uncared-for outcasts, but immortal spirits under training and discipline ; that the mercy and love on which alone we depend, can and do reach even to them in their wild home and comfortless mode of life, will be the best preparation for missionary labour among them. When the rigid notions of the severe religionist fail to affect the wild Topsyies, the touch of the gentle Eva may win their love, and get them to listen to instruction. By regarding them as men having men's feelings, we prepare both ourselves to instruct and them to listen to instruction. There must be no Judaical, "Come not nigh me, I am holier than thou ;"—no Pharisaical, "This people that knoweth not the law is cursed." Such a spirit is a certain proof of our unfitness for the task ; and is sure to produce a spirit of opposition in them.

III. *It will increase our reverence for God and man.* The most advanced people in the world, and possessed of Christian truth, the nations of Europe, may be guilty of no arrogance towards man, of no irreverence towards God, in supposing that they excel all others in religious knowledge. Neither is it necessarily a greater proof of arrogance to claim to be the religious teachers of the world, than it is to claim to be the leaders in material things—science, arts, mechanics, steam-engines, and manufactories, the art of government and of organised warfare. And yet, perhaps, a little candid consideration will induce us to admit that the mere fact of asserting our position has induced in us a very manifest spirit of arrogance, and has generated in us—at least, has tended to generate in us—a want of reverence both for God and for man ; and that the arrogance with which we are wont to assert our position, has not unfrequently been the chief cause which has prevented our really performing the duties of the position we claim.

The mystery of mysteries is God and His relations to man. The second great mystery is man and his relations to God. Around these

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\* This idea is thus expressed by Canon Liddon :—"If, indeed, as St. Paul says, God teaches all men up to a certain point through nature and conscience (Rom. i. 19, 20), it could not be otherwise ; and this intermixture of truth, which is thus latent in all heathenism, yields the best starting-point for convincing heathen of the errors which they admit, and of the truths which they deny beyond."—"Some Elements of Religion," p. 41.)

two mysteries circle all the real interests of humanity. Other people were groping after light respecting these great mysteries—God and man. The Jews possessed it; not in its fulness, but still, in comparison with others, we may say the Jews possessed that light which others were searching after with straining eyeballs. They fed on the bread of life, whilst others hungered; and if at any time (and there were times when such was really the case), their hunger was allayed, they recognised not the hand which dispensed to them their spirits' food, any more than they really recognised the gracious power by which their temporal necessities were supplied. (Acts xiv. 17.)

But the greater light possessed by the Hebrew people was attended by a very serious theoretical error. They not only believed they were the elect people, which was true; but believed that their election excluded others from the love of God, which was not true. They believed He was God of the Jews; but did not believe He was God of the Gentiles also. (Rom. iii. 29.) They recognised one only possible way of being the children of God—objects of His care, and participators in His love—that of entering into covenant with Him in accordance with the terms of the Abrahamic covenant, which became developed into that of the Law. All who were not children of Abraham, and in that way in covenant with God, they regarded as in an uncovenanted condition, and without the pale of God's mercies.

And that is a very irreverent thought to have about God; a thought that cannot fail to shut out from the heart in which it lives as it appears to have lived in the heart of the Jews, all those higher and better and holier feelings, which lead us not only to look tremblingly to God as the Almighty, but to draw near to Him, and love Him, and embrace Him, as the Father and Friend of man.

And it is a very irreverent thought too to have about man. It seems to make the Jew everything, and the Man nothing; and to forget that the Jew was a man before he was a Jew, and that it is because he was a man it was possible for him to be a Jew—possible for him to receive from God that greater light of which he boasted, and which because he possessed, he despised others. And carried out to its proper conclusion, it would appear to make God's love dependent on an accident, and the religion of man to be something derived from without, instead of having its origin in the very centre of his being.

Very irreverent thoughts these, both of God and of man!

But was not the Jew taught this by God Himself? Far otherwise. He was taught exactly the contrary. The Jew's exclusiveness was an offspring of Jewish philosophy. The universality of God's love was a part of the Divine teaching, then as afterwards.

Let us refer to one passage, a passage occurring in the account of one of the most important periods of the history of the Hebrew nation—the very time when God was telling them they were the elect nation: "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth

is mine." (Exod. xix. 5.) A peculiar, but not the sole treasure. God's people, after a peculiar manner, and for a special purpose (Deut. iv. 32—36), but not His sole people, for the whole earth is His.

Here the Hebrews' belief that they were a peculiar and elect people finds its justification. They were peculiar—they were elect. They had peculiar privileges: they were elected to fill a special position in the world. The whole history of the Jews rests on this fact; Christianity itself hangs on it. The Jew was right to believe it. It was the secret of his strength; that by which alone he could rightly carry out his mission in the world—that of being the world's Priest.

But he was not right in receiving this truth alone, and rejecting the other truth, which was revealed together with it, and formed, if we may so speak, its complement, and without which, in reality, it was not only incomplete, but, as it were, stunted and deformed. He was right in believing in his own election. He was wrong in being exclusive—wrong in supposing that his election involved the rejection of all the world besides. And if his belief in his election was his strength, his unbelief in the complementary truth was his weakness. For by accepting truth on one side only, he necessarily shut out from his mind the capacity of taking in the real character of God. Having conceived the possibility of the love and mercy of God being contracted into the narrow oversight of a single nation, how was it possible that his own heart should expand into a love which could reach beyond the narrow circle of his own people? Selfishness and narrow-mindedness were natural outgrowths of his exclusiveness. Pride, arrogance, and self-adulation were scarcely separable from it. It was all but impossible for it to be associated with a true reverence for God or for man.

And even in the Holy Scriptures of the Old Testament we shall not fail to mark that the spirit of *man* often protests against the spirit of the *Jew*; the *human* conscience, taught by the Spirit of God, protests against the *Jewish* conscience, taught by Jewish false philosophings. It may be that the Psalmist did not himself see all the deep meaning—all the holy, unbounded magnificence of his words, when he cried, in an ecstasy of devotion, "The Lord is good to all, and his tender mercies are over all his works." (Ps. cxlv. 9.) But, be that as it may, there was the man speaking, not the Jew; one who belonged to the human family, and not only to the Jewish nation; a catholic, not a sectarian religionist; one who felt that the Jewish people was too insignificant to be the sole object of the care and love of the great God; one who, in contemplating the wondrous works of His providence, escaped for a time, at least, from the exclusiveness of the Jew, and saw that before He had made a covenant with the children of Abraham, He had made a covenant with man; and that the special covenant made with the children of Abraham did not, and could not, in any way annul, or render ineffectual the previous covenant made with mankind. For although not written on stones, nor in a book,

there was that previous covenant with mankind, expressed and declared by the very act of creation. For God in creating implicitly covenanted with the creature to bless it, and do it good, on *certain conditions*. All covenants imply two sides, and are based on conditions. (Gal. iii. 17.)

And if any would say that, the covenant of creation having been broken by man, there was no covenant between him and God, it being annulled by man's sin, we would say, in reply, this was only partially true; for although man transgressed the law of his being, God abode faithful to his own character as a Father. As Creator He could not allow the law to inflict a punishment beyond the measure of the transgression, and only in the precise direction of the transgression; whilst as Father He could not fail to limit the destroying tendency of the broken law by the intervention of grace, and that at once and everywhere. The need of man was, and could not but be, the one all-sufficient ground of God's saving interference. Love requires no special covenanted relation to exist between it and suffering; so God's uncovenanted mercy led him to make a merciful covenant with man, covering man's necessity in every way, providing the means both to forgive and to heal.

The Jews' exclusiveness therefore rested on a serious fundamental error, and prevented him from seeing that the covenant made with him was of a special character, intended to meet a special difficulty which had arisen through transgression, and was intended not only for himself, but *for entire humanity*—to be the forerunner to prepare the way for the destruction of evil, and the bringing in of universal blessing. Aye, further, that that special covenant made with a single people was a declaration of God's universal love and of the outpouring of that universal blessing on man everywhere in proportion to his capacity for receiving it. It was, in fact, the declaration beforehand of God's unchanging will—of His unchanging *goodwill* towards man. But man needed an education before he could receive such a declaration. He was trembling everywhere in the presence of those mighty forces which were working around him, the manifestations of God's power in nature, and turning them into terrible gods; as the Jew trembled at the thunders of Mount Sinai, the terrible echoes of which he still heard reverberating in the Law, and which made him stand apart from God. God made this declaration beforehand of his unalterable goodwill to man, awaiting man's education for the fuller declaration of it, and the carrying out of that goodwill in a way which all might see, as the lightning shining from east to west and illuminating the whole canopy of heaven. But in the meantime "his tender mercy was over all"—Jew and Gentile—the partially instructed and the wholly ignorant, or all but wholly ignorant; and He was daily executing the purposes of goodwill in proportion to man's capability to receive, everywhere.

This is the very Gospel which in the fulness of times, Jesus

came to proclaim ! Yet the Jew to whom long before it had been declared that the whole earth was God's, found it hard to believe that the Gentiles could be objects of His love, and that He had sent the word of salvation to them also !

Do we wonder at this strange obtuseness of the Jewish mind ? Do we wonder that in possession of God's express declaration which showed, as man's common-sense and reason also testify, that He is the owner of the souls of all men ; in possession, too, of those clear fore-seeings of their prophets, who spoke with only a little less distinctness than apostles, of a salvation sent forth and intended to reach to the ends of the world ; in possession of all this do we wonder at the exclusiveness, and the consequent irreverence for God and for man, or other theoretical and practical errors, which characterised the Jewish people ?

We may well wonder. But how stands the case with ourselves ? How has stood the case in the Church for centuries after the time of primitive apostolic Christianity, as we find it in the New Testament ? Why there has been pretty much the same exclusiveness as existed among the Jews—and the same consequent irreverence for God and man—the same incapacity to comprehend God in His fulness, or man in his capacity for fulness—the same disposition to measure God's infinite love by the narrow partialities of our own finite affections,—to make God, who is not subject to accidents, affected by accidents as we are ; and that notwithstanding the protests which from time to time, more consistent, farsighted men have made against this exclusiveness,—this attempt to bind God by cords spun by narrow human hearts, hearts narrowed by a one-sided mistaken religionism.

And we are less excusable in this matter than the Jews were ! For have we not heard the first word of the Evangel proclaimed by heavenly hosts, that it is in its essence "goodwill towards man" in explication of what was long before declared, "All the earth is Mine ?" Have we not heard the aged Simeon, filled with the Holy Ghost, uniting together as common objects of one universal love the privileged Jew and the outside Gentile ? Have we not seen the intense human sympathy of Christ—that is, His intense sympathy with man as man—manifested on innumerable occasions, and running through His whole earthly life ? He loved to call Himself the Son of *Man* ; He only occasionally alluded to His being the Son of *David* ; as in prophecy He was spoken of as "the Seed of the *Woman*," before He was spoken of as "the Seed of *Abraham*." By adopting that name—the Son of *Man*—He dignified and sanctified humanity, and showed that it was a very sacred and reverend thing. Then see how He placed a little child by His side—a little child of man, possessed of a God-allied nature, not as yet overlaid by the contaminations of the immoralities of a later life, nor petrified by the narrowness of a theological system—and told the Jewish doctors and the Jewish people who stood around Him to return to the simple, truthful instincts and teachable spirit of

this little child of man, that they might be able to comprehend the wondrous teachings of the Son of Man. Hear Him reproving the Jewish exclusiveness, and the sins against humanity associated with it, by holding up to them a hateful Samaritan as an example of goodness not found even in their religious leaders—their Priests and their Levites. But not only did He make the Samaritan an example of human goodness and of the duty which man owes to his neighbour all the world over; but He taught by this parable, as He intimated by His own example, what is the conduct of God towards mankind. He does not ask of any man, Who or what art thou? What is thy name—thy nation—thy profession? What is thy claim to My pity and help? But He sees the need; and there, unsolicited, pours in the oil and wine of His free grace. Man sees it not; even he who is raised up, and helped and cared for, may not recognise the author of the blessing. But angels see it, and at the last day it will be found registered in the record of God's mercies. God does not act towards man in his need as the Jewish Priest and Levite, but as the good Samaritan!

Then let us mark that, laying aside those comprehensive names—Almighty and Jehovah—names great and glorious, but still full of awe and terror for the weak and ignorant man, who may as readily apprehend the omnipotence of God as something against him, perhaps more readily than as something that is on his side, and look on His eternity as something that must separate him infinitely from God, rather than take it as a consolation to his heart, as setting forth an all-comprehending presence circling him for his good—let us mark that, laying aside these names, Christ loved to speak of God as the Father, our heavenly Father, as His Father and our Father,—thus binding man to Himself by the tie of brotherhood. The Almighty, Eternal God is for the first time fully revealed to us as the Father of Man.

An Almighty Being may be thought of as using His power to crush: an eternal Being, as sitting in solitary satisfaction with His own infinity: but a Father! A Father cannot be unmindful of his children; cannot be indifferent to their wants.

Oh, if we could take in this great revelation;—not take it merely as an article of our creed, which we have accepted with the understanding, and then set aside on some dusty shelf of our memories and forgotten; but as a practical truth, which we must daily cherish until it comes to interpenetrate our whole being,—how great a reverence should we feel for that creature to whom God has revealed Himself as Father, and who has a right to say Brother to the Son of man!

Christ speaks of God's Fatherhood and Fatherly love distinctly with the object of encouraging those natural instincts of the human spirit, which urge it to look beyond itself and strive to sustain itself by faith in an invisible power. He speaks of that love, as something that comes to us freely from God, wholly irrespective of what we are or are capable of doing to win that love; rather that comes to us because we are utterly incapable of doing anything to win it. The cry of



sinning and suffering man went up to God. God heard it. There was need. God saw it. His law was broken, and man had burst the bonds which bound him to God and eternal life. God looked on man and saw a rebel. But God heard the cry of that rebel, alien, sinning man, because it was the cry of suffering man, who was powerless to help himself. He heard the cry, though he who raised it knew not to whom it was addressed ; knew not that it ascended ; knew not, it may be, that there was an ear to hear ; though he put not the tale of his sufferings and wants into intelligent language, yet He heard, and answered, and saved. The father needs not that the crushed down spirit of his child, even though crushed by its own wilfulness, should cry and petition and groan before he is willing to hear. He asks not that man shall provide for himself the ransom which shall free him from the self-chosen fetters with which he is bound. He anticipates man's cry. He sees man's need before he knows it himself. And as man has neither the power nor the will to go to the Father, the Father comes to him to heal and to save to the uttermost.

This is the Gospel Christ came to declare !

Further let us consider the character of the teaching in "the Sermon on the Mount." What perfection of holiness to be attained ! What infinite forbearance to be practised ! What simple, constant, unbounded faith to be put in the Father ! Man's present degradation is not to be made an argument against his capabilities. He must not consider himself holy because he abstains from the outward acts of sin ; but must purify the heart. The impure heart makes the impure man. From the purified heart alone can proceed a pure life. Neither must he sit in judgment on another, because he is not a searcher of hearts, and cannot weigh the guilt of the offender, though he may know the character of the offence. The imperfect man must not cast the stone at another for his imperfections. We are all imperfect—all sinful and sinning—all have need to be treated with mercy ; no one dares claim to have strict justice administered to him, or to be rewarded according to his works. And what has a fellow-sinner to do in judging a fellow-sinner ? Between the most degraded of human beings, and the most highly-trained and saintly man, we may imagine that we see a separation almost equal to infinity. But there may not be any such separation as we imagine. The first in human estimation may be the last in God's ; and the last first. No one must pride himself on his attainments. No one must judge another. No one must take an offering to God who is at enmity with man.

We are accustomed to hear it said that we are forbidden to be angry with our brother, and to call him Raca or fool, because it betrays a temper which, in its outgoing, may lead us to murder. It may bear this meaning. But there is a far deeper meaning underlying it. The imperfect man may not cast a stone at the imperfect. *The*

*foolish man may not cast a stone at the foolish.* The ignorant are to be pitied and not abused—to be instructed, not cursed. Ignorance is not necessarily sinful, to despise ignorance is a crime. And, after all, man's highest degree of wisdom is only a less degree of ignorance, as his highest degree of holiness is but a less degree of sinfulness. The wisest and best are but striving to attain; the most ignorant and sinful may be striving too!

Then see with what simple, tender arguments, He strives to persuade us that it is not only proper as a duty, and blessed as a privilege, but very rational and very natural to trust in the Father. He gives their glorious clothing to the flowers of the field, things which flourish for a moment and pass away for ever. He gives the little birds their daily food. We are of more value than such things. He has given us life; we may trust Him to supply us with the sustenance it requires for its support. He has given us bodies; we may trust Him to provide them with raiment. But a little further still. Did He intend us to see that it is right and proper, rational and natural, to trust in the Father for the support of this lower life and the protection of these perishing bodies only? Did He intend us to stop there, and not pursue the Divine argument to a more important conclusion still?

Surely He intended us to understand that in higher things than flowers and birds, the life and material organisation of the body, we may trust in Him—trust for ourselves and for all others all the world over, under all times and circumstances—that the spirits of men are cared for by Him, and provided with the means of being clothed and fed.

See, then, what a sacred thing is humanity! Every human spirit an immediate object of the Father's love and care! Every heart a garden, cultivated by the Father!

And yet, notwithstanding this, the Christian Church has dropped into a similar spirit of exclusiveness to that which characterised the Jew. We have seen that that spirit of exclusiveness was founded on a grave error, and gave birth to other errors; to irreverence for God and for man; that it was a source of weakness to the Jew, and that it narrowed his capacity for comprehending God and man. The spirit of exclusiveness in the Christian Church is no less founded on an error, and can it fail to be attended with similar consequences, weakness, irreverence, narrowing of the spiritual capacity, narrowing of human sympathy?

Let us deeply ponder the following statement:—

“The sacraments of the New Testament have this advantage over the sacraments of the Old Testament; the latter having reference to the Jews alone, men at that time were capable of being sanctified and admitted into the way of salvation by the Spirit of God, *without these external signs*; while Baptism being of universal application, and having reference to the whole human race, there has been no other

means of obtaining remission of sin, since the appointment of this sacrament." \*

And this is Abelard, with all his mighty intellect and logical acumen! But he wrote many centuries ago. Does he express the view of the Church of the nineteenth century? We apprehend he does, and that the opinion passed by Abelard—which, however, is not his own, but borrowed—was before him petrified into the dogma, "There is no salvation out of the Church."

At the risk of disturbing some long-cherished prejudices, which, because they have been so long cherished, some men will call "catholic truth," let us look at this matter a little closer.

What is it Abelard says?

The Old Testament was national—local—for the Jew. But Christianity is world-wide—universal—for mankind. The establishment of the Jewish sacraments, as conditions of being members of the Jewish Church, had relation to the Jew only. The establishment of the Christian sacraments has relation to mankind. The Jewish sacraments, therefore, affected none but the Jew. "Men at that time—whilst the Jewish system prevailed—were *capable of being sanctified and admitted into the way of salvation, by the Spirit of God, without external signs.*" But now the universal religion has been proclaimed—the world-wide religion—the religion for mankind—the Spirit of God has contracted His work, and man, all the world over, whether he knows or knows not the Gospel of God's infinite love, cannot be brought into the way of salvation, but by baptism; that is, only by means of the Church's ordinances and within the circle of her ministrations!

Such a conclusion is exactly the reverse of what the premisses demand.

Now Abelard was much too keen an intellect—a much too independent and free thinker—not to see the inconsequence of such a conclusion. His intellect, shaking indignantly the trammels which bound it, and his free-thinking, which made everything, even the most mysterious truths, a proper subject for the labours of the human reason, led him continually to the confines of error; possibly into actual error at times. He could not, therefore, have come to so illogical a conclusion on this important question, had not his mind been under some influence external and foreign to itself. The matter would have been to his handling like the withs with which they thought to restrain Samson, had not some Delilah already robbed him of his strength. What was this influence—this Delilah?

We hesitate not for a moment to answer. It was that narrow Church

\* Abelard, quoted by Neander, "Life of St. Bernard," p. 139.

How much more wise and catholic are the words of Leo the Great. He says: "God has not provided for the wants of man by a new counsel or by a late compassion, but has from the beginning instituted for all men one and the same source of salvation. For the grace of God, by which at all times the community of saints has been justified, was increased, not begun, by the birth of Christ."

Dogmatism, which so often causes the Church to oppose God's great men; and which so often alienates God's great men from the Church. Had Abelard been really aware that this influence cramped him, he would have shaken it off, and in the freedom of real liberty have learnt to distinguish between God's truth which He has committed to the Church, and those human traditions and those philosophisings of men which the Church has set up as God's truth, and which, therefore, good men are apt to confound with it. But Abelard was a Churchman according to the Church-spirit of the times in which he lived; and whilst he wished to subject everything to reason, to make everything submit to intellectual investigation, and to put everything on an intellectual basis; yet he wished to do this only in accordance with the will of the Church, and within the circle of the Church's thought. Otherwise he might have corrected some abuses, and prevented many errors. But, probably, neither the Church nor society were prepared for such a work; neither was Abelard the man to do it.

Abelard admits, perhaps, we should say asserts, that up to the Christian era, the Spirit of God, without those external means which he calls sacraments, admitted men "into the way of salvation."

On what kind of grounds can such an assertion be maintained?

On some such grounds as the following. The "common sense," or instinct of the human mind, especially when quickened by Christian life, induces man to believe—it is natural to him to believe—that God cannot create in order to destroy or to forsake. He therefore cannot have handed over successive generations of men to utter darkness, and assured consequent perdition, unheeded and uncared for. We may also take the ground that among the heathen, especially the learned of Greece and Rome, we see—though overshadowed by a great idolatry—a fundamental belief in one God; and also among the people everywhere evidences of a moral law which it is admitted, even when it is not obeyed, ought to determine man's conduct; but which is often obeyed. And further we see among the heathen, as well as among the Jews, the exercise of those blessed humanities, those unselfish self-denials, which constitute the glory of man.

But besides these general principles, which, worked out in detail and traced in the facts of human history, constitute the especial work of the comparative mythologist, we have in the Scriptures themselves abundant corroboration of these principles—proofs that *God speaking* does not contradict *God acting*. We shall trace presently the gradual unfolding of the religious consciousness of man under the especial training of God, as detailed in the Old Testament narrative. We need here only allude to a few passages in the New Testament. Our Lord said to the Jews, "Other sheep I have, which are not of this fold." (John x. 16.) That is, at that time there were others not belonging to the Jewish Church, unknown and unrecognised by the Jew, but known and recognised by God; as brought "into the way of salvation," as God's own people.

St. Paul, in his Epistle to the Romans, distinctly affirms the fact of the existence of two modes by which the Gentile was trained : *created things* testifying of "eternal power and Godhead" (Ch. i. 19, 20), and an *inner law*—a law written on the heart—which caused the uncircumcision to do the things commanded the Jew in the law of Moses. (Ch. ii. 14, 15.)

Indeed the Epistle to the Romans and a great portion of that to the Galatians appear to have been written chiefly to combat Jewish exclusiveness, and to assert God's universal love, and God's universal Fatherhood.

We cannot here enter into further details, but we find St. Paul echoing everywhere our Lord's message that God loves the world ; that He is the Father of all men ; that He would have all men to be saved ; that Christ died for all, and received gifts for all.

But, says Abelard, all this became changed by the promulgation of Christianity. Men were capable of being brought into the way of salvation before Christianity by the Holy Spirit ; but after its introduction, no ; but only by baptism.

In what sense, then—in what way, was the Gospel a Gospel ? In what sense was it the catholic, that is, the world-religion,—the religion of and for mankind ? If during the first period of the Christian era it rendered incapable of entering the way of salvation *an overwhelming majority* of the human race who were previously capable of being brought into it, how is it a Gospel,—how is it a message of the Father's love to a fallen world ? If even now, with all the labour of eighteen centuries, scarcely one-third of the human race even nationally profess to be Christians, and consequently for eighteen centuries, generation after generation has been born into ignorance, lived in it, and died to go into perdition, without being capable of being brought by the Holy Spirit into the way of salvation, because since Christ died,—since the Gospel has been preached,—there is only one way of obtaining remission of sins—the Sacrament of Baptism—we may ask again, in what sense is the Gospel a Gospel at all ? in what sense is the universal religion universal ? Is it not rather a message of death and of terrible condemnation,—a message of hate rather than of love, to successive generations of men for nearly two thousand years ? Instead of being universal, more narrow than the system of the Mosaic law ?

No ; Abelard was wrong, because he accepted some false data which vitiated his reasoning ; probably because he accepted in a narrow sense the ecclesiastical dogma, "There is no salvation out of the Church,"—which is true or false according to the contraction or breadth of meaning given to the term Church ; and because, it may be, he miscomprehended the meaning and object of sacraments, and attached an utterly unfounded power to them, a mistake which would have been corrected had he pondered over and understood and applied our Lord's words,—*"The Sabbath is made for man, and not man for the Sabbath."*

But if, further, we reflect that even in those countries where the

people accept Christianity as the national religion, a very large majority are not reached by the Church's offices; that even where the Church is most firmly established, where it appears in its greatest glory and strength, there are large numbers who know less of Christianity than the Jew,—no more of it than the heathen either of the past or the present time; and that those who do know it, and accept it and live by it, are men only struggling upwards, not men who have attained or are perfect either in knowledge or in life, we must conclude that there is something false in the reasoning which confines God's work to the Church's ministrations, which limits His mercy to external rites. The Sabbath is made for man, not man for it. So are the Sacraments appointed for him, not he for them. The Church is set up, too, for man, not man for the Church. The Church bears God's message of love, it blesses those whom it reaches; but it does not curse those whom it fails to reach. The Church is God's messenger. But He has other messengers besides. There are still created things testifying,—still the law written in the hearts of all men,—*still the ever-present, ever-working Spirit of God*. It is a blessing to be a Christian. But it is a blessing, too, to be a man. A Christian has many special privileges. But man, as man, has precious privileges too. God loves Christians, but He loves also mankind; and He loves them as men, ay, though they are sinful men, before He loves them as His adopted children in Christ, and it was because He loved them first as men, that He loves them now as Christians. We speak after the manner of men. All things are known from eternity in God's mind; but the execution of His purposes is effected in time.

The condition of men external to the Christian Church, that is, within whose reach the Gospel has never come, and in whose power of choosing it has never been placed to accept or reject God's message of love, we have no reason whatever to suppose is worse now than formerly. On the contrary, the testimony which God's message of love contains against Jewish exclusiveness, and against human unbelief in His universal, fatherly goodness (the very object of the Gospel being to reassure the guilty, self-condemned spirit of man, which has turned away from the Father, by teaching us that there is a mercy greater than man's sin, a grace above law, a word of pardon in the mouth of the Eternal Judge for all who will accept it, and not a word of condemnation) would rather incline us to hope that man's position everywhere is improved, at least would cause us to feel assured that it is better than Jew ever deemed possible. Indeed, that which under the Law could only be dimly surmised by the Jew, is placed before us as an eternal fact written in light, that God is the Father of all, that the Seed of the woman came into the world for all, and that His coming ushered in a new order of things, was in fact a revolution, destined in the end to regenerate entire humanity. We are therefore inexcusable for our spirit of exclusiveness. The ecclesiastical dogma, "there is no salvation out of the Church" is merely

throwing back into God's face spitefully His message of love; it is teaching men to abide in unbelief; it is encouraging their faithlessness. It is the Pharisee envious because the Gentile is an object of love. It is the elder brother angry because the returning prodigal is dear to the father. But the father loved the prodigal in his wandering. The eldest son did not know it, but the father's heart was ever yearning after the absent one. So the great loving heart of God yearns over every spirit of man everywhere, and He is not like an earthly father; the earthly father cannot make effectual by loving acts the love he feels for his absent child. God can. His child may be absent from Him; He is not absent from His child. It is His presence with the prodigal that causes him to say, "I will arise and go to my father."

A Christian is not only a Christian, but a *man*, a man first before he is a Christian. And if we believe in Christianity truly as a *Divine revelation*, we shall also believe in a *Divine Government* outside the circle of that special revelation. We shall not underrate what we have, by believing that God has given something also to others.

We reverence man when we believe that he was made in God's image; we may not be able to rise to the full height of the meaning of these words, but we feel that they attempt to express the unutterable dignity of man. And our reverence for man because he possesses a God-allied nature will increase our reverence for God. For we have seen that this image, whatever it may be, is but an outline to be filled up by successive touches of the Great Limner; and that what we see in outline in man, in his present state blurred and all but defaced—in many instances utterly defaced to human eye—is perfect, absolute in God, and that these outlines of His character in man may be made our first steps towards the knowledge of God. Our reverence for man will increase our reverence for God, and our reverence for God will increase our reverence for man.

But the love and reverence for God, cannot but receive a rude shock,—cannot but be utterly destroyed in many minds, if they are taught to believe that the outlined images of God in the spirits of men have been sketched by Him, and then cast aside for chance and accident to perfect. We feel at once that such a notion sets forth a lineament in the Divine character which has nothing corresponding in the character of man; that if that be a part of the Divine image, a *better image has been* outlined in man's heart. For it is only in cases of utter degradation—of denegation of humanity—that natural affections are lost. Among the sinful characters of the Gentile world which sprang up from this ignorance of God and alienation from Him, are mentioned those who are without natural affection—*ἀσέβοι*; and the human conscience blind to much that is right, is awake to this—that the father must not forsake his child, the mother her offspring; to do so is a crime against humanity; the worst kind of self-destruction. Whence comes this lineament in man's character, which stands out in such distinct prominence notwithstanding the wear and tear of

ages of suffering—aye, ages of crime and ignorance, handed down in some instances in an ever-increasing ratio from generation to generation? Only from Him who outlined His image on man's spirit at the first, and who declares that it is a part of His own image—a lineament in His own character—greater and more permanent than it is in man—absolute and perfect in Him, real but only embryonic in man; and who speaks of the possibility of a human mother forgetting her sucking child, but of the impossibility of His forsaking His people.

Nature tells us that it must be so; that He who created human instincts, is not without something in himself which resembles maternal affection.

But Christianity tells us much more. There is not only the original image of God, now blurred and partially destroyed by man; but there is God standing forth unbound by the fetters of an inexorable law-system, which would condemn man to death, standing forth in love and mercy to save this foolish wanderer—this self-destroyer—this defacer of God's image, and to create in him the image of God again.

There must be some value in man to call forth such an action! He must be worthy of great reverence whom God has stooped to regard in his degradation! There must be something, great, glorious, capable of an unlimited development, hidden under the darkness and sin of man, for God thus to believe in him, to trust him, as it were, with the means of restoration!

And when we look at man we must reverence him too, try to look through the external crust of evil and penetrate to the central life of his spirit. We must not dare to think that from what we *see* we can determine what is the inner state in God's sight of any human spirit; we must not dare to handle it rudely and roughly because its growth is not in accordance with our notions, nor its external manifestations like what we have settled by our petty rules they ought to be.

If we see one an utter prodigal, and to the present time, lost one from his Father's home, arising or only attempting to arise and go to Him, let us reverence the feeling that prompts the effort or the thought. There is a spirit awakening towards God. Though it may be evident to us that he knows not who his Father is—knows not what He is; though we see him in the utter rags and tatters of ignorance and alienation, and wholly unfit to approach that Presence, let us put nothing in the way of his going to the Father; let us not prescribe ways and fashions and etiquette as necessary for him to adopt in order to approach Him; the heart of the Father is open to the child, the heart of the child is beginning to open to the Father; let us not despise nor discourage the feeble, scarcely conscious effort; it is the new yearning of a spirit quickened into some measure of life; it is God that has quickened it; we may not know how, nor be able to comprehend the means by which it has been effected; but God has been there, and has quickened—put light and life into another spirit—a new light and a new life; and though what we see may be but as the gasping



attempt at respiration of a new-born babe, his Father will see it, listen to it, and cherish it—help it to become a perfect, pure, life-supporting, breathing of His own spirit. Let us not fight against God and His good purposes, nor run the risk by our harshness and want of aptitude of crushing out the new life before it is fully established.

Let us look upon man as thus an object of God's care, and we shall reverence God and man. When we go among the heathen, let us believe that God has gone before us, and is with us, and has ways and means of acting on spirits which we cannot see or understand. And above all let us not for a moment adopt as a principle of action the notion that the salvation of the heathen depends on our instrumentality, and that without it they must be utterly lost;—that we are the first messengers of love and light, and that all before was darkness and death. But let us look at each human being from his birth to his death, as an object of God's love,—not of a love felt theoretically only and formally declared—but of a practical, operating, helping, and saving love; and that we come among them to help on God's work already begun and being carried on; that we are not dealing with an outcast and utterly condemned set of beings, but with God's children,—diseased it may be, unhealthy, ready to die, and that we are come to nourish and aid, not to denounce; to be messengers of a word of mercy, not of wrath; that they are Christ's redeemed ones, and that we go to proclaim to them this great fact of their redemption, and help them to accept it, and to knock off for ever the fetters of slavery to sin.

It has been said by some one, "Slowly and with much recalcitration, the educated public are beginning to understand that there is a learning outside the area of traditional European culture." The religious world has yet to learn and to accept as a very real fact, that outside the area of traditional Christianity, there is a religion by which other men, in other parts of the world, have thought of, and approached God; that neither outside the area of European culture has there been utter ignorance, nor outside the area of European religion has there been absolute religious darkness. Some good men have all along believed this; some have uttered it openly, and some timidly; but the religious world—that is, what is called with rather a dim meaning the Church—has for the most part stood opposed to the belief that outside its own circle of teaching there is any religion, properly so called, but only error, atheism, darkness, leading on surely and inevitably to death. This notion is utterly untenable; and when it has been entirely given up, and there are not wanting signs that it will, and must be given up, and men have learned to accept the great truth, that everywhere, and at all times, man, because he is man, has been taught by God, because He is God, in divers manners and in varying degrees, we shall enter on the study of the various religions of man in a different spirit from that with which hitherto we have generally regarded them, and draw from the religious history of the world much that will react on our own religious systems, correct some of our errors, and enlarge our powers of comprehending God.

MAY 15TH, 1871.

GEORGE HARRIS, Esq., V.P., *in the Chair.*

THE Minutes of the last Meeting were read, and confirmed.

The following New Members were announced: ANTHONY OWST ATKINSON, Esq., LL.D., etc., Kingston-upon-Hull; and JAMES TEMPLE, Esq., 62, Belsize Park Gardens, and Lazewood Park, Tunbridge Wells.

The following presents were announced, and the thanks of the meeting voted to the respective donors:—

FOR THE LIBRARY.

From the EDITOR.—The Food Journal, No. 10, vol. iii.

From the SOCIETY.—Journal of the Asiatic Society of Bengal, part i, No. 4.

From the AUTHOR.—A Memoir on Indian Survey. By Clements R. Markham.

From the EDITORS.—Archiv für Anthropologie. 1871.

From the SOCIETY.—Monthly Notices of Papers and Proceedings of the Royal Society of Tasmania. 1868-9.

From Hon. E. G. SQUIER.—Annexation of Santa Domingo.

From the SOCIETY.—Mittheilungen der Anthropol. Gesells. in Wien, No. 8.

From the AUTHOR.—Della Capacita dell' Orbita nel Cranio Umano. Prof. P. Mantegazza.

From the AUTHOR.—The Pharaoh of the Exodus. R. J. Campbell.

From J. F. COLLINGWOOD.—The Darwinian Theory Examined. Anonymous.

From the EDITOR.—Nature, to date.

From the INSTITUTE.—Journal of the Royal Institution of Cornwall, No. 12.

From the SOCIETY.—Proceedings of the Royal Society, No. 128.

From the EDITOR.—Revue Bibliographique Universelle, vol. vi, part 6.

The following paper was read:

*On DIVINATION and ANALOGOUS PHENOMENA among the NATIVES of NATAL.* By the Rev. Canon HENRY CALLAWAY, M.D., Local Secretary of the Anthropological Institute.

OF all the various branches of natural history, there are none so calculated to interest man as the natural history of Man. And of all the various subjects comprised in the term, "the natural history of man", there is perhaps no one more interesting, and at the same time more difficult to investigate, than those phenomena which result from his mental endowments.

There are certain extraordinary mental phenomena which have

occurred at all times, and in every stage of human culture and condition of society, in which all have more or less believed, but about which there have been the most diverse opinions. Some have been disposed to treat all such phenomena as delusions, or as something bordering on insanity. Many have sneered at them, and tried to laugh them down. Some have ascribed them to imposture, and have refused to believe in them at all; whilst others have most devoutly believed in them, and supposed them to be occasioned by visitations from the spirit-world; and the witch has been supposed to have communion with the devil, and to have obtained from him in barter for her soul some worthless power of doing evil for the mere sake of doing it, notwithstanding the utter impossibility of understanding the value of such a bargain to either of the contracting parties. And the diviner has been supposed to be indebted for his knowledge to good or evil spirits, according to the character of his divinations.

The disposition to believe in spiritual agencies as a means of escaping from the necessity of patient observation, and the labour of collecting facts and tracing them to their causes, has very much diminished of late years. It was a great mistake at all times, and has at all times led to confusion, misunderstanding, and suffering to refer any peculiar phenomena either in the outer world or in the human mind to the direct agency of supernatural good or evil powers, who are supposed to override or set aside the ordinary laws of the universe, and come in with a special agency to effect some special object.

Having a conviction of the absolute harmony and, if I may so speak, legal administration of the universe, I feel no disposition unnecessarily to call in spirits to explain such phenomena, or to look to the exorcist to prevent their recurrence. For many years I have had my attention directed to such phenomena, and I have asked myself whether they may not all be referred to some common law of human nature. At any rate, I am persuaded, it will be better to believe this and to work towards it. At the same time I hold it to be utterly unscientific to deny the existence of spirits, or to refuse to allow the possibility of their playing any part in the affairs of man. The pure physicist tells us that it is out of his sphere to determine whether there are such spiritual entities or not. His work lies among material facts; he cannot collect facts from the spirit-world. This may be so; and undoubtedly so long as he finds natural conditions sufficient for the explanation of such mental phenomena, he wisely abstains from seeking for other causes. But if he cannot collect facts to prove the existence of spirits, nor trace evidence of their continually traversing the order of things in this lower world—at least he cannot disprove this existence. Such facts may elude his obser-

vation, or he may not yet understand how to search for them, or what kind of facts to look for. It would be therefore unscientific in him to act the dogmatist, and to imagine that his ignorance or incapacity has proved a negative. And for my part, I accept the arguments of the metaphysician as having amply proved the existence of a spiritual entity in man, distinct from the material organisation, in which it works and by which it is brought into relation with the external world. And I shall always speak in this belief in the following paper:—

The subject which I propose to discuss before this Society is, "Certain Mental Phenomena occurring among the Natives of Natal, and which form the Basis of their System of Divination."

But before I can well apply any facts to the support of my theory on the subject, I must discuss some preliminary matters in connection with certain other phenomena, which I suppose to be analogous, and by understanding the real nature of which we may at last be helped to get a glimpse of the possible explanation of the more difficult phenomena.

I propose, then, to speak of, 1, Dreams ; 2, Sympathy ; 3, Presentiment ; and I think, as we go along, we shall see that most of the mental phenomena, which form the subject of this paper, may be arranged under one or the other of these heads.

1. *The Dream*.—None of us believe that a dream is occasioned by the actual presence of the object of which we dream. Yet it is a very common opinion throughout the world, and was probably at one time universally believed, that a dream results from the object coming to us, or that our spirit goes to the object; as when we dream of being carried away by the molten lava of a burning mountain.

Thus the natives of Natal believe in the real objective presence of the person of whom they dream. And one of the great arguments used by those who have but little faith in the legends of the people, against the Stongo, or spirit of a dead man, being a snake, is founded on this mistaken idea of the nature of a dream: they say the dead man always comes to them in the form which he had whilst living, and therefore he has not been turned into a snake.

But what is a dream? Let us coin a word, not altogether unobjectionable, I allow, but a word which will express in one what a dream really is. A dream is—brain-sensation. In the brain we find the real seat of the senses. It is there, and not in the distal extremities of the nerves, not in the organs of sense, that the mind takes cognisance of external things.

A step further. These conditions of the brain, usually resulting from impressions conveyed to it from external objects, may exist without such objects being present. In many diseases the pa-

tient, without the action of any external objects, has impressions such as are ordinarily produced by their presence. There may be a disagreeable smell without anything to produce it, noticed by the patient only. He may have strange or painful sensations in various parts of his body without any external cause. He may see persons or things, familiar or strange; or hear sounds articulate or otherwise.

This, then, is what I mean by brain-sensation—a condition of brain which, without external causes, is attended by feeling, hearing, and sight, just as it would if there were external causes in operation, capable of producing such sensations. This condition of brain, which produces the dream, may be absolutely subjective, or only partially so. It is absolutely subjective when it is produced by the memory and imagination. It is partially so when something external, similar to or entirely different from that dreamt of, sets the memory or imagination at work. The memory in sleep is very peculiar, and sometimes calls up the past with a greater vividness than when the person is awake. When dreams are partially subjective, there is some external impression which determines the dream,—becomes a starting-point on which there is built up a fanciful combination. In all these cases we presume that the same condition of brain is produced, as would be produced if the objects dreamt of were actually present.

Let us pass from the dream—by one step. A person dreams of an absent or dead friend, he wakes suddenly, the impression of the dream remains; with open eyes and wakeful mind he still sees the image of the dead; and nothing will dissuade him from the conviction that he has actually seen a spirit.

But there are waking dreams. There are innumerable instances in which, entirely without the presence of external objects, the brain is impressed as though such objects were present. There is the same kind of subjective brain-sensation when a man is awake, as produces dreams when he is sleeping. The case of Nicolai, the bookseller, whose room was to him apparently always full of company, is well known to most. But these spectres—as I prefer to call them, rather than spectral illusions—are extremely various. Sometimes appearing for a moment only, and then vanishing; sometimes existing as a permanent companion; sometimes solitary and unvarying; sometimes in large numbers, and of an ever-changeful character.

There is another set of these spectres, which are only seen when the eyes are shut, thus excluding the possibility of their being occasioned by external things. These, as well as the others which I have been mentioning, are met with for the most part in disordered, generally exhausted, or super-excited condi-

tions of the brain ; and many who have been subject to these brain-sensations either become deranged or die of brain-disease. Others have the power of calling up spectres when they wish—that is, they can, by an effort of the will, induce that condition of brain, which I have called brain-sensation. This is a very important fact in the investigation of the causes of such phenomena. Generally speaking, the subjects of these spectres can distinguish the spectres from real objects. But Dr. Abercrombie has recorded the case of a gentleman who was always accompanied by spectres, which he had great difficulty in distinguishing from real objects, so that if he met a friend he had to ask if it were he or his spirit !

Hitherto our attention has been directed to spectral vision or *brain-sight*. But there are mental phenomena of precisely the same nature, in which sounds and voices are heard. These sounds may vary from the tinkling of a bell, or a call of the name, to the constant, or almost constant, presence of a talking, though invisible, companion. It is very possible that the demon of Socrates, and the nymph of Numa Pompilius, are to be referred to this order of phenomena. And I am myself acquainted with persons who, when in certain states of mental exaltation, have long discourses spoken to them—in prose or verse—in such a way that they seem to be as much a something uttered without them and independent of the working of their own minds, as the harangue of an orator, and the reading of a poet. These are cases of *brain-hearing*—that is, there is, I presume, the same condition of brain as there would be if the sounds actually reached it through the ear.

You will see at once how this theory explains the case of those fanatics, who suppose they have received a call to do some great or good, or some debasing and wicked, thing—to evangelise the world, they being utterly unfitted by mental endowments, training, or religious or moral character, for such a work—or to overthrow the established order of society, expecting, but not having given to them, the power which the inner voices have promised them for the purpose of carrying out their ruinous projects. Such men are devout believers in the reality of these voices, which they suppose come from heaven, and that to disobey or to resist them is a sin against God.

There is another class of such phenomena to which I can only just allude. It is said that certain families and localities are the subjects of them. Thus, a death in certain great Irish families is said to be heralded in by the scream of the banshee ; some in Scotland by a voice of a more plaintive and gentle character. Others have a visit from a headless lady dressed in white, or from a brown lady, or a white bird flutters at the window.

Then some particular localities are said to have their own spectres. These may address themselves to the eye or ear.

I confess I am unable to explain such matters as these. They require further investigation. The sound may be external,—real sound produced by some unknown cause. And local spectres, if they are seen by persons who know of the bad fame of the place in which they appear, may be explained on the supposition that they are mere instances of brain-sight, caused by the imagination. But when they are seen by persons wholly unacquainted with the history of such appearances, it is very difficult to know to what we can attribute such phenomena. But it is probable that if fully and cautiously investigated, either they would break down altogether, or we should be able to refer them to known, though at present concealed causes.

Let us now proceed to the second division of our subject, that of Sympathy and Presentiment.

It will be clear when I speak of sympathy, I am not intending to speak merely of that form of it which is produced by the external knowledge of facts, capable of calling forth sympathy or compassion. This is a kind of sympathy which requires no illustration. And it does not belong to the subject we have in hand, except in such cases as those in which it gives rise to remarkable phenomena of an epidemic character. But there is a sympathy of another kind, which brings people into relation with each other without external visible causes. And under the term Sympathy I here mean a being brought into communion with others, a having a common feeling with others, or having a consciousness, more or less accurate, of what is going on in places at a distance, or in reference to things with which the mind has no visible external means of communication. This far-sightedness may be as regards space or time; when it exists in reference to things going on at a distance, it is called sympathy, when in reference to things which are to happen by-and-bye, it is presentiment or prophecy.

And I think I shall be able to adduce a sufficient number of instances to satisfy you, that as in the dream there is brain-sensation, either entirely independent of external things, or only partially dependent on them, so there may be brain-sensations leading to a distinct consciousness of what is going on in the minds of others either present with us or absent from us; and also of places or of things without any visible external causes whatever. Or to bring the meaning of what I would say at once before you in one clear, distinct sentence—there is a power of clairvoyance, naturally belonging to the human mind, or, in the words of a native speaking on this subject, “there is some-

thing which is divination within man"; words strangely like those of Socrates, who, in his "Apology", speaks of "natural inspiration" as being that under which poets act as well as prophets and seers.

The most simple form in which this power is manifested is in those unreasoning sympathies which draw people at first sight to each other; there is a mutual consciousness of mutual adaptation one to the other. Or in those unreasoning sympathies which repel them, where there is a mutual consciousness of mutual unfitness one for the other. Or the sympathy and repugnance may be on one side only. We have all perhaps known instances in which a full, joyous, social intercourse has been damped or entirely stopped by the entrance of an unknown stranger, or, it may be, of a person well known, but who, from some unknown cause, by his mere presence, casts a depression over the company. All feel it. No one can explain it. On the other hand, perhaps, we have all known instances in which the presence of another, with or without words, seems to shed a genial glow around, to give a sense of comfort and support.

Then it is very commonly believed that blood relations can recognise each other by sympathy, and that, though having never seen each other, or having been separated from each other before knowledge existed, yet on meeting they feel a mutual attraction which leads to the discovery of their relationships. The belief in this sympathetic recognition of blood relations one of the other, is an article of the untaught Zulus' creed.

To the same class of phenomena belong those unreasoning apprehensions of coming evil, or anticipations of coming joy, which are sometimes realised. Then further, without any apparent reason, one is sometimes drawn to a certain place, or urged to do a certain thing, and remarkable results follow. Or without knowing why, we go and put our hand on something we have lost, and have for some time vainly searched for. Or we are held back from doing a thing, or from going to a certain place, sometimes against our will and judgment, sometimes with a distinct but unfounded presentiment of evil; and the result shows that the evil would have reached us, had we not attended to the warning. We must not, however, omit to note that it not unfrequently happens that such impressions are utterly wrong and unjustified by the result. They may not only be unreasoning, but utterly unreasonable.

The natives of Natal believe in this kind of sympathy, by which they are made conscious of what is happening at a distance from them; and there are certain recognised signs among them by which it is attended. Thus they may have an absent friend brought forcibly before them, as being in some danger, and



at the same time be affected with the coeliac passions. Or tears may come into their eyes without any known cause. Or there may be simply a something in them,—an inner voice, which tells them that their friend is ill or dead.

An old man who had cataract in each eye referred his blindness to the following circumstance. He said his son had gone out to battle. During the day he was suddenly seized with blindness, and felt at the same time a strong impression that his son was killed. This turned out to be the case.

Or sympathy with the absent may be felt only at night. During sleep he sees his friend, as he is lying sick or dead; and sometimes, it is said, if he has been killed, he sees the very wound that has caused his death.

Umpengula was engaged in service at Pietermaritzburg. He dreamt that he saw his brother Undayeni, dressed in his finest attire and dancing at a wedding. On awaking he had a strong impression that his brother was dead. He could not shake off the impression, and involuntary tears came continually into his eyes, and he looked constantly in the direction by which a messenger must come from his home. During the morning a messenger came. On seeing him, he said, "I know why you are come—Undayeni is dead." He was dead.

But here again I would point out what is a very important fact when we come to consider the real significance of such phenomena, that, on another occasion, he had a similar impression that he should receive intelligence of my own death, which, as you see, turned out to be false.

We all probably know more or less of what is called "second sight", which appears to be a kind of sympathetic and prophetic instinct—a natural clairvoyance. It is often an hereditary gift, and what is more remarkable, is often possessed only when at home in the northern island homes of the seers. When they quit there, the power of second sight ceases, to return again when they return to their native place. We thus have suggested to us another cause of these remarkable phenomena, that they may be excited by endemic or local circumstances. And we are reminded of the Delphic prophetess who became ecstatic, and gained her power of divination, such as it was, by inhaling the fumes which proceeded from a cavern over which the temple was built.

I have been told that a member of my own family possessed a somewhat similar gift, that is, she was the subject of impressions, and saw spectres, by which she knew beforehand and prophesied of deaths and marriages which would occur in the neighbourhood of where she lived.

Let us now proceed to consider certain phenomena which

occur among the natives of Natal : 1, phenomena occurring spontaneously in certain exalted conditions of mind ; 2, self-mesmerism ; 3, the native system of divinations.

1. *Phenomena occurring Spontaneously.*—Soon after being connected with the natives as a missionary, I became acquainted with the curious fact that they are almost always subject to visions and strange delusions of the senses during the early period of their conversion. A man has been aroused by some means from a heathen train of thought ; often by means unknown to himself—by something working in him, as he thinks, independently of any external thing ; sometimes something that has been heard in a sermon, or a remark in conversation, or in a book, or even the mere presence of another convert among his acquaintance, excites reflection. He becomes wretched, he knows not why. He is filled with an unreasoning fear. He dreads he knows not what. His external condition is such that he cannot retire to a secret chamber. But he is driven to pray to an unseen, unknown, uncomprehended power. He cannot pray in the midst of his friends and relatives. They would laugh at him ; perhaps beat him ; perhaps give him medicines to expel the new fancies. So, in obedience to the inner impulse, he goes to some retired spot in the bush, or to some secret ravine, and there kneels and cries to one he knows not. Whilst praying, he closes his eyes, and at once sees various kinds of fearful things. He sees, perhaps, a deadly snake coming towards him, with open mouth and fierce eyes, ready to attack him. Or he hears, as it were, the stealthy tread of the leopard, and the gentle crackling of the broken twigs, as he comes on for his final spring ; or he sees his eyes glaring on him through a neighbouring thicket. Or he sees a man approaching him with angry gestures, armed with an assagai to stab him. He starts up in dismay, to escape the threatened danger, in the reality of which he fully believes. But, on opening his eyes and looking around, there is nothing but the same quiet scene which he saw on his arrival.\*

Being unable to explain such things—believing, as they do, that a dream is occasioned by the presence of a real object—they believe that these visions are occasioned by real objects too. Many are horrified, and imagine it is the spirits of their ancestors come to express their displeasure at their impious departure from the religion of their fathers. They desist from praying, and return to heathendom with all their old faith and notions greatly confirmed.

Or they may go to some friend who is a Christian, and

\* An illustration of those phenomena may be seen in the autobiography of Usetemba Dhladhla, which has been translated and published.

consult him. Or they may ask the meaning of such things of the missionary. The former tells them that all natives, in the transition stage between unbelief and faith, see such things, and details his own experience. The latter may tell them it is a delusion. Both tell them not to heed such things, but to persevere. If they take this advice, and persevere for a few times, and disregard whatever presents itself, these visions pass away, and are never seen again. But such things are quite common in the most untutored savages.

An old woman, a heathen, who probably had never before spoken with a missionary, was brought to me by her son. She appeared to be in perfect bodily health; but she would not remain at home during the night, but went out constantly to wander on the mountains, because, she said, she heard the spirits of the dead calling her to become a diviner. Here was a very common symptom of incipient insanity; the brain hearing, or rather conveying sounds to the mind without any cause of sound. She thought she heard voices: they were internal or brain-voices, continually calling her to go to certain places, or to perform certain actions.

The power of divining generally begins in a native by some such disturbances of the nervous system as I have been describing. I have lately had an opportunity of inquiring into a case of this kind, the particulars of which I will proceed to detail.

A native of Springvale, a convert of some ten or eleven years' standing, suddenly left the station. He has always manifested great uncertainty of character, and a very impressible nervous system. It appears that for several years he has from time to time seen subjective apparitions, and been in the habit of dreaming strange life-like dreams. But superstition, and the still lingering within him of his old heathen notions, withheld him from making one a confidant in the matter; but he did mention it to some old people in the village, who were not likely to be able to help him in any way. At length, after a prolonged confinement to the house from a broken thigh, he was suddenly seized with the belief that the spirits of the dead were calling him to become a diviner; that is, he had subjective or brain-voices speaking to him. He gave no heed to the voices at first; but, at length, he told the head-man of the village that the spirits were calling him, and he must leave us.

Understanding that there was little chance of my being able to get an interview with him, I sent a man, in whom I could trust, to investigate the case for me. He gave me the following account of its origin and progress.

He said he was suffering from a disease which he did not

understand; that it had destroyed his religious faith and his natural affection for his children, which had been very great. It had also destroyed his affection for men. There was now no one he loved. He wished to be away far from all human intercourse. The disorder began some years ago. He first had a sensation of something creeping up from his fingers and toes, passing up his legs and arms, and settling in his shoulders, producing there a sense of oppression and of great weight. The shoulders is the place where the Itongo is supposed to have some especial residence.

After a time he began to see things when he lay down. Then songs, which he had never heard, would come up of their own accord to his mind. Then in his dreams he passed from place to place, and supposed that in this way he had become acquainted with the whole country. "I see also," he said, "elephants and hyenas, and lions and leopards, and full rivers. All these things come near to me to kill me. Not a day passes without my seeing such things when I lie down." And let us think how great must be his terror, when he believes that these things actually come to him. Then he sometimes thinks he is flying high in the air. And if he tries to get rid of such things by praying, it seems only to cause the visions to multiply in number and frightfulness. "By prayer," he said, "I seem to summon all kinds of death to come and kill me at once." Now he has continual internal voices calling him at night, and telling him to go to some particular spot, or to dig up roots which are medicinal. He frequently obeys and finds nothing. Or if he finds a plant and digs it up, he does not know its properties, and throws it away. Sometimes he refuses to obey. Sometimes the voices tell him to go to a certain thicket, and he will find a buck entangled. He goes, but finds nothing. The voices also command him to slaughter cattle continually; but he refuses. All sounds are distressing to him. He has quitted kraal after kraal because he is unable to bear the barking of the dogs: and one reason assigned for not returning to his home is the dread of the ringing of the bell.

He told the men that I sent to him that he saw them coming the day before; but they were white men. And he was very ill on their arrival, because a white man had entered the hut during the night, and struck him on the thigh which had been broken. He arose from his sleeping mat and threw ashes over him. But the excitement had left him very ill. He is not always the same. On Sundays he is quite well, and imagines he knows when it is Sunday by his freedom from visions, and general sensations of relief. He will eat only a few kinds of food,—meat, the dregs of native beer mixed with boiled maize and wild herbs,

It is probable he was thus communicative with my messenger in the expectation of convincing him that he was being called by the spirits of the dead, and that he could not do otherwise than obey them.

His friends, looking on these symptoms as indicating the disease which precedes the power to divine, treat him with great gentleness and deference. The two questions they had to determine between were these:—1, whether they should call in a doctor who should so treat him that the power of divining might be fully developed in him; or, 2, whether they should call in a doctor to lay the spirits, and restore him to his usual health. They concluded to call in a doctor to lay the spirits, notwithstanding having been warned by another that by doing so they might cause his death.

A spirit is laid in this way. Emetics of a certain kind are given, which they suppose have the power of expelling from the system some matter which causes the disease. That which is ejected is taken, mixed with sundry medicines, and buried in an ant-heap some distance from the kraal. They adopted this plan, and the man was at once convulsed, and remained in convulsions for many days. They called his wife. She insisted that they should dig up the medicine, and went herself and destroyed the charm by opening the place where it was buried.

Thus things remain at present. What the future will be we cannot say. He may die of the disease, or become insane; this, however, is said by the natives not to be common. Or he may become a diviner. Or if he would submit himself to proper care and treatment, may be restored to perfect health. He regards as the immediate exciting cause of the disease in its aggravated form, a visit from his father-in-law, who told him that two of his brothers had become diviners in the Zulu country. He was silent, but was at once impressed with the conviction that in his own case, too, the visions and voices, and dreams were premonitions of a future eminence, such as that to which his brothers had attained. One of his sisters, too, in this country had had similar premonitory symptoms. It is a fact of considerable importance that it is a disease which runs in the family. It is said that his father, who was a steward to the Lulu king, had similar symptoms. The king did not like to lose his steward, so when he heard it, he sent his men and took away all his steward's cattle. And "that," my informant shrewdly remarks, "was the medicine which cured him."

I have entered into this lengthy detail of the case, not only because it is one which has come under my own observation, but because it may be regarded as a type of what the natives call "the disease which precedes the power to divine." But to sketch the progress of such cases, I must draw from other sources.

Such symptoms as I have mentioned having continued for some time, the progress is something as follows. The person is heard singing at night. The songs are often good, always new—so new and so good that the whole kraal will sometimes arise and join in them. Or he is observed to come home early in the morning, having been wandering about the country all night, bringing with him certain plants, which he tells them the spirits have pointed out to him, and revealed their medicinal powers. Or he leaves his home, and wanders for an indefinite period on the mountains and in the open country; and comes back daubed with clay, which he says he has obtained by living for some time in a pool with the rainbow, which the natives suppose to be an animal; and having his body festooned with snakes. After a time he declares himself to be a diviner; and his friends put his powers to the test by concealing things, which he has to detect by his clairvoyant ability. If he succeeds, his fame is spread abroad among the people, and they are called to be witnesses of his power. They send him away into the bush, and hide all kinds of things in all kinds of places. He returns, and if he finds them, or the majority of them, he is declared to be a diviner by acclamation.

We should not omit here to mark that these diviners, in their initiations, adopt a very similar process—fasting, watching, and bodily austerities—to that of the old Egyptian hermits, and other notabilities; and that the results in each case are similar, visions, inner voices, and clairvoyance.

2. *Self-Mesmerism Practised by the Natives.*—I cannot better introduce this subject than by the words of a native:—"Among black men there is a certain inner power of divining. When a thing is lost which is valuable, they begin to search for it at once; when they cannot find it, each begins to practise this inner divination, and tries to feel where the thing is; and not being able to see it, he feels internally a pointing, which says if he go down to such a place he will find it. At length he feels sure he shall find it; then he sees it and himself approaching it; before he begins to move from where he is sitting he sees it very clearly indeed, and there is an end of all doubt. That sight is so clear, that it is as though it was not inner sight, but as if he saw the very thing itself, and the place where it is. So he rises quickly and goes to the place. If it is a hidden place he throws himself into it, as though he was impelled by something to go as swiftly as the wind. And he really finds it, if he has not been merely guessing with his brain, but has practised the true inner divination. But if it has been from mere head-guessing, and knowing that he has searched in such a place and such a

place, and then it must be in such another place, he generally misses the mark."

It is extremely interesting and remarkable that in order to excite this inner power into activity, these savages adopt a plan precisely similar to that of certain mystics when they are waiting for inspiration. Like them, they attempt to effect intense concentration and abstraction of the mind,—an abstraction even from their own thoughts, and, according to the statement, by this self-mesmerising process, become clairvoyant.

Here is an instance or two in which this "inner divination" is put to a practical application: It is said that when boys are herding cattle they often leave them to join others in a game of play. Hence it often happens that, when they return towards evening, several of the herd are missing; they sometimes search here, there, and everywhere they can think of to no purpose. They then agree to sit down and abstract themselves from all external things. Whilst thus abstracted, an intimation arises within them, or one of them, that the cattle are in such a place; and the faith in the truth of the intimation is so strong, and the impulse to go to the place so irresistible, that the subject of it arises and runs off full speed to the place and finds the cattle. It is said that it is not every boy that has the power; some have it more than others; some never have it at all. Others, on the contrary, have it so strong and clear, that they are soon looked up to by their fellows, who follow them with the same confidence as a pack of dogs will the yelp of some well known hound when he has taken up the scent. It is said that native waggon-drivers, when they have lost their oxen, sometimes adopt this plan with success.

Sometimes persons who wish to inquire of a diviner will agree to conceal from him the object of their visit; so when they come to his hut they pretend to be mere passing travellers. But after sitting still awhile he becomes sensible of the object of their visit. He tells them he saw them before they reached his place, by his inner sense, and knows that they come to inquire of him; that being a real diviner, he has no need of assistance from them. He orders them to leave the house, and promises he will presently bring them the information they want.

In Zululand, in order to prevent intelligence being carried to intended victims, the chief does not acquaint his troops with his intentions till the time of their setting out to destroy the inhabitants of some devoted kraal. It is said to be no uncommon thing for the head of such kraal to have a presentiment of impending danger. He is first sensible of bodily uneasiness and great restlessness. He then sits still, and practises that "inner divination", or self-mesmerism, which the herd boys practise;

and in this state he becomes conscious—that is, has a brain-vision of the approaching army; and tells his people to quit at once their village and hide themselves in the woods. As they quit their kraal he will sometimes halt them again, to feel an inward intimation of the path they are to take. It is said that in this way many escape that would otherwise be massacred.

Many of us will no doubt remember examples of similar occurrences among other people.

3. *The Native System of Divination.*—There still remains for us to consider their system of divination. There are several kinds of diviners among them. They are called “iziniyanga zokubula”, and are of four kinds: 1, iziniyanga zesitupa, or thumb-diviners; 2, those who divine by means of pieces of stick or bones, who are called Omabukula izinti and Amatambo; 3, iziniyanga ezadhla impepo—diviners who ate impepo; 4, and lastly, those who are called Abemilozi, which perhaps we cannot better translate than by “those with familiar spirits.”

1. The thumb-doctor is so called because in divining he requires the assistance of those who come to inquire, which is given by pointing with the thumb whenever he says anything approaching to the truth. It appears to be a mere system of guessing. The diviner asks sundry questions of those who come to inquire. His questions are put, however, in an affirmative form. He begins, perhaps, by saying, “you have come to inquire about a person who is ill?” As this is a very common cause which leads people to diviners, he is very likely to be right the first time. This assertion is received with great outcry. They cry “hear, hear!” smite the ground with branches, and point towards him with the thumb and say, “Eh, eh!” By this means he gets on the scent, and in the same way he gets gradually to know the age, sex, condition, etc., of the patient. And having, by help of those who consult him, learnt all these particulars, he sums it up in one grand oracular declaration: You come to consult about a sick person. It is an old man. It is the head of the kraal. You who come to me are his children. His eldest son is not here, however; but the second son. He is ill in such and such a manner. You do not suppose it is a mere disease. It has been brought about by poisons. You suspect some one. That one whom you suspect is a near relation. I must not mention him, etc.

In fact, he merely relates to them in his own words, in a direct and connected form, that which they have already told him in a disjointed, disconnected manner. The stronger mind governs the feebler, and leads it as it wills. It is very much like the game played by children, hiding and seeking. As the seeker



approaches the thing concealed, they say, "You are hot"; or if he is going away from it, they are either silent, or say "You are cold—very cold—very cold," and thus bring him back to the place of concealment.

An account of some such process adopted by a man called "a white witch" will be found admirably told in a novel which I remember reading many years ago, but to which I cannot refer, called "Sir Launcelot Greaves." The country bumpkin is made the dupe of the more intelligent; he first worms out of him by a series of artfully continued questions the secrets of his history and his connections, and then tells back to his astonished ear the information he has thus gained, which sounds to the rustic like a revelation from heaven. The natives themselves place very little confidence in doctors of this kind, but regard them as mere extortioners, who possess a greater power of devouring food than of divining. They are called Amabuda, that is, babbling, talkative, lying deceivers.

It may be worth remarking that in Abyssinia there is a word, probably of the same origin as this. Bouda is a term applied apparently to a demon or evil spirit which possesses people,—to a sorcerer, who has communication with the demon, very much like the Umtakati of Natal in his character, but having much greater power, and exercising it not by the coarse means of medicines and charms, but by a kind of spiritual influence:—it is also applied to the person possessed, and the disease which arises as the result of possession. The disease consists of a remarkable disturbance of the nervous system, resembling hysteria, and is sometimes, in certain unhealthy seasons of the year, epidemic. To counteract the Bouda, there is a host of exorcists, who exercise an extraordinary power over the patients, and, by adopting a strange system of treatment, relieve them.

2. The diviners who use sticks or bones are supposed to be of a more trustworthy character. The Omabukula izinti has three sticks, which by some means or other he causes to move about, and jump. It is said that if inquiry be made for a sick man, the sticks or one of them will be made to leap towards the person inquiring, and fix itself on that part of the body which corresponds with that which is diseased in the patient. Or if they ask a question, for instance, "is the brother of the patient here?" it will at once arise and jump on him if present.

The Amatambo or bones are each named,—man, cow, dog, etc. When the inquirer comes, without asking any questions the diviner throws his bones on the ground; if he comes to ask anything about a man, the man-bone shows agitation;—if about a cow, the cow-bone moves, etc. Of course one is unable to pass any opinion on this subject, not having seen any exhibition. But it is probably a sleight-of-hand system.

3. Diviners who ate impepo are supposed to be possessed of real powers of divination. The impepo is a medicine, which is used as incense in sacrifices, and to make the spirits of the dead propitious and their revelations clear. The diviner uses it frequently, and sleeps with it near his person. We may suppose that these diviners are persons who possess some natural clairvoyant and prophetic power. We have now seen enough to render this supposition not only quite possible, but probable. They hold the same position among the natives as prophets and seers and oracles among other people. And as in those other cases we find a great deal of mistake mixed with a little truth, so among the Zulu diviners a thorough sifting may find a few grains of real wheat in the midst of much chaff. But it appears to me one of the most unwise things to pooh-pooh it as a system of mere imposture and deceit practised by intelligent men on the credulity of the ignorant. It has been beautifully said, "a scientific truth is a very sacred thing." Every true man of science would feel this. But if a scientific truth is a sacred thing, so also are those individual scientific facts sacred upon which the truth is erected. The diviner, being naturally of an impressible nervous system, or, as the natives say, "having a soft head", only awaits some concurrence of circumstances,—illness, it may be, suffering, famine, excitement,—to bring out the latent power, similar to that which is found occurring in every part of the world. He then subjects himself to a discipline of fasting, watching, and bodily exhaustion, by which the natural power is fully developed. In some instances he practises the system of self-mesmerism; in others, he appears in a lazy, dreamy state to be cognisant of things beyond the power of the senses.

4. Those with familiar spirits are the most remarkable. The diviner of this order does nothing apparently. He merely sits still, and the answers are given by voices at a distance from him, which are supposed to be the voices of the spirits which are his familiars. But perhaps I cannot better bring before you the particulars of this class than by giving you two accounts which I received from eye-witnesses: A native kraal among the Amadunga, on the Tukela, having had some quarrel with their people, came into the neighbourhood of the lower Umkomanzi, and settled with a relative among the Amahlongwa. They lived with him as dependents in his village. Soon after settling there a young child was seized with convulsions, and, at once alarmed, they determined to consult a woman, living at some distance, celebrated as one who divined correctly by the aid of familiar spirits. Some young men, cousins of the child, went to consult her. On entering her hut and saluting her, she merely responded, but said nothing for some time. But at length, having taken

some snuff, she yawned, stretched, and shuddered, as is the custom with diviners when about to be the subjects of inspiration. She then said : " They who divine are not yet come ; " that is, the spirits.

They remained waiting a long time, until they almost forgot the object of their coming ; at last a voice as of a very little child, proceeding from the roof of the hut, saluted them. They started, and looked to see whence the voice came. The spirits said : " Why are you looking about ? We merely salute you." They replied : " We look about because we cannot see where you are." The spirits replied : " Here we are. But you cannot see us. You will be helped not by seeing, but by hearing what we say." The case then proceeded exactly as in common divinations, excepting only that the woman was apparently passive, and the conversation was carried on by the voices, and the revelations made by them.

The spirits began by saying : " You have come to enquire about something." They were silent, and the woman said : " Tell them. They say you come to enquire about something." They smote the ground in token of assent. They continued, " That about which you come is a matter of great importance. An omen has appeared in some one." Again they smote the ground, assenting, and asked : " How big is the person in whom the omen has appeared." The spirits replied : " It is a young person." They smote the ground vehemently here, because, as they said, " they saw she had hit the mark."

The spirits then went on to say, the omen was bodily ; that the person affected was a boy ; that he was still young, too young to go out to herd. All this being assented to in like manner, the spirits went on feeling their way, as it were, to these things. They said : " Strike the ground, that we may see what it is that has occurred to the body of this little boy. There he is—we see him, it is as if he had convulsions." This was assented to with a most earnest sniting of the ground. The spirits said : " What kind of convulsions are they ? Ask of us." The enquirers told the spirits they were going the right way, and required no assistance of them. They replied : " We told you to ask, because perhaps we are going wrong." They then went on to detail in a most minute and correct manner the time when the first convulsions took place, and the character of the attack, and what was done and said by the mother of the child and others. All this having been assented to, the spirits continued : " The disease resembles convulsions. You have come to ask us the cause." They replied : " Yes, truly, spirits, we wish to hear from you the disease and its cause ; and also the remedy." The spirits promised to inform them, but first told them other particulars of their history. The

boy was the only child of his father. He was their brother. But not really their brother, but their cousin ; he was their brother because their fathers were brothers. They then went on to say : "Smite the ground that we may see which is the older of the two. We say, boys, your own father is dead. Smite the ground that we may see where he died. There he is, we see him. He died, boys, in the open country. He was stabbed with an as-sagai. By what tribe was he stabbed ? He was stabbed by the Amazulu on this side the Tukela. That is where your father died, boys."

They then told them that the disease was not properly convulsions, but was occasioned by the ancestral spirits, because they did not approve of their living in their relative's kraal, but wished them to have their own kraal. They told them among what tribe they were living, and to what tribe they belonged. That the person with whom they lived was their cousin on the mother's side. They exonerated the cousin from all blame, saying : "We see nothing wrong in the village of your cousin. He is good. Even no practising of sorcery there. We see that the village is clear of that. You eat with your eyes shut, for you have no reason to complain. What we tell you is this. It is the ancestral spirits that are doing this thing."

They then proceeded to tell them the remedy. "We have pointed out to you the ancestral spirits as the cause of this disease. When you reach home you shall take a goat. There it is -- a he-goat. We see it." They said : "How do you see it ?" The spirits replied : "Be silent. We will tell you, and satisfy you as to its colour. It is white. That is it which has just come from the other side of the Ilovo, from the Amanzimtote. It is now a large he-goat. You shall sacrifice it, and pour its gall on the boy. Go and gather for him Itongo medicine. We see the Itongo. It says that your village must be removed from its present place and stand alone. Does not the Itongo ask, why you have lived so long in the village of another ? The he-goat you will sacrifice to your grandmother. It is she who refuses to allow the child to die. Your grandfather has earnestly wished to kill him. We tell you this to satisfy you. We tell you that if the disease returns you may come again and take back your money. Now we have divined for you, so give us our money. They offered the money ; and the spirits told the woman to take it. She took it, at the same time warning the spirits, that if it turned out that they had spoken falsely, she would give it back again.

The narrator, who was one of the persons engaged in the inquiry, goes on to say, "The woman with the familiar spirits sat in the middle of the hut, at the time of full daylight. The spirits cannot divine by themselves ; when they are going to divine their

possessor goes with them. The possessor of them cannot divine ; she usually says very little, and she too inquires of the spirits, asking, ' So and so, when you say that, do you tell the people who have come to inquire of you the truth.' They replied they did tell the truth and that the people would see." So the possessor of the spirits took the money ; and the spirits said : " Go in peace, and give our services to the people."

They went home, sacrificed the goat, poured the gall on the child, plucked for him Itongo medicine, and gave him the expressed juice to drink, and made immediate arrangements for building themselves a new kraal. *And the child never had an attack of convulsions after ; and is living to this day, a strong healthy, young man.* The name of this woman is Umkankazi. She lived on the Umtwalume, by the sea ; a day and a half journey distant from the kraal of those who inquired of her. They had never seen her before.

Now we shall be all ready with our explanations. We may say she had gleaned and treasured up in her memory the history of these people ; that she had secret intelligence of all things going on around her ; that she had been told of their having brought home a white he-goat only a few days before going to inquire of her ; that the recovery of the child was a mere coincidence, and that the voices were produced by ventriloquism. Whether this is a correct explanation or not, the woman displayed much ability in playing her part. And where the spirits assert that they see, we are reminded of the old seers who, in their state of ecstasy, peered into the distant void, and saw visions of the past, present, or future, which sometimes proved to be a scenic exhibition of real fact displayed to their inner sense, and which they had no external means of knowing.

We have seen that various causes are capable of producing a similar condition of brain to that which is produced by the presence of external things, and so affecting the mind in the same way as it would be affected by objects actually present. Among other causes was mentioned the mind itself : we said that it is able, by an exertion of the will, to raise a spectre. We have also seen that the will of one person can in like manner be exerted on the mind of another, and cause it to feel and think as he pleases and to see spectres. It may, therefore, turn out to be really a fact that good and evil spirits also, in accordance with common belief in all ages of the world, act on the human mind in the same way, and may produce illusions of the eye, ear, or general sensation, by acting on the brain in a way similar to that of diseased blood, medicines, mesmerism, a person's own will or that of another. At least, as men of science, we must admit that, allowing the existence of an Eternal Spirit, and of spirits of an inferior

order, there is not only nothing impossible, but, on the contrary, there is the utmost probability that they should be in some relation to man, and be able to act in some way or other on the human mind. And the various facts we have been considering, proving that the mind can be acted on by powers without itself and independent of material agents, seem at least to intimate the mode in which that action may be effected, that is by producing in the brain a condition similar to that which is necessary to convey to the mind a knowledge of the outer world. And as it is necessary, in order that one mind should be able to act on another, that the two minds should be in a certain relation to each other, so we may suppose that the mind is capable of being influenced by either good or evil spirits only when it is in a state of sympathetic relation with them.

And it is possible that, by a careful collection and consideration of facts which it is now very much the fashion with men of science to set aside as belonging to accidents and coincidence, we may be led to conclude that whilst such phenomena, occurring as they do at all times of the world, in all conditions of society, and in persons holding the most opposite religious creeds, cannot be ascribed to the direct agency of good or evil spirits alone, yet they may be intimations that not only can the soul of man look out on the world around him, and become cognisant of it through the organs of sense, but that it can look in another direction, and without the organs of sense obtain a knowledge both of what is going on in the world beyond the sphere of the senses, and even look into futurity, and hold communion with the invisible world of spirits.

#### DISCUSSION.

Mr. J. W. JACKSON said: I trust that the paper to which we have just listened will prove but one of a series on this and similar subjects. We want to know more of the psychology of the savage. He has long been portrayed with more or less of accuracy from without. Here we are enabled to contemplate him, in a measure, from within. And whatever we may think of the *manner* in which Dr. Callaway has executed his well-intentioned task, we should not withhold our warmest approval of the purpose itself, that is, a delineation of savage belief in the supernatural from the standpoint of the savage himself. And if missionaries and travellers would only follow the good example of the reverend doctor, we should soon be in possession of data that could not fail to throw considerable light on the constitution and action of the human mind, as manifested not only in the simpler stages of social progress, but also in the earlier grades of humanity's organic development. Hitherto, from a variety of causes, this phase of anthropological investigation has been largely neglected, but the time is obviously approaching when not only the dreams, presenti-

ments, divinations, and ghosts of Caffres, but also of people nearer home, will be considered as legitimate subject-matter for inquiry. One thing is already clear, namely, that the psychology of the savage does not differ from that of the civilised man, nearly so much as might be supposed. His susceptibilities to, and consequently his impressions from, the supersensuous sphere, are radically the same as those of his more highly-organised and more educationally-developed brother. It yet remains, however, to be decided whether they may not differ in *form*, and in any future inquiries of this kind I would recommend that we endeavour to discover whether there be any distinctive characteristics attaching to the Negroid, Turanian, and Caucasian types in their experiences of the supersensuous, and their conceptions of the supernatural.

Mr. DENDY regarded this as the most prolix and monotonous paper read before the Institute during this session ; indeed, it was a real infliction. What in it that was new was not true, and what was true was not new. The idea of spiritual influence over the true savage was an illusive fallacy, which no man of real science ought for a moment to entertain. The notion of phreno-magnetism, indeed the once popular phrenology itself, is a mere delusion, or the trick of an empiric. He would, therefore, blot out the word phrenology, the doctrine of the diaphragm, and craniology, the indications (!) of the skull, from our discussions on the Science of Man. He differed, *toto cælo*, from Mr. Jackson, to whom he would propose the term "noosology", the doctrine of the mind, or "encephalology", the science of the brain. He believed that the vaunted phenomena of the medium may be explained by the action of physical force without the agency of a spirit. He had himself presumed, some years ago, to illustrate this in "A Gleam of the Spirit Mystery." The anecdotes of the prophetic clairvoyance of the Kaffirs and the Zulu ought to raise a blush in those who cite them as spiritual phenomena ; if we hear nothing from south-eastern Africa more rational, the sooner the district is tabooed the better. He was sorry to be thus severe, but the caprices of this pseudo-philosophy were so much below common sense, that he was certain they would not, for a moment, be accepted by the Anthropological Institute. The reference to the cerebral pathology of these cases is but a repetition of long-accepted facts in psychology.

The CHAIRMAN (Mr. G. Harris) observed that he thought the question had been fairly and comprehensively treated in the paper which had been read, and that our acquaintance with the notions of savage races with regard to topics of this nature was calculated to throw much valuable light on the subject. The general question was, he believed, well deserving of inquiry, and strictly within the province of the Anthropological Institute. It was one which ought to be discussed without passion or prejudice, but into which, unfortunately, passion and prejudice had been to a large extent introduced. Extraordinary, too, had been the oscillations between credulity and scepticism with regard to the subject. At one period every shadow was regarded as an apparition. At another period every apparition was regarded as a